**not made with hands** (here again, not as  
contrasted with *the fleshly body,* for *that too*is “*not made with hands*,” but with *other  
dwellings*, which are “*made with hands*.”  
Remember again the Apostle’s occupation  
of a tent-maker), **eternal, in the heavens**(see above).—A difficulty has been raised  
by some Commentators respecting the *intermediate disembodied state*,—how the  
Apostle here regards it, or whether he  
regards it at all. But none need be raised.  
The *dwelling* which in this verse is said,  
*at the time of dissolution,* to be **in** *the  
heavens*, is, *when we put it on,* in the next  
verse, our *own dwelling-place,* which *is*  
**from***heaven.* Thus the intermediate state,  
though lightly passed over, as not belonging to the subject, is evidently in the mind  
of St. Paul.—Some Commentators understand *these words themselves (“a dwelling  
not made with hands, eternal, in the heavens”)* of the *intermediate state of absence  
from the body*: others, of an *immediate  
glorified body in heaven*, to be united with  
the body of the resurrection. Calvin hesitates: “It is uncertain whether he intends  
the state of blessed immortality which  
awaits the faithful after death, or the incorruptible and glorious body which shall  
be after the resurrection. In either of  
these senses there is nothing objectionable:  
but I prefer taking it, that the beginning  
of this building shall be the blessed state  
of the soul after death, and its consummation the glory of the final resurrection.”  
But if this be so, (1) the parallel will not  
hold, between the *dwelling* in one case, and  
the dwelling in the other,—and (2) the  
language of ver. 2 is against it, see below.

**2.] For also** (our knowledge, that  
we possess such a building of God, even  
in the case of our body being dissolved,  
is testified by the *earnest desire* which we  
have, to put on that new body *without*  
*such dissolution taking place.* See the  
similar argument in Rom. viii. 18, 19) **in  
this** (tabernacle) **we groan** (see Rom. viii.  
23), **longing** (i.e. because we desire, the  
reason of our groaning) **to put on over  
this** (viz. *by being alive at the day of  
Christ*, and *not* dissolved as in ver. 1:—see  
on ver. 4 below.—The similitude is slightly  
changed : the *house* is now to be *put on,* as  
an outer garment, *over the fleshly body*)  
**our dwelling-place** (the word is slightly  
different from that rendered *dwelling* in  
ver. 1: that one being more general, this  
more appropriated to an inhabitant) **from  
heaven** (treated now as if *brought with* the  
Lord at His coming, and put upon us who  
are alive, and remain then.—“Therefore,”  
says Bengel, “this dwelling-place *is not  
heaven itself*”):

**3.] seeing that we  
shall verily be found** (shall prove to be)  
**clothed** (‘*having put on clothing,*’ viz. *a  
body*), **not naked** (*without a body:* see  
this rendering justified in my Greek Test.,  
where I have also discussed the other translations. The verse *asserts strongly,* with  
a view to substantiate and explain ver. 2,  
the *truth of the resurrection* or *glorified  
body;* and I see in it a reference to the  
deniers of the resurrection, whom the Apostle combated in 1 Cor. xv.: its sense being  
this: “*For I do assert again, that we shall  
in that day prove to be clothed with a body,  
and not disembodied spirits.”***4.]** *Confirmation and explanation of  
ver. 2.*

**For also** (a reason, why we long  
to clothe ourselves with our house which  
is from heaven, as in ver. 2) **we who are  
in this tabernacle** (literally, the tabernacle, i.e., before spoken of) **do groan,  
being burdened** (not by *troubles and*  
*sufferings*, nor by the *body itself,* which  
would be directly opposite to the sense: but.  
for the reason which follows): **because we  
are not willing** (literally, as follows) **to**