Research on: II Cor. 5:1, 4, 5

“St. Paul has been pointing out that amid bodily weakness and decay he is encouraged by the thought that the temporal is transient, while the spiritual is eternal. He now goes on to speak more particularly of the great prospect that sustains him—the replacement of the earthly material body by an eternal heavenly one. He hopes to survive till Christ's coming, and receive the heavenly body without passing through the experience of death: but, if it should be ordered otherwise, he has no fear of being left by death in the disembodied condition so repugnant to the Hebrew mind, for the eternal, spiritual body will still be given him, in which he will be presented to the Lord.” (Dummelow, www.studylight.org).

1 We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

“Even if his earthly tent be taken down, if his body be broken up by death, God has prepared a heavenly mansion for him, a resurrection body which **is** eternal. **Tabernacle**] rather, 'tent.' **Building**] contrasted with the temporary tent to which the earthly body is compared.

“A further reason for my courage in presence of difficulty and affliction consists in my knowledge that if my body undergo the dissolution of death, I shall be endowed by God with an imperishable heavenly body. (2) My hope, however, and desire is that while still alive and in possession of this earthly body I may simply be transformed at the coming of the Lord, (3) since, if I receive it thus, I shall not be left a disembodied spirit in the state of death. (4) Our material body is a burden under which betimes we groan; but, however we may be called to part with it, we may confidently cherish the expectation of being endued with something better in its place, i.e. we may hope to be clothed with the heavenly, resurrection body, and not left naked spirits. (5) It is for this very purpose God has wrought in us: besides, He has given us His Spirit as the pledge and instalment of the resurrection life.'” (Dummelow, [www.studylight.org)](http://www.studylight.org)).

“*For we know*— We pursue, not seen, but unseen things, and do not faint in our work, because we know *that if our earthly house*— Which is only a tabernacle or tent, a mere temporary habitation; *were dissolved*— Were mouldered back to the dust out of which it was formed; or if our zeal in the service of the gospel should expose us to martyrdom, which should destroy it before its time; *we have*— And should immediately enjoy; *a building of God” (*[*www.biblehub.com*](http://www.biblehub.com)*,* Benson Commentary).

“For we know - We who are engaged in the work of the gospel ministry. Paul is giving a reason why he and his fellow-laborers did not become weary and faint in their work. The reason was, that they knew that even if their body should die, they had an inheritance reserved for them in heaven. The expression "we know" is the language of strong and unwavering assurance. They had no doubt on the subject.

“The word properly means "upon earth, terrestrial, belonging to the earth, or on the earth," and is applied to bodies; to earthly things; to earthly, or worldly wisdom, . The word "house" here refers doubtless to the body, as the habitation, or the dwelling-place of the mind or soul. The soul dwells in it as we dwell in a house, or tent.

“Of this tabernacle - This word means a booth, or tent - a movable dwelling. . . It refers here to the body as the frail and temporary abode of the soul. It is not a permanent dwelling; a fixed habitation, but is liable to be taken down at any moment, and was suited up with that view. Tyndale renders it, "if our earthly mansion wherein we now dwell." The Syriac renders it, "for we know that if our house on earth, which is our body, were dissolved." 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” ([www.biblehub.com](http://www.biblehub.com), Barnes Notes).

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

“**Burdened**] by the [anxiety](http://www.studylight.org/commentaries/dcb/2-corinthians-5.html) of uncertainty. **Not.. unclothed**] The Apostle's desire was to gain the resurrection life without dying” (Dummelow, [www.studylight.org)](http://www.studylight.org)).

“For we - We who are Christians. All Christians.

“That are in this tabernacle - This frail and dying body;

“Do groan - It implies an ardent and earnest desire to leave a world of toil and pain, and to enter into a world of rest and glory.

“Being burdened - Being borne down by the toils, and trials, and calamities of this life;

“That mortality might be swallowed up of life - On the meaning of the word rendered "swallowed up" (katapothē); The meaning here is, that it might be completely absorbed; that it might cease to be; that there might be no more mortality, but that he might pass to the immortal state - to the condition of eternal life in the heavens.

5 Now he that hath wrought us for the selfsame things is God, who also hath given unto us the earnest of the Spirit.

“**He that hath wrought us**] St. Paul here argues for immortality and the resurrection life from the instinctive longings of the human heart. God has planted these longings there; He has confirmed them by the pledge of His Spirit in conscience, aspiration, and all spiritual blessings; and He will not in the end disappoint us: cp. 'Thou wilt not suffer thine Holy One to see corruption' ([Psalms 16:10](http://www.studylight.org/desk/index.cgi?q1=Psalms+16:10&t1=en_nas))—'Thou wilt not leave us in the dust” (Dummelow, www.studylight.org).