

THE CHRISTIAN'S TWO HOMES
II COR. 5:5-9; ECCLES. 12:5

Introduction:

- A. Writers have often referred to man's body as a "home" of the spirit.
 - 1. v6. Paul.
 - 2. Eccles. 12:5, "...man goeth to his long home."

- B. Paul applies some logic to this concept.
 - 1. "We cannot be in two places at one time."
 - 2. We are either, "absent or present."
 - 3. Law of exclusion.

I. GOD HAS WROUGHT US WHERE WE ARE. V5

- A. "now he that hath wrought us, for the selfsame thing is God."
 - 1. wrought = katergazomai - to work down, to effect, achieve.
 - 2. selfsame = this very thing.

- B. "who also hath given us the earnest of the Spirit."
 - 1. earnest = arrabon - earnest-money, a pledge.
 - 2. Eph. 1:11-14.
 - 3. His Spirit in us is His pledge of redemption.

II. WE WILL NEVER BE FOUND HOMELESS. V6-8

- A. "therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." v6.
 - 1. confident = peitho - to be persuaded by words, to suffer one's self to be won over by words, prevailed over another in the fear of the Lord.
 - 2. In every instance it is, phobos, fear.
 - 3. "The fear of the Lord is the beginning of wisdom," not the end but the beginning.

B. "we persuade men."

1. persuade = to win by words, to influence, to speak with winning words.
2. All our persuading of men, then, is with this solemn fear of God.
3. This fear motivated Paul, He feared the judgment seat for himself as well as for others.

II. PAUL KNEW HE HAD HEART VALUES. V11b

A. "but we are made manifest unto God."

1. But our motives are plain to God.
2. God already knows what we really are.

B. "and I trust also are made manifest in your consciences"

1. We hope that in your heart of hearts you know that we are open and plain.

C. Paul defended his ministry before the Corinthian church.
v12

1. Not for their sake, to convince them, but to give them reasons for the church to defend him.
2. "for we commend not ourselves unto you, but give you occasion to glory on our behalf."
3. occasion = aphorme - that from which anything proceeds, a starting place, base of operations.
4. Paul gave the mature members material to use in his defense.

D. Who were these accusers of Paul?

1. "that ye may have somewhat to answer them which glory in appearance, and not in heart."
2. There were those who judged by the external rather than the internal.
3. The nature of their fault-finding is unknown.

III. AN EFFECTIVE GUIDE OF VALUES. V13

- A. Paul knew his heart and his motives.
 - 1. We must know the Bible.
 - 2. We must know ourselves and be honest.

- B. "For whether we be beside ourselves, (it is) to God."
 - 1. beside = eksistemi - to be out of one's mind.
 - 2. Mark 3:21. "he is beside himself."
 - 3. Probably does not mean literally "insane" but "extravagant," one who has gone "overboard."
 - 4. Showing too much enthusiasm.
 - 5. Whatever we do it is to God.

- C. "or whether we be sober, (it is) for your cause."
 - 1. sober = sophroneo - to be sane.
 - 2. absent = ekdemeo - to be away from one's people.

- B. How do we know what we know?
 - 1. ("For we walk by faith, not by sight") v7
 - 2. v4:18.

- C. "we are confident, I say, and willing rather, to be absent from the body and to be present with the Lord."
 - 1. confident = tharreo - to be of good cheer, to have good courage, to be full of hope.
 - 2. willing = eudokeo - to deem good, to take pleasure in, to determine.
 - 3. absent = ekdemeo - (see #2 above)
 - 4. present = endemeo - to be among one's people.

III. THE REAL DESIRE OF THE CHRISTIAN. v9

- A. "Wherefore we labor, that, whether present or absent, we may be accepted of him."
 - 1. labour = philotimeomai - to be ambitious of doing anything, to exert oneself from a point of love or honor.
 - 2. accepted = euarestos - well-pleasing.

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B. We should not have as our first desire to be absent or present, but seek only to please Him well.

1. Please Him in life.
2. Please Him in death.