2 Corinthians 5

1 For we know that if the tent (tabernacle, booth, habitation), our earthly house, should be destroyed, we have a building from out of God, a house not made by hands, eternal in the heavens.

2 For in this we groan, longing to be clothed with (put on over) our dwelling which is from out of heaven.

3 If so having been clothed we will not be found naked.

4 For while being in the tent, we groan, being weighed down, upon that we do not wish to be unclothed, but rather we be clothed upon, so that the mortal may be swallowed down by life.

5 And He having worked us out unto this same is God, who has given to us the earnest-guarantee (deposit which guarantees the balance) of the Spirit.

6 Therefore always being of good courage (boldness) and knowing that being at home in the body, we are absent (away from home) from the Lord—

7 For we walk around (going full circle) because of (through) faith not because of (through) sight. [if the word by is used here it is to mean by reason of]

8 We are of good courage and are well-seeming rather to be absent from out of the body and to be at home with the Lord.

9 So we also are ambitiously aspiring (fond/aspiring for what is honorable, latin-contendimus, to love or seek after honor, philotimeomai- lover/friend- acknowledged honor) to be well-pleasing to Him, whether being at home or being away from home.

10 For we all must (it is necessary and proper) be made apparent in front of the judgment seat of Christ, so that each may receive the things done through the body with what he practiced (regularly or habitually did, required, different from a single act-poieo), whether intrinsically good or worthless (phaulos-base, worthless, bad).

11 Therefore, knowing the fear of the Lord, we persuade men. But we have been made apparent to God and I hope to have been also made apparent in your consciences.

12 We are not commending ourselves to you again but rather giving occasion to you of boasting on our behalf so that you may have an answer to those boasting in face (appearance) and not in heart.

13 For if we are beside ourselves, it is to God or if we are of sound mind (sober-minded, latin-sobrii, safe in what regulates life, properly regulated), it is for you.

14 For the love of Christ compels (holds together with compression so as not to fall away or into pieces) us, having judged this, that One has died for all, therefore all have died.

15 And for all He died so that those living should no longer live to themselves but rather to the One having died for them and rose up again (latin-resurrexit).

16 Therefore from now on, we see no one according to the flesh. Even though we have known Christ according to the flesh, but rather now we know Him no longer this way.

17 Therefore if anyone is in Christ, he is a new creation. The original (ancient, primitive, archaic, greek-archaia, latin-vetera) have passed away, behold, the new (latin-nova) has come into being.

18 And all things are of God, who through Christ has reconciled us to Himself and has given to us the ministry (diakonian) of reconciliation (restoration to favor);

19 How that God was in Christ- reconciling the world to Himself, not reckoning to them their failings (false steps, falling away after being close beside, offenses, latin-delicta) and having put (set, placed) in us the word of reconciliation.

20 Therefore, on behalf of Christ we are ambassadors, like as though God is entreating through us. We earnestly appeal (implore, request, beg, beseech) on behalf of Christ, be reconciled to God.

21 For Him who having not known sin, He made Him sin on our behalf so that we may become the righteousness of God in Him.