



2 Corinthians 5:11-15 (NASB)

¹¹ Therefore, knowing the fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are made manifest also in your consciences.

¹² We are not again commending ourselves to you but are giving you an occasion 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 are beside ourselves, it is for God; if we are of sound mind, it is for you.

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 they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

2 Corinthians 5:11 (NASB)

¹¹ Therefore, knowing the fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are made manifest also in your consciences.

Where did this knowledge of this fear of the Lord come from?

Knowing=oida=be aware, to behold. Perfect tense.

The Bema Judgment.

- + The believer discovers that by grace he is exempted from judgment.
- + He is a participant of eternal life.
- + He has in Jesus a perfectly efficacious Savior.
- + His standing before the judgment-seat assumes the character of manifestation, and in no way of a trial with the awful possibility of destruction.

At the Bema

The merciful care, the overruling power, of God in all our ways will appear in their astonishing wisdom and goodness, no longer concealed by the mists of this life.

We are learning now and will know then perfectly,

- 1. What we owe to grace, and**
- 2. The resources and activity of that grace in our checkered history and experience even as saints, and**
- 3. The boundless patience of God to the last, as well as His rich mercy at the first.**

“Reverential fear,”

1. Of God, as a controlling motive of the life, in matters spiritual and moral,
2. **Not a mere "fear"** of His power and righteous retribution,
3. But a wholesome dread of displeasing Him,
4. A **"fear" which banishes the terror that shrinks from His presence,** Rom. 8:15, and which influences the disposition and attitude of one whose circumstances are guided by trust in God, through the indwelling Spirit of God.

(a comprehensive phrase: **the reverential "fear" of God will inspire a constant carefulness in dealing with others in His "fear"**) *Vine Expository Dictionary*

*"Knowing therefore the fear of the Lord **we persuade men**; but we have been manifested to God, and I hope also to have been manifested in your consciences."*

The call for those who believe to stir those who don't believe:

- To "**persuade men**" on the one hand of the wickedness, the recklessness, and the danger of sin;
- On the other of the reality and freeness, of the fullness and certainty, of salvation in Christ.
- We are the freer, because we have been and are manifested to God. Our guilt is gone; we are justified, and are children of light, though once darkness — light in the Lord.
- Therefore, we speak what we know and press a remedy, a deliverance, we have proved.

*¹¹Knowing therefore the fear of the Lord we persuade men; **but we have been manifested to God; and I hope also to have been manifested in your consciences.** NASB*

Paul felt, as we have seen, that **he maybe could appeal to their consciences**, now that self-judgment was begun in the Corinthians.

We have been and are manifested to God; and I hope also to have been manifested in your consciences.

This might have seemed, to antagonize men, who were enjoying self-complacency. But it is really what every saint walking in the truth with integrity of heart is entitled to say.

¹² *We are not again commending ourselves to you but are giving you an occasion to be proud of us, so that you will have an answer for **those who take pride in appearance and not in heart.***

He was giving them occasion for boast, as he says,

¹² *We are not again commending ourselves to your favor but are furnishing you with a ground of boasting on our behalf, (WEY)*

- For, **on the one hand**, holiness and truth go together, care for God's glory and love of His children; and,
- **On the other**, those who, however nice in his presence, aimed at undermining Paul's ministry, were not serving the Lord Jesus but their **own self**, their own natural ambitions and desires. Kelly

*¹³ For if we are **beside ourselves**, it is for God; if we are of sound mind, it is for you.*

Cold is the heart that knows no joy before God as one thinks of His grace in Christ.

Some people in Corinth thought Paul **was crazy and acted in a crazy manner**.

Why would people think this?

- Extravagant claims he made
- Fanaticism with which one dedicates himself to his service

Mark 3:20-21

What is the answer? *2 Corinthians 5:11-12*

¹⁴ For the love of Christ controls us, having concluded this, that one died for all, therefore all died;

What really moved Paul? *“The love of Christ”*

It can mean 2 things:

1. First the love we have for Christ. If it were in the objective genitive case this would be the meaning.
2. If it is subjective genitive then it would be the love Christ has for us.

Can it be both?

Yes, one doesn't exclude the other. *McCalley*

Context. ***¹⁴ For the love of Christ controls us, having concluded this, that one died for all, therefore all died;***

What is the proof of Christ's love for us? He died for us.

*¹⁴ For the love of Christ **controls** us, having concluded this, that one died for all, therefore all died;*

“**control**” means hemmed in, without options, having no choice. There are not options but to serve Him. That is what the death of Christ does for us. *Vines Expository Dictionary*

Example of same word:

***Luke 22:63** ⁶³ Now the men who were **holding** Jesus in custody were mocking Him and beating Him.*

Christ’s love for us has incarcerated us. We have no choice but to serve Him.

¹⁴ For the love of Christ controls us, having concluded this, that one died for all, therefore all died;

We conclude, that if one died for all, then we're all dead.

What would be the use of His going down into death, if men were not all there in that horrible place?

- The epistle to the Romans takes up the *conduct of men*, and there we find Christ's work.
- The Ephesians takes up the *condition* of men, and then there is a new creation.
- In this way of death Christ is here known. One who died for all, **for all were under death.** JND

¹⁵ and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

Therefore,

- If nothing short of this is the judgment of the Christian as Paul states,
 - If there is no slighting of the fatal effects of sin,
 - If death is seen and owned to be written on all,
 - The death of Christ, though so unsparing in its importance becomes the ground of deliverance.
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- For we have judged also
that He died for all, that those who live should no longer live to themselves.

¹⁵ *and He died for all, so **that they who live** might no longer live for themselves, but **for Him** who died and rose again on their behalf.*

The same thing is no less appropriate here, where **death spiritually**, not physically, is in question.

There is then **life in Him risen**, and this not in Him only, but for those who believe.

He is our **life**. And therefore is the meaning of “***those who live;***” not merely those alive on earth (though this be implied, of course) but living of **His life**, in contrast with “all dead.”

“those who live,” really live to Him who died and rose for them.

