

## 2 CORINTHIANS Chapter 5 Assurance of the Resurrection; The Judgment Seat of Christ; Be Reconciled to God

### OBSERVATION

### INTERPRETATION

### APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente, cell #714 425 9221**; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Latest Studies” on the right side. References include commentaries by numerous pastor/teachers.

### 2 CORINTHIANS Chapter 5 Assurance of the Resurrection;

**2Co 5:1** *For we know that if our earthly house, this tent, is destroyed (striking down a tent), we have a building from God, a house not made with hands, eternal in the heavens.*

**2Co 5:2** *For in this we groan (a longing), earnestly desiring to be clothed with our habitation which is from heaven,*

**2Co 5:3** *if indeed, having been clothed, we shall not be found naked.*

**2Co 5:4** *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.*

**2Co 5:5** *Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee (arrimon, pledge, partial payment-engagement ring).*

**2Co 5:6** *So we are always confident, knowing that while we are at home in the body we are absent from the Lord.*

**2Co 5:7** *For we walk by faith, not by sight.*

**2Co 5:8** *We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.*

**v. 1 –** Continuing the contrast between the earthly and the eternal, we see Paul says, “**we know**”, not think or hope, that our earthly house, this tent (our bodies as tents; temporary structures) is destroyed, **we have an eternal hope: a building from God, a house not made with hands, eternal in the heavens** - a new building from God, a place to live in through all eternity, suited to the environment of eternity and heaven.

**v. 2 –** ...we groan: Believers groan, because we see both the limitations of this body and superiority of the body to come. We are earnestly desiring our new bodies!

**v. 3 –** It's not that we want to be unclothed, but further clothed! As believers, we have no desire to be only “pure in spirit” and to escape the body. Instead, we are earnestly desiring to have a perfect, resurrected, body.

**v. 4 –** Our new bodies will not be subject to death (mortality). Instead, “Death is swallowed up in victory” (1 Cor. 15:54) . When we receive our eternal bodies, life completely conquers death.

**v. 5 –** God is preparing us right now for our eternal destiny. Here, Paul connects the ideas of our light affliction and the eternal weight of glory (2Co\_5:17-18). Our light affliction is (in part) how God has prepared us. *Spirit as a guarantee* - The Spirit of God within us is the down payment in which God has declared His earnest intention of fulfilling His purposes in your life.

**v. 6 –** The presence of the Holy Spirit gives us confidence, an assurance that God was working in us and would continue His work.

**v. 7 –** Now, the presence of God is a matter of faith. Being at home in the body, there is a sense in which we are absent from the Lord, at least from His immediate, glorious presence. So now, we must walk by faith, not by sight. The day will come when we will not have to walk by faith, but we will see the glory and the presence of God by sight.

**v. 8 –** Paul is confident, in part, based on the guarantee of the Holy Spirit, of his eternal destiny. He is not afraid of the world beyond. Speaking clearly, to be absent from the body means we will be present with the Lord. Paul seems to see such a bodiless state as undesirable. Either the present dead in Christ are with the Lord in a spiritual body, awaiting their final resurrection body; or, because of the nature of timeless eternity, they have received their resurrection bodies already because they live in the eternal “now.”

**1 –** Salvation isn't just for the soul or spirit, but for the body also. Resurrection is how God saves our bodies. We have a glorious new body to come! **We go to the grave all weary and worn, but shall rise in beauty and glory. We don't die! We move!**

**v. 2 –** We shouldn't get too comfortable on earth to want badly to stay here, **but to earnestly desire heaven!** It seems there is something right. about being able to say, we groan

**vs. 3-4 --** We really don't know much about the state of our resurrected bodies, but **they will be exactly what God wants for us to be with Him in heaven. Further clothed!**

**v. 5 –** In addition to the fitting for eternal glory **He has given us the earnest of the Spirit to sustain us here.** We are not only prepared to enter into heaven, but we have here also the support produced by the earnest of the Spirit.

**v. 6 –** Have you experienced great blessing from the Holy Spirit in your life now? Consider that if the *earnest*, down payment is this glorious, **think of how great the whole gift will be!**

**v. 7 – To walk by faith, not by sight is one of the great principles of Christian living.** It must amaze the angels that we live for, and serve, and are willing to die for a God we have never seen. Yet we love Him, and live for Him, living by faith, not by sight.

**v. 8 – To be present with the Lord: This is what makes heaven, heaven! We long to be present with the Lord; to be in the unhindered, unrestricted, presence of our Lord.** The place of heaven would be like hell if we could not be present with the Lord. Death is just a “butler”, helping to usher from one room to another! We don't lose heart!

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### The Judgment Seat of Christ;

*2Co 5:9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him.*

*2Co 5:10 For we must all appear before the judgment seat (Bema) of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

*2Co 5:11 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.*

### Be Reconciled to God

*2Co 5:12 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.*

*2Co 5:13 For if we are beside ourselves (insanity, crazy), it is for God; or if we are of sound mind, it is for you.*

*2Co 5:14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died;*

**v. 9 –** Since what we do right now has eternal consequences, our goal must persistently be to please God, *Whether present or absent:* While we are present in these bodies, is our only opportunity in all eternity to please God in these areas.

**v.10 –** The judgment seat of Christ is where the believers will stand in order to receive the rewards for the work that we have done for Christ while in these bodies. . We are told the same thing in *1Co 3:12-15*, “ *Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, [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. [14] If anyone's work which he has built on it endures, he will receive a reward. [15] If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.*”. Sadly, some will get to heaven thinking they have done great things for God, and will find out at the judgment seat of Christ that they really did nothing.

**v. 11 –** We know that in Jesus, we have been delivered from the terror of the Lord. *We persuade men:* Knowing the place of men both apart from Jesus, and in Jesus, we persuade men to come to Jesus and know what it means to be delivered from the terror of the Lord! Paul could see the need to persuade the world of the person and work of Jesus, but he knew there was no need to persuade God.

**v. 12 -** Though Paul has been glorying in his weakness, his trials, and his struggles, he is not doing it to brag before the Corinthians. Instead, by telling of his weakness, his trials, and his struggles, Paul wanted to give the Corinthians the opportunity to be proud of him. One problem with the Corinthians was that they liked those who glory in appearance and not in heart. They looked down on Paul because his glory was not in appearance, only in heart. By telling them how God is working through his struggles and trials, Paul wants to answer those who thought that way.

**v. 13 -** To be “beside yourself” is a way of describing crazy, irrational behavior. In being accused of being beside himself, Paul is in good company. Jesus was also accused of being out of His mind (*Mar\_3:21* and *Joh\_10:20*). Paul doesn’t want the Corinthians to think he is deliberately acting in a way that some might think crazy, just for the sake of acting crazy. Instead, he is doing it for God.

**v. 14 -** Paul is motivated - even pushed on by - the love of Christ, that is, Jesus’ love towards him. He had to do what he did in ministry, because he had received so much love from Jesus that it compelled him to serve others. The love of Christ has power. It has a force which can bind us and influence us.

**v. 9 –** The first motive mentioned in the rest of the chapter for not losing heart and why Paul remained faithful in serving the Lord, is: Our desire to please God! Our business is to please Christ, and the less we trouble yourselves about pleasing others, the more we will succeed in doing it! This is not the Great White Throne judgment (*Rev\_20:11-15*), which is only for unbelievers. This describes a judgment of believer’s works, things done in the body, according to what he has done and his motives, whether good or bad

**v. 10** Second motive - I have an appointment one day to stand before Jesus Christ, Himself, to be called to account to my faithfulness to the ministry that He called me to! We must all appear!– We must live understanding that what we have done and our motives will be judged. This should be an encouragement in our service to the Lord.

**v. 11 – Third Motive: Because of the fear of the Lord, which urges to persuade men! There is a God and you’re not Him** We persuade men: This should be the heart of everyone who presents the gospel, whether it is in a pulpit or anywhere else. Intending to persuade men, we are not simply casting out ideas, not caring how men respond to them. We should passionately desire that men and women come to Jesus, intending in our hearts and our words, to persuade men.

**v. 12 -** What do you glory in? Are you among those who glory in appearance and not in heart? Remember what the Lord said to Samuel: The LORD does not see as a man sees; for man looks at the outward appearance, but the LORD looks at the heart (*1Sa\_16:7*).

**v. 13 -** If we are beside ourselves, it is for God; or if we are of sound mind, it needs to be for the benefit of others.

**v. 14 – Fourth Motive: The love OF Christ compels me! The love of Christ, not the love for Christ. The cross! That Savior! What He did for me! That lays hold of me. That compels me! I want that love in my life! The danger is not being too fanatical , but being lukewarm!** The love of Christ is the greatest foundation for ministry, wanting to give something to others because Jesus has given us everything. When we really receive the love of Christ, it touches us and makes us want to serve others.

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***2Co 5:15 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.***

***2Co 5:16 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.***

***2Co 5:17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.***

**v. 15 -** How did Jesus die for all? In the sense that His death is able to save all who will come to Him, and is a demonstration of God’s love to all, which here is probably “all the saved,” because he also writes then all died. It can only be said that those who join themselves to Jesus by faith have spiritually died and risen again with Him (***Rom\_6:1-6***).

**v. 16 -** We regard no one according to the flesh, because we do not look at the things which are seen, but at the things which are not seen (***2Co\_4:18***). Because our earthly tent will be destroyed, but we will have a new body, eternal in the heavens (***2Co\_5:1***). Because we walk by faith, not by sight (***2Co\_5:7***). Because we do not glory in appearance, but we glory in heart (***2Co\_5:12***). For all these reasons, we don’t look to the image and appearance of the flesh, but to the substance of the heart. Even those who knew Jesus in the flesh found their new relationship with Him through the Holy Spirit far more rewarding. We can surmise that Paul knew of Jesus during the days of His earthly ministry, and probably even heard Jesus teach in Jerusalem. No doubt, Paul now looked back on what he remembered of Christ according to the flesh fondly. But at the same time, he knew his relationship with Jesus through the Holy Spirit was far better.

**v. 17 -** This is a promise for anyone. Anyone! It doesn’t matter what class, what race, what nationality, what language, or what level of intelligence. Anyone can be a new creation in Jesus Christ! This is not a promise for those who are in themselves, or in the religion of men, or in someone or something else. This is for those in Christ! Paul here teaches the great principle of regeneration. Jesus Christ changes those who come to Him by faith, and who are in Christ. The saved are not “just forgiven.” They are changed into a new creation. This isn’t just “turning over a new leaf” or “getting your act together.” But the life of a new creation is not something God does for us, but in us. We are told *to put off . . . the old man, and to put on the new man which was created according to God, in righteousness and true holiness* (***Eph\_4:22-24***). Being a new creation is a gift from God received by faith.

**15 –** What does it mean to live no longer for themselves, but for Him? It doesn’t mean that we can say, “I won’t love or serve anyone else but God.” Instead, our love for God, and our life for God, is expressed in our service of others. So we need to serve others with the heart that we living for God.

**16 –** Do you think that it would be better if Jesus were present with us according to the flesh? It would not be, and Jesus knew this. This is why Jesus told His disciples, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you (***Joh\_16:7***).

**v. 17 –** Living as a new creation is something God works in us, using our will and our choices. We must both receive the gift of being a new creation, and be challenged to live the life of a new creation. But it is God’s work in us that we must submit to. This reminds us that **it’s all about what God has done for us**, not what we can or should do for God. The man is not only mended, but he is now made a new creation, which God himself owns as His workmanship, and which He can look on and pronounce very good.

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***2Co 5:19 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.***

**v. 19 -** God was in Christ reconciling the world to Himself: Through the cross, God the Father was working in and with God the Son, reconciling the world to Himself. The Father and the Son worked together on the cross. This is all the more amazing when understood in light of what happened on the cross. At some point before Jesus died, before the veil was torn in two, before Jesus cried out it is finished, an awesome spiritual transaction took place. The Father lay upon the Son all the guilt and wrath our sin deserved, and Jesus bore it in Himself perfectly, totally satisfying the wrath of God for us. Not imputing their trespasses to them because our trespasses were imputed to Jesus. The justice our sin demanded is satisfied, not excused. The spiritual suffering, more horrible than the physical suffering - the act of being judged for sin in our place - was what Jesus really dreaded about the cross. This was the cup - the cup of God's righteous wrath - that He trembled at drinking (*Luk\_22:39-46; Psa\_75:8; Isa\_51:17; Jer\_25:15*). On the cross, Jesus became, as it were, an enemy of God, who was judged and forced to drink the cup of the Father's fury, so we would not have to drink that cup.

**v. 19** - Though Jesus was being treated as if He were an enemy of God, He was not. Even as Jesus was being punished as if He were a sinner, He was performing the most holy service unto God the Father ever offered. This is why Isaiah can say, *Yet it pleased the LORD to bruise Him (Isa\_53:10)*. In and of itself, the suffering of the Son did not please the Father. But as it accomplished the work of reconciling the world to Himself, it was completely pleasing to God the Father. **We are to take the message of reconciliation to the people! Everyone can be reconciled to God!**

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**2Co 5:20** *Now then, we are ambassadors for Christ, as though God were pleading through us: we implore* (beseech, beg, with passion!) *you on Christ's behalf, be reconciled to God.*

**2Co 5:21** *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

**When We All Get to Heaven** - Eliza Hewitt – Joslin Grove Choral

1 Sing the wondrous love of Jesus, sing His mercy and His grace. In the mansions bright and blessed, He'll prepare for us a place.

*Refrain:* When we all get to heaven, what a day of rejoicing that will be. When we all see Jesus, we'll sing and shout the victory!

2 Let us then be true and faithful, trusting, serving every day. Just one glimpse of Him in glory, will the toils of life repay. *Refrain*

3 Onward to the prize before us, soon His beauty we'll behold. Soon the pearly gates will open, we shall tread the streets of gold! *Refrain (1.5X)*

**v. 20** - Paul sees that he serves in a foreign land as the representative of a King, delivering that message as though God were pleading through us. Ambassadors is a glorious title, but not more glorious, than the thought of God, out of love, pleading to man. Why should God plead for us? This makes it clear that it is **we who must be reconciled to God, not He to us.** We are the party in the wrong. *Be reconciled:* Submit yourselves. Yield to the grasp of those hands which were nailed to the cross for you.”

**v. 21** *He made Him who knew no sin to be sin for us:* Under the inspiration of the Holy Spirit, Paul carefully chooses his words. He does not say Jesus was made to be a sinner. Jesus never became a sinner, but He did become sin for us. Even His becoming sin was a righteous act of love, not an act of sin. Note well that **He made Him.** This is the work of God Himself! The Father and the Son (and the Spirit as well) were in perfect cooperation in the work on the cross. This means that the work of atonement on the cross was the work of God. “If God did it, it is well done. *That we might become the righteousness of God in Him: Jesus took our sin, but gave us His righteousness.* It is a tremendous exchange, all prompted by the love of God for us! Not only does the believer receive from God a right standing before him on the basis of faith in Jesus (*Php\_3:9*), but here Paul says that **‘in Christ’ the believer in some sense actually shares the righteousness that characterizes God Himself.**

**v. 20 - Fifth Motive: We are ambassadors for Christ. To be faithful to that commission! An ambassador:**  
**1 representing one kingdom in a foreign land.**  
**2 Ambassador’s message must be that given to him. He is not free to speak on his own. I’m a reconciling God and I want people to exchange, to be reconciled to God! Do you see yourself as an ambassador for Christ, serving in a foreign land as the representative of a King, delivering that message as though God were pleading through us? How are you responding to being implored on Christ’s behalf, to be reconciled to God? We are not commanded to do the ministry of reconciliation between us and God. He has done it! It is merely ours to embrace and receive. “It is not so much reconcile yourselves as ‘be reconciled.’ We are to beseech! Beg! With all passion!**

**v. 21** The entire truth of justification can be stated simply. Our sins were on Jesus, and His righteousness is on us. And as Christ was not made sin by any sin inherent in Him, so neither are we made righteous by any righteousness inherent in us, **but by the Christ’s righteousness imputed to us.**

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