

II Corinthians

Chapter 5:11-21

¹¹ **Therefore**, knowing the **fear** of the Lord, **we persuade people**, but we are **well known** to God; and I hope that we are also **well known** in your consciences.

Therefore > (Precept Austin) is a *term of conclusion* - based on the personal accountability of his future appointment at the Judgment Seat of Christ

Fear > (Strong's) phobos > *Definition*: panic flight, fear, the causing of fear, terror
Usage: (a) fear, terror, alarm, (b) the object or cause of fear, (c) reverence, respect.

We persuade people > (Ronertson) (The Greek grammar would translate this) *We try to persuade*

Well known > (Strong's) to make visible, make clear

Wuest translation > *openly shown*

¹² **We are not commending ourselves to you again**, but are giving you an **opportunity** to be proud of us, so that you will have an answer for those who take pride in **appearance** and not in heart. ¹³ For **if we have lost our minds**, it is for God; if we are of sound mind, it is for you.

We are not commending ourselves to you again > Remember **II Corinthians 3:1** > *Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you?*

Not > (Precept Austin) > Greek for "not" = ou = signifies absolute negation

Opportunity > (Strong's) a starting point, an occasion

Appearance > (Strong's) face

If we have lost our minds > (Strong's) *existemi* > to displace, to stand aside from

Mark 3:20-21 > ²⁰ *And He came home, and the crowd gathered again, to such an extent that they could not even eat a meal.* ²¹ *And when His own people heard about this, they came out to take custody of Him; for they were saying, "He has lost His senses."*

Lost His senses > (Strong's) *existemi* > to displace, to stand aside from

¹⁴ For the love of Christ **controls us**, having **concluded** this, that one died for all, therefore all died; ¹⁵ and He died for all, so that those who live would no longer live for themselves, but for Him who died and rose on their behalf.

Controls us > (Strong's) to hold together, to hold fast, pass. to be seized (by illness)

Concluded > (Strong's) *krino* > to judge, to decide

¹⁶ Therefore from now on we **recognize** no one by the flesh; even though we have **known** Christ by the flesh, yet now we **know** Him in this way no longer.

Recognize > (Strong's) *oida* > to have seen or perceived, to know

Known ... Know > (Strong's) *ginosko* > to come to know, recognize, perceive

Helps Word Studies > properly, *to know*, especially through *personal experience* (*first-hand* acquaintance).

Precept Austin > *oida* > means, in general, to know by perception and is often distinguished from *ginosko* because *ginosko* generally refers to knowledge obtained by experience or "experiential knowledge". *eido/oida* often refers more to an intuitive knowledge, although this distinction is not always clear cut. *Eido/oida* is not so much that which is known by experience as an intuitive insight that is drilled into one's heart. *Eido/oida* is a perception, a being aware of, an understanding, an intuitive knowledge which in the case of believers can only be given by the Holy Spirit.

Wiersbe > We no longer look at life the way we used to. To know Christ "after the flesh" means to evaluate Him from a human point of view.

Constable > Since his conversion, Paul had stopped making superficial personal judgments based only on external appearances (cf. v. 12). Previously he had looked at people on a strictly physical basis, in terms of their ethnicity rather than their spiritual status—which was the merely human perspective. Now, whether a person was a believer or a non-believer, was more important to him than whether he or she was a Jew or a Gentile.

¹⁷ Therefore if anyone is in Christ, this person is a **new creation**; the **old things passed away**; behold, **new things have come**.

New > (Vines) denotes "new," of that which is unaccustomed or unused, not "new" in time, recent (Greek = "neos"), but "new" as to form or quality, of different nature from what is contrasted as old.

Brian Bell > not turned over a new leaf, not reformed, not rehabilitated! But all new ... transformed!

Creation > (KJV translate this as *creature*)

Vincent > The word > *ktisis* > is used in three senses in the New Testament.

1. The act of creating, as Romans 1:20.
2. The sum of created things, as Revelation 3:14; Mark 13:19.
3. A created thing or creature, as Romans 8:39.

Old things > (Precept Austin) *archaios* > is, strictly speaking, that which has been from the beginning. *Archaios* reaches back to a beginning, whenever that beginning may have been.

Passed away > (Vincent) *parerchomai* > Lit., passed by

Precept Austin > Jesus used *parerchomai* to refer to the passing away of the cup (Mt 26:39, 42) and the "hour" of agony in the Garden (Mk 14:35).

New things have come > (Utley) (Both Utley and Robertson key on the Greek grammar here) This is perfect tense > which refers to a past completed act with abiding results

Greek Tenses Explained > The *perfect tense* in Greek is used to describe a completed action which produced results which are still in effect all the way up to the present.

Wuest Translation > *So that, assuming that anyone is in Christ, he is a creation new in quality. The antiquated, out-of-date things have passed away. Behold, all things have become new in quality.*

¹⁸ *Now all these things are from God, who **reconciled** us to Himself through Christ and gave us the ministry of **reconciliation**, ¹⁹ namely, that **God** was in Christ **reconciling** the world to Himself, not counting their wrongdoings against them, and He has committed to us the word of **reconciliation**.*

Reconciled > (Precept Austin) *reconciled* means to exchange one thing for another and was used for example to describe the exchange of coins for others of equal value. This Its original meaning of to change, exchange, etc. transferred to mean to reconcile. Reconciliation refers to an objective state of peace, not simply a feeling of peacefulness.

Reconciled (vs 18) ... Reconciling (vs 19) ... Reconciled (vs 20) > (Strong's) 2644
Reconciliation (vs 18) ... Reconciliation (vs 19) > (Strong's) 2643 ... from 2644

Garland > When the verb is used in the active voice, Christ or God is always the subject; when it is used in the passive voice, humans are the subject. In other words, "God reconciles; man is reconciled."

God > (Vincent) *God* is emphatic in the Greek tense

Wuest Translation > *namely, that absolute deity in Christ was reconciling the world to himself, not putting down on the liability side of their ledger their trespasses, and lodged in us the story of the reconciliation.*

²⁰ *Therefore, we are **ambassadors** for Christ, as though God were making an **appeal** through us; we beg you on behalf of Christ, **be reconciled to God.***

Ambassadors > (Webster) An ambassador is a minister of the highest rank, employed by one prince or state at the court of another, to manage the concerns of his own prince or state, and representing the dignity and power of his sovereign.

A story in **Precept Austin** > When I stepped up to the checkpoint so I could enter the prison, I was told that my identification card had been misplaced. The guard had to fill out a temporary permission slip so I could get in and teach Bible classes to some of the inmates. After I showed her my driver's license, she filled out the slip and I was allowed in. When I glanced at the piece of paper, I laughed. In the space provided to indicate who I was representing, the guard had written "God."

Appeal > (Strong's) *parakaleo*

Be reconciled to God > (Utley) This is a present (continued action), passive (work from the outside), imperative (a command) ... The passive voice could be translated "let God reconcile you to Himself"; "allow yourselves to be reconciled"

²¹ ***He made Him who knew no sin to be sin in our behalf, so that we might become the righteousness of God in Him.***

Hughes > "In these few direct words the Apostle sets forth the gospel of reconciliation in all its mystery and all its wonder. There is no sentence more profound in the whole of Scripture; for this verse embraces the whole ground of the sinner's reconciliation to God and declares the incontestable reason why he should respond to the ambassadorial entreaty. Indeed, it completes the message with which the Christian ambassador has been entrusted."