

### 2 CORINTHIANS 5:5-10 | PAUL'S CONFIDENCE

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- Verse 5 -
  - Paul and his companions have been **wrought for the self-same thing**, this thing being a **far more exceeding and eternal weight of glory** (2 Cor. 4:17) or, in other words, **to be clothed upon with our house which is from heaven** (v. 2).
  - This future glory is sealed with **the earnest of the Spirit** (as in 2 Cor. 1:22).
    - Note that the spirit as **earnest** is always a promise to the Jewish people (while the *sealing* is for all Christians).
- Verses 6-8 -
  - Because God has **wrought us** and given the **earnest of the Spirit** (v. 5), Paul says that they have confidence even through their trials.
  - He gives insight into this life and the next when he teaches that to be **in the body** is to be **absent from the Lord**.
  - Note that, while there is a universal application for believers, Paul is speaking directly about himself.
    - The word **willing** is εὐδοκέω [eudokeo]. The root *dokeo* is a word related to thinking and considering, with the *eu* prefix giving it a fully positive angle. Thus, "**willing**" or even "fully desire."
    - In truth, you and I may be **confident** about our eternal state but not yet **willing rather to be absent from the body**. This does not imply our lack of spirituality. Rather, it implies that we understand this passage to be Paul's testimony rather than Paul's instruction.
- Verse 9 -
  - This verse would avoid the implication of works based acceptance if we understood the meaning of the words **labour** and **accepted** and the grammatical structure of the sentence.
    - The word **labour** is φιλοτιμέομαι [philotimeomai] from *philo* (the love of) and *timeo* (honor). It is NOT the typical word for *work*, and could be translated *we are ambitious* (as in YLT) or *we are zealous* (as in Darby).
    - The word **accepted** is εὐάρεστος [euarestos] which is literally *well-pleasing* (as in Phil. 4:18, Col 3:20, Heb. 13:21).
  - Grammatically, the sentence structure is "We are ambitions to be well-pleasing to him, whether present (alive) or absent (dead)."
- Verse 10 -
  - The subject of rewards for physical deeds is one into which we do not have full insight.
    - Paul himself had persecuted those in the early Jewish assemblies, which would certainly qualify as one of **the things done in his body**.
    - Are we do create a doctrine in which the things done before salvation are forgiven but the things done after salvation are not forgiven?
  - Concerning whether or not Christians have been forgiven for physical deeds, we must remember that Jesus died **to put away sin by the sacrifice of himself** (Heb. 9:26) and that even this chapter of the Bible says that, in Christ God is **not imputing their trespasses unto them** (2 Cor. 5:19).
  - As to **the judgment seat of Christ** (seen here and Rom. 14:10), it is something that pertains to believers and to rewards, not salvation.
  - As with much of the afterlife we must say, with Paul, that **now we see through a glass, darkly** (1 Cor. 13:12) and we **walk by faith, not by sight** (2 Cor. 5:7).

## 2 CORINTHIANS 5:11-15 | PAUL'S MINISTRY IN LIGHT OF ETERNITY

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- Verse 11 -
  - Note that Paul says **we persuade**, making (again) reference to himself and his co-workers.
    - It can be argued that if **we** in v. 11 is a reference to Paul & company, then **we** in verse 10 must also be the same, therefore verse 10 is not about everyone.
    - The reference to **all** in verse 10 could detract from this argument, but is not solid evidence that *everyone, even those outside the group of three* would appear before God in judgment. Romans 14:10 does speak in broad terms, but is much more in relation to salvation.
  - The reason Paul works to **persuade men** is because of **the terror** (i.e.: fear) of the **Lord**.
  - Whether or not they have success in their work of persuasion, they are **made manifest unto God** (that is, God knows the work that is done, and the judgment is not based on visible results).
    - The one who does their work of persuasion for visible results will soon resort to manipulation for or of results.
    - The one who works in **the terror of the Lord** will work diligently and with integrity.
    - Paul's trust is that the Corinthians have seen enough of their work to have been **made manifest in your consciences** as well.
- Verses 12-13 -
  - Concerning being **manifest unto God** (v. 11) Paul says that there are those who **glory in appearance** (that is, in the outward manifestations of successful persuasion). It is better to be *known before God* than to have **glory in appearance**.
  - In verse 13 Paul says, in effect, "if this is crazy, it is *crazy for God*, if it is sane, thin it is *sanity for your cause*."
- Verses 14-15 -
  - Paul's ministry is *constrained* by the **love of Christ**. This is not *our love of Christ* but rather the love that Christ has shown on the Cross. It could be translated, "Knowing the love of Christ, we are constrained..."
  - Who is constrained? Literally, "us having judged this..." Thus, "because we have made a certain judgment, and we believe that the love of Christ fundamentally affected the outcome of this judgment, therefore we are constrained by the love of Christ."
  - What was this judgement by Paul and his companions? First, it was that **one died for all** and therefore **all were dead** (or "all died). Though almost all theologians interpret this to be *Christ's death*, it seems much more probable to me that verse 14 speaks of *Adam's death*. 1 Corinthians 15:21-22 says that death came **by man** (v. 15) because in **Adam all die** (v. 16). Therefore, Paul is saying, "We thus judge, that if Adam died for everyone, then everyone died." This would also correspond with Rom. 5:12, 15, and 18.
  - But in 2 Corinthians 5:15, **he died** is a reference to Christ, not Adam. The Scripture moves from **one died** in verse 14 to **he died** in verse 15. (This would not be the interpretation of the NKJV, which capitalizes "One" in v. 14 as well as "He" in v. 15).
  - The judgment, therefore, is that Christ fixed what Adam broke. Having made this judgment, Paul says that, therefore, **the love of Christ constraineth us**.
  - This is a strong argument for what is often called *unlimited atonement*. If **all** in verse 14 is universal, how could **he died for all** in verse 15 be limited?
  - Why did Christ die? In order that we who live **should not henceforth live unto ourselves**.