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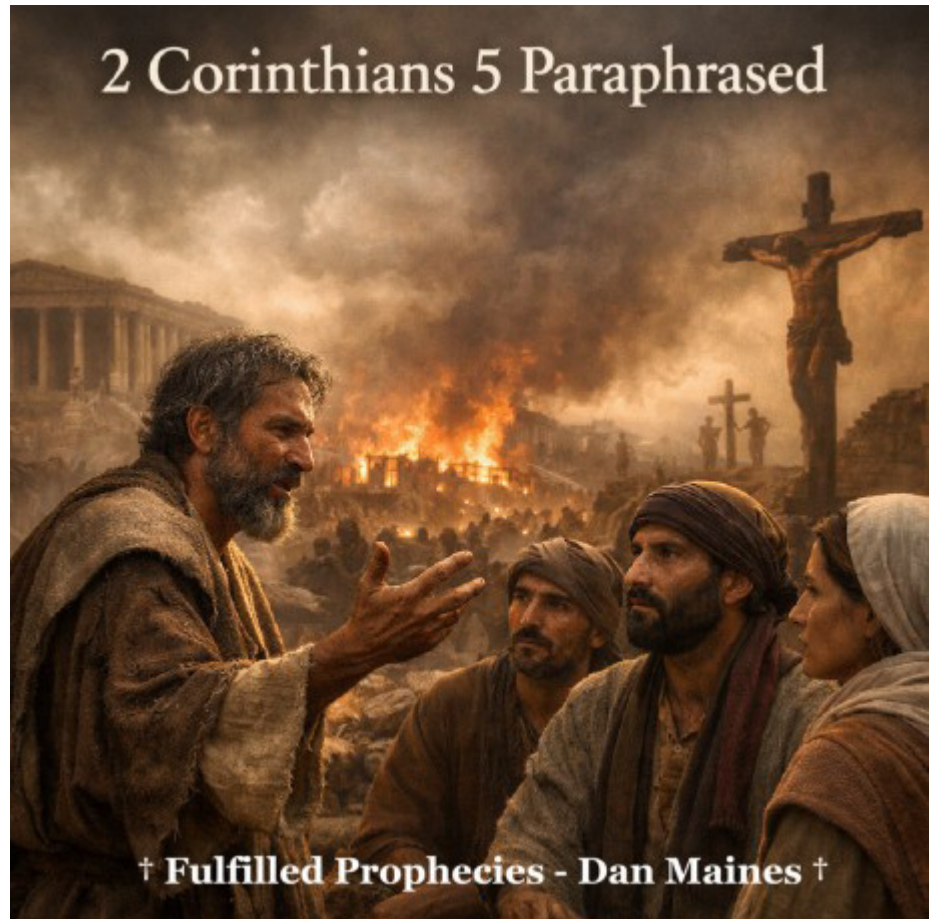
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2 Corinthians 5 Paraphrased



By Dan Maines

2 Corinthians 5 Paraphrased

Introduction

† Paul explains that our present life is temporary and fragile, but God has prepared something greater that replaces the old covenant world that was fading away.

† This chapter speaks about the change from the old order to the new life in Christ, showing how believers already live in reconciliation with God.

† Early Christians like Irenaeus and Clement of Alexandria recognized that Paul's message here was about the

transformation brought through Christ's completed work.

2 Corinthians 5:1

We know that if this earthly tent we live in is torn down, God has prepared a permanent dwelling for us, something not built by human hands, but eternal in the heavens.

† Paul calls the present life a tent because it was temporary and passing away (Hebrews 8:13).

† The permanent dwelling points to the lasting covenant life established through Christ.

† Irenaeus wrote that believers were already receiving the promise of the new life through Christ's work.

2 Corinthians 5:2

While we are in this tent we groan, longing to be clothed with the dwelling that comes from heaven.

† The longing Paul describes reflects the transition from the old covenant age into the new one that Christ was bringing.

† The hope wasn't escape from existence but receiving the life God promised through Christ (Romans 8:23).

† Clement of Alexandria explained that believers looked forward to the full reality of God's life dwelling among them.

2 Corinthians 5:3

When we are clothed with it, we will not be found naked.

† Being clothed represents receiving the life God provides instead of being exposed under the old system of condemnation.

† Paul contrasts shame and exposure with the covering God provides through Christ (Isaiah 61:10).

† Early Christian teachers understood this clothing as the righteousness given by Christ.

2 Corinthians 5:4

While we live in this tent we groan and feel burdened, because we don't want to be unclothed but to be clothed with what is heavenly, so that what is mortal may be swallowed up by life.

† Paul speaks about mortality being overcome by life, showing the victory Christ brings (1 Corinthians 15:54).

† The burden reflects the pressure believers felt while living during the final years of the old covenant age.

† Tertullian noted that believers anticipated the triumph of life over death through Christ.

2 Corinthians 5:5

God is the one who prepared us for this very thing and gave us the Spirit as a guarantee of what is coming.

† The Spirit was the assurance that God's promises were already beginning to be fulfilled (Ephesians 1:13-14).

† The guarantee shows that believers already possessed the beginning of the life God promised.

† Eusebius recorded that the early church saw the Spirit as proof of the new covenant reality.

2 Corinthians 5:6

So we remain confident, knowing that while we are at home in the body we are away from the Lord.

† Paul describes the tension believers experienced while still living in the old world that was passing away.

† Confidence remained because Christ had already secured the outcome (John 14:3).

† Clement of Alexandria taught that believers lived in hope because Christ had already opened the way.

2 Corinthians 5:7

We walk by faith and not by sight.

† Faith meant trusting what God had promised even before the final transition occurred.

† Believers were living in expectation of the full realization of Christ's kingdom.

† Early writers like Barnabas emphasized that faith was trusting God's completed work in Christ.

2 Corinthians 5:8

We are confident and would prefer to be away from the body and at home with the Lord.

† Paul's desire was to be fully united with Christ beyond the struggles of the present world.

† The statement reflects the hope believers had of immediate fellowship with Christ.

† Irenaeus described this as entering the presence of the Lord after departing from this life.

2 Corinthians 5:9

So whether we are at home or away, our goal is to please Him.

† Paul's focus was living faithfully regardless of circumstances.

† Pleasing God meant walking in obedience to Christ's teaching (John 8:29).

† Early Christian teachers consistently emphasized faithful living as the response to God's grace.

2 Corinthians 5:10

We must all appear before the judgment seat of Christ so that each one may receive what is due for what he has done in the body, whether good or bad.

† This judgment refers to Christ evaluating the works of His people (Romans 14:10).

† It reflects accountability for how believers live their lives in response to the gospel.

† Tertullian wrote that Christ judges righteously according to each person's deeds.

2 Corinthians 5:11

Knowing the fear of the Lord, we persuade others, and what we are is clearly known to God, and I hope it is also clear to your conscience.

† Paul's ministry was motivated by reverence for God and concern for people.

† Persuasion refers to proclaiming the gospel so others would believe.

† Eusebius recorded that the apostles devoted their lives to persuading others about Christ.

2 Corinthians 5:12

We are not trying to commend ourselves again to you but giving you a reason to be proud of us, so that you may answer those who take pride in appearance rather than in the heart.

† Paul contrasts outward appearances with true spiritual sincerity.

† Many opponents focused on outward authority rather than genuine faith.

† Clement of Alexandria warned against judging spiritual matters by outward display.

2 Corinthians 5:13

If we are out of our mind, it is for God, and if we are in our right mind, it is for you.

† Some people accused Paul of being extreme in his devotion.

† Paul explains that everything he does is either for God's glory or for the good of others.

† Early church writers noted that intense devotion to God often looked strange to outsiders.

2 Corinthians 5:14

The love of Christ controls us because we have concluded this, that one died for all, therefore all died.

† Christ's death changed the standing of humanity before God.

† The statement that all died means the old life under sin and the old system came to an end through Christ.

† Irenaeus wrote that Christ's death brought a decisive turning point for humanity.

2 Corinthians 5:15

He died for all so that those who live would no longer live for themselves but for the one who died and rose again for them.

† The purpose of Christ's death was to transform how people live.

† Believers now live in devotion to Christ instead of selfish ambition.

† Early Christians consistently taught that Christ's resurrection leads to a new way of life.

2 Corinthians 5:16

From now on we don't evaluate anyone according to worldly standards, even though we once viewed Christ that way, we don't see Him like that anymore.

† Paul's perspective changed after understanding who Christ truly is.

† The old ways of judging people no longer applied in the new covenant life.

† Clement of Alexandria emphasized spiritual understanding over worldly thinking.

2 Corinthians 5:17

If anyone is in Christ, he is a new creation, the old has passed away and the new has come.

† Becoming a new creation means entering the life Christ established.

† The old covenant world and its condemnation had passed away for those in Christ.

† Early Christian writers saw this as the transformation brought by the gospel.

2 Corinthians 5:18

All this comes from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation.

† Reconciliation means restoring the relationship between God and humanity.

† Believers are entrusted with sharing that message with others.

† Eusebius wrote that the apostles were sent to proclaim reconciliation through Christ.

2 Corinthians 5:19

God was in Christ reconciling the world to Himself, not counting people's sins against them, and He entrusted us with this message of reconciliation.

† The gospel announces forgiveness and restored fellowship with God.

† The phrase world shows the scope of God's reconciling work.

† Irenaeus taught that Christ brought peace between God and humanity.

2 Corinthians 5:20

We are ambassadors for Christ, as though God were making His appeal through us, we urge you on Christ's behalf, be reconciled to God.

† Believers represent Christ's message in the world.

† The appeal is for people to accept the reconciliation God offers.

† Early Christian teachers described the church as God's representatives on earth.

2 Corinthians 5:21

God made Him who knew no sin to be sin for us so that in Him we might become the righteousness of God.

† Christ took upon Himself the burden of sin so that believers could receive righteousness.

† This verse summarizes the heart of the gospel message.

† Tertullian described this exchange as Christ bearing sin so humanity could receive righteousness.

Historical References

† Irenaeus explained that Christ's work brought a new creation life to believers.

† Clement of Alexandria taught that spiritual understanding replaces worldly thinking.

† Eusebius recorded how the apostles proclaimed reconciliation throughout the world.

† Tertullian wrote about Christ bearing sin so humanity could

receive righteousness.

How It Applies To Us Today

† We live confidently knowing God has prepared a lasting life for His people.

† We walk by faith trusting what Christ has already accomplished.

† We live as ambassadors sharing the message of reconciliation with others.

† We live as new creations, leaving behind the old life and walking in Christ.

Q & A Appendix

Q What does the tent represent in this chapter?

A It represents the temporary nature of our present life and the transition into the lasting life God prepared (2 Corinthians 5:1).

Q What does it mean to walk by faith and not by sight?

A It means trusting God's promises even when the final outcome hasn't yet been seen (2 Corinthians 5:7).

Q What is the ministry of reconciliation?

A It is the responsibility given to believers to share the message that God has reconciled humanity through Christ (2 Corinthians 5:18-19).

Q What does it mean to be a new creation?

A It means the old life has passed away and a new life in Christ has begun (2 Corinthians 5:17).

Q Why did Christ take sin upon Himself?

A So that believers could receive the righteousness of God through Him (2 Corinthians 5:21).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† 2 Corinthians 5

† Irenaeus, Against Heresies

- † Clement of Alexandria, Stromata
- † Eusebius, Ecclesiastical History
- † Tertullian, On the Resurrection of the Flesh

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