

II Corinthians

Chapter 5:1-10

Lowery > "Few chapter divisions are more unfortunate than this one since what follows (5:1-10) details the thought expressed in 4:16-18. Failure to appreciate this fact unduly complicates these already difficult verses by removing their contextual constraints."

II Corinthians 4:16-18 > ¹⁶ *Therefore we do not lose heart, but though our outer person is decaying, yet our inner person is being renewed day by day.* ¹⁷ *For our momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,* ¹⁸ *while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

¹ **For** we **know** that if our **earthly** tent which is our house is **torn down**, **we have** a building from God, a house **not made by hands**, eternal in the heavens.

For > (Constable) "For" (NASB) or "Now" (NIV, Gr. gar) continues the contrast between things presently seen and things not yet seen (4:18).

Know > (Strong's) *oida*

J I Packer asks the question we all do well to answer... "*How many Christians live their lives packed up and ready to go?*"

Earthly > (Strong's) (*epigeios* from *epi* = upon + *ge* = earth) means earthly, being upon the earth, belonging to earth, wrought in men upon earth, characteristic of the earth or this present world.

Vincent > not, *made of earth*, which would be *goikis*, as 1Co 15:47; but *upon the earth*, terrestrial, as 1Co 15:40; Php. 2:10.

Torn down > (Strong's) from *kata* > down, and *luo* > to loosen; to loosen down (disintegrate), i.e. (by implication) to demolish

Vincent > Lit., *loosened down*. Appropriate to taking down a tent.

Barnes > The idea is a beautiful one, that the body is a mere unfixed, movable dwelling place; liable to be taken down at any moment, and not designed, anymore than a tent is, to be a permanent habitation.

We have > (Precept Austin) *echo* > means to possess and the present tense speaks of this as our present and continual possession, an "*assured prospect of possession, as certain as if it were in our hands, laid up "in the heavens" for us.*" (Jamieson)

Not made with hands > (Precept Austin) *acheiropoietos* > Here are the only other NT uses of *acheiropoietos* ...

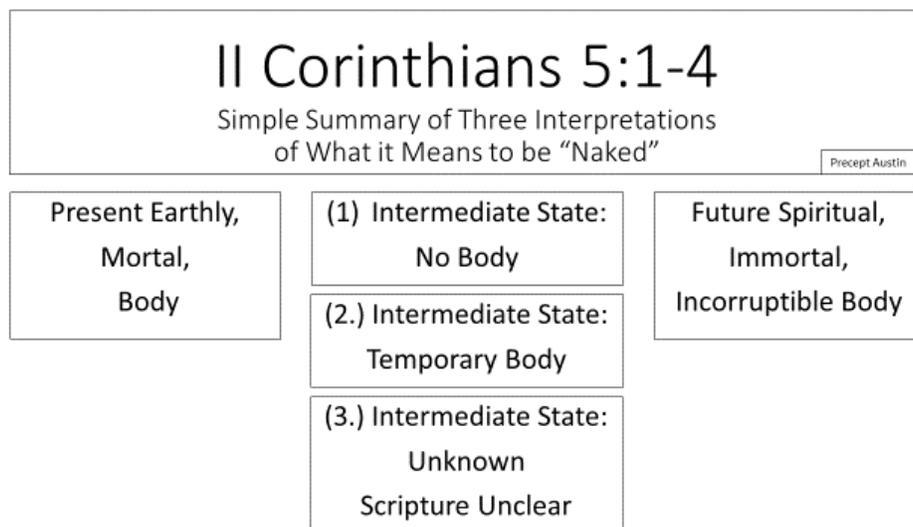
- **Mark 14:58** > ⁵⁸ "We heard Him say, 'I will destroy this temple that was made by hands, and in three days I will build another, made without hands.'"
- **Colossians 2:11** > ¹¹ and in Him you were also circumcised with a circumcision performed without hands, in the removal of the body of the flesh by the circumcision of Christ,

² For indeed, in this tent we groan, longing to be clothed with our dwelling from heaven, ³ since in fact after putting it on, we will not be found **naked**.

Naked > There is quite a discussion among the commentators about the possibility (or lack thereof) of an *intermediate state*. > "The "*Intermediate State*" is what some theologians have termed the time between a believer's death (at which time they go to be present with the Lord) and the time the Lord returns, resurrects the dead and gives believers their glorified, immortal, incorruptible bodies which will last throughout eternity."

Vincent > The word was used by Greek writers of disembodied spirits.

Utley > "'And the dead in Christ will rise first' This phrase causes confusion about where the dead go between their death and resurrection day. This verse implies that they will remain in the grave (cf. Matt. 27:52-53). However, 2 Cor. 5:8 implies that they are with Lord. The solution may be in postulating a disembodied state. The physical body remains in the grave, the life force goes to be with the Lord. There are many unanswered questions here. The Bible does not provide a clear teaching passage on this subject



⁴For indeed, we who are in this tent groan, being burdened, because we do not want to be **un clothed** but to be clothed, so that what is mortal will be **swallowed up** by life.

Un clothed > (Strong's) From *ek* > from, from out of; and the base of *duno* > to enter, to sink into > therefore > to cause to sink out of, i.e. (specially as of clothing) to divest -- strip, take off from, un clothe.

Vincent > Lit., because we are not willing to divest ourselves (of the mortal body).

Constable > This verse expands verse 2. The Christian does not "groan" in his or her present body ("mud hovel"2) because he or she wants to get rid of it. At least that was not what Paul meant here. We groan because we long to enter the heavenly habitation that God will give us ("want ... to be clothed")

Swallowed up > (Precept Austin) (*katapino* from *katá* = down + *pínō* = to drink) means literally to drink down, and so to swallow and to swallow up completely.

Figuratively *katapino* means to cause the complete and sudden destruction of someone or something, in this case our physical, mortal bodies (which are decaying anyway! 2Co 4:16) are to be devoured. Normally one might expect Paul to say swallowed up by death, which in a sense is true for unbelievers, but for believers Paul can say our mortal existence will be *swallowed up* by life, because as Paul explains in his first epistle... *this perishable must put on the imperishable, and this mortal must put on immortality.*

⁵Now He who **prepared** us for this very purpose is God, who gave us the Spirit as a **pledge**.

Prepared > (HELPS Word Studies) literally, "work down to the end-point," i.e. to an exact, definite conclusion

Vincent > The compound is significant, indicating an accomplished fact. Through the various operations of His Spirit and the processes of His discipline, God has worked us out (Stanley, worked up) for this change.

Pledge > (Strong's) an earnest (a part payment in advance for security)

⁶Therefore, being always of good courage, and knowing that **while we are at home in the body we are absent** from the Lord— ⁷for **we walk by faith, not by sight**— ⁸but we are of good courage and **prefer rather to be absent from the body and to be at home with the Lord.**

While we are at home in the body > (Barnes) The word used here means, literally, to be among one's own people, to be at home; to be present at any place. It is here equivalent to saying, "while we dwell in the body;" see 2 Corinthians 5:1.

We are absent > (Vincent) Lit., we live abroad

We walk by faith > (A W Tozer) True faith is not the intellectual ability to visualize unseen things to the satisfaction of our imperfect minds; it is rather the moral power to trust Christ.

Sight > (Strong's) that which is seen, form

Precept Austin > literally means that which is seen or what is visible and then the external appearance (shape and structure) of something as it appears to someone. It does not mean the sense of sight, but the thing seen, the form, the appearance or that which is the object of sight.

Prefer rather to be absent from the body and to be at home with the Lord. > (Constable) Note that there are no additional alternatives for the believer. We are either in our mortal bodies and absent from the Lord, or we are with the Lord and absent from our mortal bodies. This is a strong guarantee that, when we leave our mortal bodies, we will go immediately into the Lord's presence (cf. Luke 23:43). There will be no purgatory.

⁹ **Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him.**

Ambition > (Strong's) to love or seek after honor

Barnes > - The word used here means properly to love honor; to be ambitious. This is its usual Classical signification. In the New Testament, it means to be ambitious to do anything; to exert oneself; to strive, as if from a love or sense of honor. As in English, to make it a point of honor to do so and so - Robinson

To be pleasing to Him > (Utley) The term "well pleasing" has been found in several inscriptions, even before Paul's day. It was a slogan of loyalty and fidelity in the Hellenistic first century cultural milieu

¹⁰ **For we must all appear before the judgment seat of Christ, so that each one may receive compensation for his deeds done through the body, in accordance with what he has done, whether good or bad.**

For > (Precept Austin) *For* (*gar*) is a term of explanation which explains why Paul was so "ambitious" to please God. He knew that one day he would stand before Jesus Christ as His Judge to be rewarded for his deeds in the body.

Must > (Strong's) it is necessary

Appear > (Strong's) to make visible, make clear

Vincent > Rev., better, be made manifest. Appear is not strong enough since it implies only presence at the judgment-seat. The important fact is our being revealed as we are.

Wuest Translation of verses 9 & 10 > *Wherefore, we make it our aim, whether at home or living abroad, to be well pleasing to Him, for it is necessary in the nature of the case for all of us to be openly shown as to our true character before the judgment seat of Christ, in order that each one may receive the things which were practiced through the agency of our body, whether they were good or bad.*

Judgment seat > (Strong's) *bema* > a step, raised place, by implication a tribunal

MacArthur > In the New Testament it was used of the judgment seats of Pilate (Matt. 27:19; John 19:13), Herod (Acts 12:21), and Festus (Acts 25:6, 10, 17). There was also a *bēma* at Corinth, where unbelieving Jews unsuccessfully accused Paul before the Roman proconsul Gallio (Acts 18:12, 16, 17).



The judgment seat of Christ > (MacArthur) In that day, the full truth about their lives, character, and deeds will be made clear to each believer. Each will discover the real verdict on his or her ministry, service, and motives. All hypocrisy and pretense will be stripped away; all temporal matters with no eternal significance will vanish like wood, hay, and stubble, and only what is to be rewarded as eternally valuable will be left. First Samuel 16:7 declares that "God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart." "There is no creature hidden from His sight," the writer of Hebrews adds, "but all things are open and laid bare to the eyes of Him with whom we have to do" (Heb. 4:13). The true assessment of the work God has done in and through believers will be disclosed on that day.

Bad > (Strong's) worthless, bad (Robertson > worthless, of no account, base, wicked)