

2 Corinthians Chapter 5

1. For we know that if our earthly house, *this tent*, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

A. For we know that if our earthly house,

1. **know**- Gr. **eido**- *to know by perception*

a. What we know from the Word of God brings stability to us as Christians. Unfortunately, many Christians are ignorant of what the Bible really says.

2. **earthly**- Gr. **epigeios**- *what is upon the earth*

a. This is referring to the human body which is made of the dust of the earth, to where it will return upon death.

3. **house**- Gr. **oikia**

B. **this tent**,

1. **tent**- Gr. **skenos**- *tabernacle, tent*

a. This is alluding to the tabernacle in the OT in contrast to the temple. Their body is temporal, but our resurrection body will be permanent.

b. Abraham lived in tents but waited for an enduring city to dwell in. [Heb 11:9](#); [Heb 11:10](#) This is the same with our natural body we have now, and the resurrection body we will receive.

C. **is destroyed**,

1. **destroyed**- Gr. **kataluo**- *to unloose and take down*

a. The tabernacle was a tent that could be taken down fairly quickly. The temple was a permanent structure. Our natural body now is like a tent that will be taken down, but our glorified body will be a permanent dwelling for our inward man and the Spirit of God to inhabit.

b. Paul in the last chapter was talking about persecution and his exposure to death because of it. Paul in this chapter continues to talk about death and the hope we have on the other side of it.

D. **we have a building from God**,

1. **building**- Gr. **oikodome**

a. As a tent and a building differ in quality of construction and permanence, so our natural body differs from our resurrection body.

2. from God

a. Our natural body is a by-product of man and woman. Our resurrection body is a product of God alone.

E. a house not made with hands

1. **house-** Gr. **oikia**

2. **not made with hands-** Gr. **acheiropoietos**

a. Our resurrection body will be made by God undoubtedly by speaking it into existence like he did in creation.

2. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,

A. For in this we groan,

1. **groan-** Gr. **stenazo-** *to sigh inwardly, groan*

a. In this [our present physical body] we groan. [Rom 8:23](#)

B. earnestly desiring to be clothed with our habitation which is from heaven

1. **earnestly desiring-** Gr. **epipotheo-** *intense craving*

a. Many Christians are afraid to die and cling to this life most dearly. If you knew what awaited you, you would desire to be there and not here! [Php 1:23](#)

2. **clothed-** Gr. **ependuomai-** *to put on over*

a. Our natural body that dies and is put into the grave will be assimilated into our new resurrection body when the Lord returns. Our corruptible will put on incorruption. [1Co 15:53](#); [1Co 15:54](#)

3. **habitation-** Gr. **oiketerion-** *a dwelling place*

a. This speaks of the resurrection body we will receive. We will have a resurrection body that is like Jesus' resurrection body. [Phil. 3:21](#)

4. **heaven-** Gr. **ouranos**

a. Here we see our resurrection body is from heaven, but we

know that our natural physical bodies will be resurrected. How is can our resurrection body be from heaven and our natural body in the grave be resurrected? These natural bodies will die and be buried in the earth. God will create for us a spiritual body in heaven, but our natural body will be swallowed up into this new heavenly body when Jesus comes back and the dead are raised. [2 Cor. 5:4](#)

3. If so be that being clothed we shall not be found naked.

A. clothed- Gr. **enduo**

1. With our resurrection body

B. found- Gr. **heurisko**

1. No one likes being found naked.

C. naked- Gr. **gumnos**

1. Our body is the clothing for our inward man.

4. For we who are in *this* tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

A. For we who are in this tent groan,

1. tent- Gr. **skenos**

a. Again, this speaks of the transitory nature of our present physical body. It will pass away, and a new permanent body will be given to us.

b. Peter also used the analogy of a tent to speak of his body. [2 Pet. 1:14](#)

2. groan- Gr. **stenazo-** *to sigh inwardly, groan*

B. being burdened,

1. burdened- Gr. **bareo-** *to be weighted down*

a. Our bodies feel the pressures of this fallen world. This increases with age.

C. not because we want to be unclothed,

1. want- Gr. **thelo**

2. unclothed- Gr. **ekduo-** *to take off*

a. Our inward man was created to be clothed by a body. In

heaven we will have a body. We won't float around translucent like Casper the ghost.

D. but further clothed,

1. **clothed-** Gr. **ependuomai-** *to put on over*

E. that mortality may be swallowed up by life

1. **mortality-** Gr. **thnetos**

2. **swallowed-** Gr. **katapino**

a. Again, our natural body that is buried in the grave will come out of the grave when Jesus returns and be swallowed up by the new glorified body God gives us from heaven.

3. **life-** Gr. **zoe**

a. Our resurrection body will not decay or be subject to death.

b. The life of God will be the life source of our new glorified body. Our new body will not have blood system as our natural body does now. Paul tells us that our glorified body will be fashioned like Jesus' glorified body. Jesus' resurrected body does not have blood in it. [Luke 24:39](#) [Notice Jesus mentions flesh and bones, but not blood]

5. Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.

A. Now He who has prepared us for this very thing is God,

1. **prepared-** Gr. **katergazomai-** *to carry out to the end*

a. God has prepared us for heaven by redemption, justification, and sanctification, and eventually by glorification which involves a glorified body.

b. God is big on preparation. He never does things last minute or hap-hazard.

2. **very thing**

a. The glorification of our body in the eternal state.

B. who also has given us the Spirit as a guarantee

1. **given-** Gr. **didomi**

2. **Spirit-** Gr. **pneuma**

a. The Holy Spirit

3. guarantee- Gr. **arrhabon-** *money which in purchases is given as a pledge or downpayment that the full amount will subsequently be paid; deposit, pledge, earnest*

a. A down-payment is a concrete pledge that more is coming, and the object paid for will be collected at a future time. All down-payments were non-refundable. Down-payments were not just a verbal promise. No a down-payment is what I call having "skin in the game". God has serious "skin in the game" when it comes to us. We see this by God sending His Son to die on the cross and Him giving His Holy Spirit as a seal and down-payment on our full redemption.

b. The Holy Spirit given to us in our heart is a down-payment on our glorified state coming- spirit, soul, and body. The fact that down-payments are non-refundable means that if God does not redeem us spirit, soul, and body at His coming this would mean that He would forfeit the Holy Spirit! This is not going to happen folks! Jesus is coming back for us!

c. Also see- [2 Cor. 1:22](#), [Eph. 1:14](#)- The earnest of the Spirit is mentioned three times in the New Testament. The number 3 is the number of redemption through Jesus Christ. The giving the earnest of the Spirit is the sign and seal that we have been redeemed by the blood of Jesus.

6. So *we are* always confident, knowing that while we are at home in the body we are absent from the Lord.

A. So we are always confident,

1. confident- Gr. **tharreo-** *to be of good courage, be of good cheer, bold*

a. Confidence in the Christian life comes by knowing the Word of God.

B. knowing that while we are at home in the body we are absent from the Lord

1. knowing- Gr. **eido**

a. What we know from the Word produces confidence and stability in the Christian life.

2. **home**- Gr. **endemeo**- *stay at home*

3. **body**- Gr. **soma**

4. **absent**- Gr. **ekdemeo**- *to be out of the house*

a. This means we are not where Jesus is right now in His glorified body at the right hand of the Father.

b. However, Jesus said He would be with us always. [Matt. 28:20](#) The Lord's presence is with us through His Spirit. One day we will be where the glorified Jesus is which is heaven.

5. **Lord**- Gr. **kurios**

a. This is the Lord Jesus

b. Jesus promised to return to get us and take us to where He is. [Joh 14:3](#)

7. For we walk by faith, not by sight.

A. For we walk by faith,

1. **walk**- Gr. **peripateo**

a. There is no such thing scripturally called, "the leap of faith". The world uses this term, but it is not found in the Bible. The Bible says we are called to the walk of faith. That means we must follow God by faith step by step. As the will of God is illuminated to us by the Word and Spirit then we are to walk in the light we have and more will be given.

b. In terms of our ministries we are called to run our race, but when it comes to faith, we are to walk it out step by step trusting God.

2. **faith**- Gr. **pistis**- *firm persuasion*

1. Faith is a firm persuasion based upon hearing God's Word.

B. not by sight

1. **sight**- Gr. **eidōs**

a. A hallmark of Christian maturity is when you move from living and acting based on what you see, feel, think and hear in the natural from living and acting based on what God's Word says. [2Co 4:18](#) God's Word is eternal truth, the natural world is the realm of facts. Facts will never change the truth, but the

truth can and will change the facts!

b. Religious faith believes based upon seeing. [Mar 15:32](#) This is the Doubting Thomas kind of faith. [Joh 20:29](#) Bible faith first believes and then sees. [John 11:40](#)

8. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

A. We are confident,

1. **confident**- Gr. **tharrheo**- *to be bold, have courage*

a. Many Christians are afraid to die. The more we have proper knowledge of the Word of God we can have boldness and courage in facing death.

b. Many Christians fear judgment when they die. Fear has torment. Those that fear have not been perfected in love. Perfect love casts out fear. We can have boldness in the day of Judgment, because as He is now, so are we in this present world now! [1 John 4:17](#)

B. yes,

C. well pleased to be absent from the body and to be present with the Lord

1. **well pleased**- Gr. **eudokeo**- *to seem good, good pleasure*

a. Most Christians dread death. They want to cling to this life. If they only knew what awaited them on the other side, they would be well pleased to be there.

b. Paul had a great desire to depart and be with Christ.
[Php 1:23](#)

2. **absent**- Gr. **ekdemeo**- *away from home*

3. **body**- Gr. **soma**

a. For the spirit and soul to be absent from the body speaks of natural death. [Jas 2:26](#)

4. **present**- Gr. **endemeo**- *to be in residence*

5. **Lord**- Gr. **kurios**

a. The Lord Jesus in His resurrected form in heaven.

9. Therefore we make it our aim, whether present or absent, to be well pleasing to Him.

A. Therefore we make it our aim,

1. **make it our aim-** Gr. **philotimeomai-** *to be ambitious of honor; by impl. to exert one's self to accomplish a thing, use one's utmost efforts, endeavor earnestly*

B. whether present or absent,

1. **present-** Gr. **endemeo**

a. Having died and went to heaven.

2. **absent-** Gr. **ekdemeo**

a. Still living on the earth.

C. to be well pleasing to Him

1. **well pleasing-** Gr. **eudokeo**

a. In the previous verse, Paul said he was well pleased to be with the Lord. Here he says he wants to be well pleasing to the Lord while away from Him on earth. Before we can live well-pleasing lives to the Lord, we need to be first well pleased to be with the Lord. This speaks of communion with Him. As we delight ourselves in God, then we will find ourselves living a life that is delighting to the Lord.

b. This verse does not say that Paul aimed to be worthy or acceptable in God's sight, but to be well-pleasing. We are made righteous and worthy by faith in Jesus. However, we can walk in the flesh and unbelief and it does not please the Lord. When we walk in faith this pleases the Lord. Without faith it is impossible to please Him. [Heb. 11:6](#)

c. A child can be accepted by his parents, but not always be well-pleasing to them. We are accepted in the Beloved, but we are not always well-pleasing to Him in our lifestyle. We should make it our aim that the Lord be always well-pleased with us because we are trusting Him.

d. How we walk in a worthy manner befitting our calling and to be well-pleasing to the Lord is by growing in revelation knowledge and wisdom. [Col. 1:9-10](#)

10. For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad.

A. For we must all appear before the judgment seat of Christ,

1. we

a. We speaks of all Christians. Paul includes himself in the group.

2. all

a. No one will be left out. There are no super dupers that will get out of being accountable for their actions before the Lord. There are also no insignificants that the Lord will forget about.

3. appear- Gr. **phaneroo**- *to make clear or manifest*

a. All facades, masks, and masquerades will be stripped away, and we will be seen for who we really were.

b. Not only all our actions, but also all our motives and secret counsels will be exposed before the Lord. [1 Cor. 4:5](#)

4. judgment seat- Gr. **bema**- *a raised place mounted by steps, a step (from bainō), a platform, the seat of the judge,*

a. The term “judgment seat” comes from the Greek word *bema*, which was the platform in Greek towns where orations were made or decisions handed down by rulers (see [Mat 27:19](#); [Act 12:21](#); [Act 18:12](#)). It was also the place where the awards were given out to the winners in the annual Olympic Games. This “judgment seat” must not be confused with the Great White Throne from which Christ will judge the wicked ([Rev 20:11-15](#)). Because of the gracious work of Christ on the cross, believers will not face their sins ([Joh 5:24](#); [Rom 8:1](#)); but we will have to give an account of our works and service for the Lord. -Warren Wiersbe Commentary

b. The judgment seat of Christ is where our works will be judged, not us. We were judged in Christ at the cross. In [1 Cor. 3:10-15](#) Paul shows us what will happen on that day. It is a judgment of works and not for the punishment of sins. It is to determine the gain and loss of reward.

c. [1Co 3:10](#) According to the grace of God which was given to

me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.

1Co 3:11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

1Co 3:12 Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw,

1Co 3:13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.

1Co 3:14 If anyone's work which he has built on *it* endures, he will **receive a reward**.

1Co 3:15 If anyone's work is burned, **he will suffer loss; but he himself will be saved**, yet so as through fire.

d. The Judgment Seat of Christ is mentioned three times. Rom. 14:10, 1 Cor. 3:10-15, 2 Cor. 5:10 Three is the number or redemption. This Judgment is for the redeemed. The unredeemed will be judged at the Great White Throne Judgment after the Millennium. Rev. 20:11-15

5. **Christ-** Gr. **christos-** *the anointed one*

a. All judgment of mankind has been given to the Son, Jesus Christ. Joh 5:22, Act 17:31

B. that each one may receive the things done in the body,

1. **each one**

a. Paul is stressing that no one gets a pass on having their works judged. He says, "we", "all", "each one".

2. **receive-** Gr. **kolumbao-** *to carry, bear, bring to, to carry away for one's self, to carry off what is one's own, to bring back*

a. This is the gain or loss of reward.

3. **body-** Gr. **soma**

a. What we do with our body matters. Gnostics in the time of Paul said that spirit and physical matter never had anything to do with each other and what was done by the body had not bearing at all spiritually. This is false. What we do with our body and eternal significance spiritually. If we live a fleshly life

that causes an unbeliever to stumble and reject Christ because of it, then there is an eternal spiritual result.

b. What we do horizontally in the natural has an impact both for this time and eternity.

C. according to what he has done,

1. **done-** Gr. **prasso-** *to exercise, practice, to be busy with, carry on*

a. God records all we do in books. [Rev. 20:12](#) [This verse refers to the works of unbelievers, but I believe the works of believers are also recorded in books.]

D. whether good or bad

1. **good-** Gr. **agathos-** *of a good nature*

a. What is done by faith and by the Spirit.

2. **bad-** Gr. **kakos-** *of a bad nature*

a. What is done in unbelief and in the flesh.

11. Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

A. Knowing- Gr. **eido-** *to know by perception*

B. therefore,

1. Paul just brought up the Judgment Seat of Christ, but there will also be a judgment for unbelievers at the Great White Throne Judgment. In both judgments people will have their works judged. Believers will have Jesus as their foundation and will be the reason they are saved. The judgment of works is for the gaining or loss of reward. Unbelievers will have no foundation to stand on when their works are judged, and they will be found inadequate to earn salvation. Their names will not be in the Lamb's Book of Life. They will trust in their own works to save them but will realize this hopeless.

C. the terror of the Lord,

1. **terror-** Gr. **phobos-** *fear, reverence, awe*

a. Many people only see the love and goodness of God. We need to behold both the goodness and severity of God. Goodness to those who believe, severity to those who reject

Jesus. [Rom. 11:22](#), [Mat 10:28](#)

b. God is a consuming fire. [Heb. 12:29](#)

2. **Lord-** Gr. **kurios**

D. **we persuade men,**

1. **persuade-** Gr. **peitho**

a. This is by sharing the gospel of Christ with them.

b. Some will be persuaded, and others will not be. [Acts 26:28](#)

2. **men-** Gr. **anthropos**

a. This is speaking of unbelievers. If they reject the sacrifice of Jesus and His offer of forgiveness then they will be left to be judged by their own works for salvation. This thought is terror! You don't want to be caught on judgment day without faith in Jesus! Your works would have to be completely perfect to be saved by them. All have sinned and have fallen short of the glory of God. God does not grade on a curve. His standard is absolute perfection. That is why it is important to receive Jesus who lived and perfect life in our place.

b. Believers will not be judged for their sin, but unbelievers will be. They will be judged for one sin. The sin of rejecting Jesus as Savior. This is an unforgivable sin that has eternal consequences. To reject Jesus means you will be judged eternally in hell. This should produce terror in those who don't know Jesus. Some will be saved by the goodness and love of God, but some are saved by fear and the terror that awaits them if they shun Jesus. [Jud 1:23](#)

E. **but we are well known to God,**

1. **we**

a. We apostles in particular and we believers in general.

2. **well known-** Gr. **phaneroo-** *made clear or manifest*

a. God knows those who are His. [2 Tim. 2:19](#) However, with regards to unbelievers God has never knew them. [Matt. 7:23](#)

b. No creature is hidden from God sight and penetrating gaze. [Heb. 4:13](#)

3. **God-** Gr. **theos**

F. and I also trust are well know in your consciences

1. trust- Gr. **elpizo-** *confident expectation of good*

a. Paul expected good from people and believed the best in them. This is an important key to make it in the ministry. There are a lot of cynical and bitter ministers today that only see the bad in people and expect the worst.

2. well know- Gr. **phaneroo**

3. consciences- Gr. **suneidesis**

a. There were some false teachers spreading lies about Paul and his team. He is saying here that you really know better down in your heart. Those lies just don't set right down deep in your heart.

12. For we do not commend ourselves again to you, but give you opportunity to boast on our behalf, that you may have *an answer* for those who boast in appearance and not in heart.

A. For we commend not ourselves again unto you,

1. commend- Gr. **sunistao-** *presenting or introducing*

a. Paul did not need to re-introduced to the Corinthians. He was well known to them. A false version of Paul was being spread by false teachers.

2. again

a. Paul had previously lived among them and they both saw and heard him over a long period of time. His life was well attested.

B. but give you opportunity to boast on our behalf,

1. give opportunity- Gr. **didomi aphorme-** *give a base of operations, starting point to move forward*

2. boast- Gr. **kauchema**

a. I have heard a minister say it is wrong to say you are proud of someone you love. Here we see it is ok to boast in people you love. That is the same as saying you are proud of them. This is not a selfish pride, but a pride in what God has done in and through them.

C. that you may have an answer for those who boast in appearance and not in heart

1. **answer**- not in Greek- omit

a. This is not in the Greek, but implied.

2. **boast**- Gr. **kauchema**

a. *These are the false teachers in Corinth. Probably they boasted of their rank, their eloquence, their talents, their external advantages; but not in the qualities of the heart - in sincerity, honesty, real love for souls.* -Barnes Commentary

3. **appearance**- Gr. **prosopon**- *the face, appearance, presence of*

4. **heart**- Gr. **kardia**

a. Man looks upon the outward appearance, but God looks at the heart. [1Sa 16:7](#)

13. For if we are beside ourselves, *it is* for God; or if we are of sound mind, *it is* for you.

A. For if we are beside ourselves,

1. **beside ourselves**- Gr. **existemi**- *to throw out of position, displace, to be out of one's mind, besides one's self, insane*

a. No doubt this was one of the things the false teachers were saying about Paul. They said he was deranged and out of his mind.

b. Unfortunately, there are times you will have to endure being slandered in the ministry. They slandered Jesus in His ministry and they will slander you. They called Jesus a glutton and drunkard. People also claimed Jesus was out of his mind.

[Mar 3:21](#)

B. it is for God,

1. When David danced before the Lord with all of his might, just wearing a linen cloth, he was judged as being out of his mind. He was out of his mind for the Lord.

2. Sometimes you need to get out of your mind and into the Lord!

C. or if we are of sound mind,

1. **sound mind**- Gr. **sophroneo**- *to be of a sound mind, be in one's*

right mind, be sane

a. *What the verse says, in short, is that all of Paul's behavior could be explained in one of two ways: either it was zeal for God, or it was for the welfare of his fellow believers. In both cases, his motives were entirely unselfish. Could his critics say that of themselves?* -Believer's Bible Commentary

D. it is for you

14. For the love of Christ compels us, because we judge thus: that if One died for all, then all died;

A. For the love of Christ compels us,

1. love- Gr. **agape**

a. This is not speaking of Paul's love for Christ, but Christ's love toward him. We love because we are first loved.

2. compels- Gr. **sunecho-** *to hold together, to exercise a constraining influence on*

a. Paul remained in the ministry because the love of God exercised a constraining and maintaining influence on him. In the natural you will feel like you want to quit the ministry. The love of God towards you and other people will hold you together and keep you moving forward.

B. because we judge thus;

1. judge- Gr. **krino**

a. God's Word is truth, but we each need to personally judge it as truth for ourselves, or it will do us no good.

C. that if One died for all,

1. One

a. There is only One person who qualified to die for all of us, and that One person- is Jesus Christ- the God-man.

2. died- Gr. **apothnesko**

3. for all

a. Here we see that Jesus died for all mankind. Calvinism denies this fact and says Jesus only died for a select number of people. This is false and a grievous error. [John 3:16](#), [1Ti 2:6](#), [1](#)

[Tim. 4:10](#), [Heb 2:9](#), [1Jn 2:2](#)

b. There is no one out of the reach of the grace and love of God, even the false teachers at Corinth spreading lies about him.

D. then all died

1. all

a. Jesus became the covenant representative for all mankind. What happened to Him happened to mankind. When He died, mankind died in Him. Jesus chose to take on this death for mankind. Some teach that since Jesus died for all mankind, and that all died in Him, then naturally when Jesus rose from the dead, all mankind was made alive automatically and saved as well. This is not the case.

b. Jesus chose to become identified [to become identical with] mankind and took our death penalty. No one forced Him to do this. However, when Jesus was raised from the dead, we must choose to identify [become identical with] with the resurrected Jesus by faith. This is not forced on any person to accept. It is a gift to be accepted or rejected. Jesus accepted our death, but and we must in turn accept His offer of life.

c. This verse starts out with the love of Christ. The cornerstone of God's love is choice. God does not force Himself on us. He gives us a choice. Love always gives a choice. If not, this love is corrupted into evil slavery.

15. and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

A. and He died for all,

1. died- Gr. *apothnesko*

2. for all

a. Again, Jesus died for all of mankind, not just a select number called the elect.

B. that those who live should live no longer for themselves,

1. live- Gr. *zao*

a. Notice this says **those who live**, not ***all that live***. This is

speaking of the life of the new birth. Not all are born again. You must be born again by accepting faith in Jesus. If you are not born again, you are not in Christ. [2 Cor. 5:17](#)

b. All mankind died in Christ, but not all of mankind are made alive in Christ. Only those who believe in Jesus are quickened with the life of the new birth.

2. no longer

a. A believer still has the flesh, even though they have the new life of the new birth. They can live from the Spirit or from the flesh. We no longer have to be dominated by our flesh.

b. Many Christians live their life for themselves instead of for the will of God. They enjoy the vertical benefit side of salvation, but don't like the horizontal responsibility side of it. I call this being SHELLFISH. You are only into yourself.

C. but for Him who died for them and rose again

1. for Him

a. There is an aspect that we are to live for God, but the vital fact, in order to do this, we must live from Him.

2. died

3. rose again- Gr. egeiro

a. Jesus died for us, but now that He has risen, He lives for us as our High Priest. Jesus is not a SHELLFISH. He lives for God and to serve us His bride.

16. Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *Him thus* no longer.

A. Therefore,

1. Living for God can only be done when we stop seeing ourselves according to our flesh and see ourselves in Christ in the spirit.

B. from now on,

1. After we have been born again.

C. we regard no one according to the flesh.

1. **flesh-** Gr. **sarx**

a. This is not the sinful nature, but the bodily appearance. Jesus did not have the nature of the flesh.

b. Believers are now new creations in our born-again spirit. We are not the same person we were as a sinner before we got saved. It is tempting to just see people according to their flesh or based upon their unique personalities. However, we need to view them in their new identity in Christ in the spirit.

D. Even though we have known Christ according to the flesh,

1. known- Gr. **ginosko-** *to know by experience or by relationship*

a. Paul used to be Saul of Tarsus. He was trained up as a Pharisee under Gamaliel. He no doubt had heard of and probably seen Jesus in His earthly ministry.

b. Being a very strict and religious Jew, Paul no doubt was in Jerusalem on the Passover Feast week that Jesus was crucified.

2. Christ- Gr. **christos-** *the Anointed One*

E. yet now we know Him thus no longer

1. know- Gr. **ginosko**

a. John knew Jesus during His earthly ministry but got a glimpse of Him in his glorified state, and fell before Him as dead.

17. Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

A. Therefore,

1. This is the fourth "therefore" in this chapter. Receiving Jesus Christ will cause many "therefore's" in your life!

B. if anyone is in Christ,

1. in Christ- Gr. **en christos**

a. Universalists teach that everyone is now in Christ even if you are not be born again or even if they don't know about Jesus. This verse debunks that thought. Here we see that **IF** anyone is **IN CHRIST**, they are a new creation. If everyone is automatically put into Christ, then the word "**IF**" is not necessary here.

b. Unless someone is born again they cannot enter the Kingdom of God. [Joh 3:5](#)

C. he is a new creation,

1. **new-** Gr. **kainos-** *new in quality and character*

a. A Christian is a new species of being that has never existed before. A Christian has been re-GENE-erated- or in other words they have been re-gened.

2. **creation-** Gr. **ktisis**

a. The new creation is purely by God's creation without the aid of man in any way.

D. old things have passed away,

1. **old-** Gr. **archaios**

a. The old man and what pertains to him.

2. **passed away-** Gr. **parerchomai-** *to pass by*

a. In the natural nothing changed when you got born again. What old things have passed away? It was those things spiritually pertaining to the old man. The old man died with Christ. We are now a new man in Christ.

E. behold- Gr. **idou**

1. How do we behold all things made new, when in the natural nothing changed when we got saved? This is not speaking of seeing with our natural eyes, but we need to behold them with the eyes of our heart through the mirror of the Word of God.

F. all things have become new

1. **new-** Gr. **kainos**

a. This is new spiritually.

18. Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

A. Now all things are of God,

1. **all things**

a. Calvinists will use this verse to substantiate that God controls everything and everything is from God. This is taking scripture out of context. In context, what are the "all things"

Paul is talking about here? It is all the new things that come with the new birth that we saw in the last verse. This verse cannot be used to say everything in the earth today including evil and sickness is from God.

2. of God

a. All of the new things spiritually in Christ is from God the Father as a source.

B. who has reconciled us to Himself through Jesus Christ,

1. reconciled- Gr. *katallasso*- *to change, exchange; to reconcile*

a. God's wrath against man has been appeased in Christ Jesus. All that separated Him [sin and the law] from man has been removed by Jesus' work on the cross. The only thing now standing between a sinner and God is Jesus Christ. Jesus died for all sins. Sins are no longer a barrier between God and man. The only thing that stands between God and man is a door. Jesus is the door of salvation. Someone must enter the door of salvation through Jesus and they will experience the reconciliation paid for them by Jesus. [John 10:9](#)

b. If someone refuses to come through the door of salvation, they will be guilty of one sin. The rejection of Jesus Christ as Savior. [John 16:9](#) There is no forgiveness or redemption for this sin. [Heb. 10:26](#) - [the sin mentioned in this verse is the rejection of Jesus as Savior]

2. to Himself

a. God the Father took it upon Himself to remove the hostility that was between Him and man.

3. through Jesus Christ

a. The barriers between God and man could only be removed by One person- the God-man Jesus Christ. He was the only one qualified to pay for man's sin and He fulfilled the Law and removed it.

C. and has given us the ministry of reconciliation

1. given- Gr. *didomi*

a. This was given as a stewardship.

2. ministry- Gr. *diakonia*

- a. Here we see we have been given the ministry of reconciliation. Universalists say Jesus already fulfilled this ministry and we are not needed at all.
- b. The fact is that we have been given the gospel of reconciliation to preach to the world. This message is that Jesus died for sins, and by receiving Him by faith, we can be forgiven and saved. Whoever calls on the name of the Lord shall be saved, but someone needs to hear the gospel first, which means someone must go and preach the gospel. This is our job.

3. reconciliation- Gr. **katallage-** *an exchange; reconciliation, restoration to favor*

- a. We are to preach the gospel of reconciliation to the world.
- b. We must receive the reconciliation for it to benefit us.

[Rom 5:11](#)

19. that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

A. That is,

B. that God was in Christ reconciling the world to Himself,

1. God

- a. God the Father

2. in Christ

- a. Jesus Christ is the second member of the God-head.
[1Ti 3:16](#) As God Jesus could represent God to man. Also, the divine life in Jesus' blood could redeem us from all sins past, present, and eternal future.

3. reconciling- Gr. **katallasso-** *to change, exchange; to reconcile*

4. world- Gr. **kosmos**

- a. Again, Jesus died for the whole world, not for just a select number as Calvinism claims.

5. Himself

- a. God took the initiative to redeem man.

C. not imputing their trespasses to them,

1. **imputing**- Gr. **logizomai**- *to count, calculate; to count, enumerate, to set down as a matter of account, to impute, to account*

a. All of mankind's trespasses and sins were imputed to the Person of Jesus Christ on the cross. He paid the price for them which was death.

2. **trespasses**- Gr. **paraptoma**- *to fall by the wayside, fault, lapse, error, mistake, wrongdoing*

a. Sin and trespass is not the same thing. Sin is any deviation from God standard of perfection. Trespass is the known breaking of God's law or will. You can sin and not commit a trespass, but you can't commit a trespass, and not sin. All sins and trespasses were placed on Jesus, and He paid for them in full.

D. and has committed to us the word of reconciliation

1. **committed**- Gr. **tithemi**- *to place or set*

a. This is the Great Commission in which we are given the stewardship of the gospel to preach it to the world. We are saved by grace through faith, but faith comes by hearing the gospel proclaimed. That is our commission from the Lord.

[Eph 2:17](#)

2. **word**- Gr. **logos**- *word or message*

3. **reconciliation**- Gr. **katallage**- *an exchange; reconciliation, restoration to favor*

20. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God.

A. Now then,

B. we are ambassadors for Christ,

1. **ambassadors**- Gr. **presbeuo**- *to be elder; to be an ambassador, perform the duties of an ambassador*

a. An ambassador represents their home country. They are governed by the laws of the country they are from. They are resourced from the home country they are from, not the one they are living in as an ambassador. We are ambassadors of heaven on earth. We are to live by the laws of heaven, and be

resourced from there, not here on the earth.

b. We will be removed before the Tribulation period because all ambassadors are removed before war is declared on a country.

c. As ambassadors we have a message from our home country to earth. It is the gospel of reconciliation.

C. as though God were pleading through us

1. pleading- Gr. **parakaleo-** *to exhort*

a. God pleads through us when we share the gospel with others. God is partnering with us. He won't do it without us.

D. we implore you on Christ's behalf,

1. implore- Gr. **deomai-** *to request, ask, beseech*

a. We need to share the gospel, but also at the end ask them if they will receive it.

2. Christ's behalf

a. Jesus Christ began to do and teach in His earthly ministry. He has ascended to His father and committed to us His ministry where we take up with His works and teachings on earth.

E. be reconciled to God

1. reconciled- Gr. **katallasso**

a. In the previous verse the apostle said he has been given the message of reconciliation. He has been sent forth to preach this message to mankind. We would like to suggest that from 5:20 through 6:2 we have a summary of the word of reconciliation. In other words, Paul lets us listen to the message which he preached to the unsaved as he went from country to country and continent to continent. It is important to see this. Paul is not here telling the Corinthians to be reconciled to God. They are already believers in the Lord Jesus. But he is telling the Corinthians that this is the message which he preaches to the unsaved wherever he goes. -Believer's Bible Commentary

b. God has done the work on His side to reconcile all men, however, on man's side they must receive and agree to the terms of reconciliation which is faith in Jesus Christ.

c. It takes two parties to experience reconciliation. One party

can do everything on their side to be reconciled, but the other party must do their part or at least receive and accept what the other party had done to reconcile.

d. There is no such thing as forced reconciliation. This is basically what Universalists preach and teach.

21. For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

A. For He made Him who knew no sin to be sin for us,

1. made- Gr. **poieo**

a. It is unclear how Jesus was made to be sin. This is a mystery to us, but we must not deny or water down this fact.

b. Jesus was made a curse for us. [Gal 3:13](#)

2. knew- Gr. **ginosko-** *to know by experience or by relationship*

a. Christ did not know sin from eternity past until He was made sin on the cross. [Heb 4:15](#)

3. sin- Gr. **hamartia**

a. *“Christ was not guilty, and could not be made guilty; but he was treated as if he were guilty, because he willed to stand in the place of the guilty. Yea, he was not only treated as a sinner, but he was treated as if he had been sin itself in the abstract. This is an amazing utterance. The sinless one was made to be sin.”* (Spurgeon)

B. that we might become the righteousness of God in Him

1. might become

a. To the degree Jesus was made sin for us, can we be made the righteousness of God in Him. Jesus did not just carry our sin, but was made to be sin. We don't merely carry righteousness but have been made the very righteousness of God in Him. [Rom 5:19](#)

2. righteousness- *the state of being as one ought to be*

a. We are made to be as we ought to be in Christ Jesus. This is not by our works, but by grace through faith in Christ.