

TBC Sermon Notes & Study

July 18, 2021 – Dr. Bryan Ferrell

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SERMON TEXT:

2 Corinthians 7:1-12 (NASB)

¹ Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

² Make room for us *in your hearts*; we wronged no one, we corrupted no one, we took advantage of no one.

³ I do not speak to condemn you, for I have said before that you are in our hearts to die together and to live together.

⁴ Great is my confidence in you; great is my boasting on your behalf. I am filled with comfort; I am overflowing with joy in all our affliction.

⁵ For even when we came into Macedonia our flesh had no rest, but we were afflicted on every side: conflicts without, fears within.

⁶ But God, who comforts the depressed, comforted us by the coming of Titus;

⁷ and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more.

⁸ For though I caused you sorrow by my letter, I do not regret it; though I did regret it—for I see that that letter caused you sorrow, though only for a while—

⁹ I now rejoice, not that you were made sorrowful, but that you were made sorrowful to *the point of repentance*; for you were made sorrowful according to *the will of God*, so that you might not suffer loss in anything through us.

¹⁰ For the sorrow that is according to *the will of God* produces a repentance without regret, *leading* to salvation, but the sorrow of the world produces death.

¹¹ For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter.

¹² So although I wrote to you, *it was* not for the sake of the offender nor for the sake of the one offended, but that your earnestness on our behalf might be made known to you in the sight of God.

SERMON OUTLINE:

I. Repentance: (Biblical overview)

1. Mathew 3:7-12 - It is accompanied by fruit
2. 2 Timothy 2:23-26 - It is a work of God
3. 2 Corinthians 7:1-12 - It produces observable evidence

II. 7 Heart Evidences of Genuine Repentance (2 Corinthians 7:1-12)

1. Earnestness About Sin
2. Vindication of Testimony
3. Indignation Toward Self
4. Fear of God's Judgment
5. Longing for Restoration
6. Zeal for Justice
7. Concern for Recompence

Reflection Notes:

SHEPHERDING GROUP DISCUSSION:

1. How does a biblical view of our own condition before a holy God motivate our forgiveness of others who have sinned against us?
2. Why should a Christian expect harsh discipline from the Lord in response to an unwillingness to forgive when sinned against? (see Matt. 18:23-35)
3. How does trusting God's sovereign work of repentance comfort us when wronged?
4. How does our trust in God's granting of repentance motivate us to plead with our brothers and sisters to repent?
5. What is the most loving thing you can do when you see sin in the life of another believer?
6. What are some of the losses that a believer experiences when they are in unrepentant sin?
7. How is human regret different from godly sorrow that leads to repentance?
8. What are some characteristics of the sorrow that is spiritual and godly rather than worldly?
9. Do you have anger in your heart towards your sin? Why or why not?
10. How does the fear of God motivate repentance? How will fear of man keep us from repentance?

Reflection Notes:

DEEPER STUDY # 1: (EXPOSITIONAL STUDY)

(7:1) **Separation:** the fourth call is for believers to cleanse themselves and to perfect holiness. God gives two of the most wonderful promises imaginable: to receive us and to adopt us as His sons and daughters. Therefore, God expects two things from us.

1. God expects us to cleanse ourselves from all filthiness of the flesh and spirit. All sin makes man dirty, but there are certain sins that especially pollute his flesh and other sins that especially pollute his spirit. A glance at the list of sins in the verses of the former note will clearly show this (Romans 1:29-32; 1 Cor. 6:9-10; Galatians 5:3-7). Sins of the flesh would be such sins as immorality and drunkenness, and sins of the spirit would be such sins as hatred and jealousy.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:21).

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded" (James 4:8).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil" (Isaiah 1:16).

"O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" (Jeremiah 4:14).

2. God expects us to perfect holiness in the fear of God. Note that this is continuous action. The word "perfecting" (*epitelountes*^{PWS:2897}) is an aggressive word demanding aggressive action. It means not only to practice but to finish and complete. The believer is, of course, to *practice holiness*. That is, he is to practice doing the things that will make him holy. But he is to do *much more*: he is to pursue holiness aggressively, seeking to perfect and complete holiness in his life. Of course, the believer can never become perfectly holy: he cannot become God. But he is to set his mind and heart upon becoming holy.

Note the motive for holiness: the fear of God. The word fear means not only fear, but also awe and reverence. When a man really sees and understands God and what God has done for him he ceases to fear men. Instead he fears God and stands in awe of God, seeking to please God by living a holy and pure life.

"And his mercy is on them that fear him from generation to generation" (Luke 1:50).

"But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35).

"And that ye put on the new man, which after God is created in righteousness and true holiness" (Ephes. 4:24).

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

"But as he which hath called you is holy, so be ye holy in all manner of conversation [behavior]; because it is written, Be ye holy; for I am holy" (1 Peter 1:15-16).

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11).

1. (7:2-6) Revival— Minister— Faithfulness: the revival had a solid foundation—a faithful minister. Faithfulness is an absolute essential if there is to be revival in the church. No church has ever experienced more problems than the Corinthian church.

- ⇒ The Corinthian church was filled with division (1 Cor. 3:3); pride (1 Cor. 3:18; 1 Cor. 4:18; 1 Cor. 8:1; 1 Cor. 14:37); immorality (1 Cor. 5:1); fraud (1 Cor. 6:8); questionable practices (1 Cor. 8:1f); abusing the Lord's Supper (1 Cor. 11:17f); abusing spiritual gifts (1 Cor. 12-14); and denying the bodily resurrection of believers (1 Cor. 15:12f).
- ⇒ The Corinthian church had some members who were levelling every charge imaginable against Paul, ranging from being a poor speaker and damaging the church's image over to stealing from the offerings and living an immoral life (see note, Paul, Accusations Against—2 Cor. 1:12-22 for discussion).

If there has ever been a church where revival seemed impossible, it was probably Corinth. Yet, revival came in the force of God's Spirit. One of the primary reasons was the faithfulness of its minister, Paul the apostle. These four verses cover his faithfulness.

1. There was Paul's (the minister's) great desire to be received by the church and be reconciled with those who opposed him. Note how he wrote about securing reconciliation.
 - a. He tenderly and warmly appealed to the opposition: receive us. He let them know that he wanted reconciliation; he wanted to be received by them.
 - b. He declared that he was innocent of the charges levelled against him.
 - ⇒ He had wronged no man: treated no man unjustly.
 - ⇒ He had corrupted no man; he had not destroyed any person either morally or doctrinally. He had lived a moral life, always guarding himself; and he had preached and taught only the Word of God, not the ideas of other men nor of his own mind.
 - ⇒ He had defrauded no man; he had not taken advantage of anyone financially or morally. He had not stolen or confiscated money from the offerings nor taken advantage of families or friends who helped and supported his ministry.

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess" (Matthew 23:25).

"And he said unto them, Exact no more than that which is appointed you" (Luke 3:13).

"Recompense to no man evil for evil. Provide things honest in the sight of all men" (Romans 12:17).

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Romans 13:8).

2. There was Paul's (the minister's) great love for the church. Note how softly and tenderly Paul spoke to the church and to those who opposed him.

- ⇒ "I do not speak this to condemn you": that is, I do not mean to accuse or down you while defending myself.

⇒ "You are in our hearts": I love you—love you so much I would die with you and for you, even as I long to live with you.

The point to see is Paul's great love for his people—a love that reaches out to people *despite the terrible wrong* they had been doing to him. Great love—love that forgives wrongdoing—is an absolute essential for revival.

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

"Grace be with all them that love our Lord Jesus Christ in sincerity" (Ephes. 6:24).

"So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (1 Thes. 2:8).

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16).

"And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another" (2 John 5).

3. There was Paul's (the minister's) boldness in proclaiming the truth. Glance at the awful corruptions of the church listed above in this note and imagine the terrible accusations against Paul. Then take a moment and think through how boldly Paul has written in I and 2 Corinthians. His boldness is clearly seen! The faithful minister of God must always confront error and corruption with a clear and bold proclamation of God's Word. This is without question one of the essential requirements for revival.

"What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops" (Matthew 10:27).

"Go, stand and speak in the temple to the people all the words of this life" (Acts 5:20).

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16).

"These things command and teach" (1 Tim. 4:11).

"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. 2:25).

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

4. There was Paul's (the minister's) confidence that the people would respond. The word "glorying" means *boasting*. In the present passage the church has already repented and experienced revival, and Paul was actually experiencing the joy and rejoicing of the church's repentance. He was boasting in them, for *his confidence in them had proven to be well-founded*.

The point is this: Paul had always hoped. He never lacked confidence in the Corinthian church—that they would repent and be reconciled to God and to him, their minister. It was his confidence in them that kept him going after them. He knew they were not hopeless. If people are hopeless, then there is no need to continue trying to reach them. But no people are hopeless until God Himself determines they are and removes them from the earth.

Thought 1. Confidence, hope, and belief in the church are essential if the minister is to stay after a people. Revival can come only as a minister perseveres after his people, *ever believing* that they will repent of their sins and turn to God.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (1 Thes. 2:19-20).

5. There was Paul's (the minister's) faithfulness despite great trouble both within and without. Very simply, Paul is saying that he, his flesh, never had rest from trouble.

- ⇒ He was troubled on every side: in every conceivable way and place.
- ⇒ There were fightings without from those who opposed him, from people both in and out of the church: criticism, censorship, ridicule, abuse, attacks, and persecution.
- ⇒ There were fears within: concern for the church and fellow believers, for the Lord's mission and the gospel, for the lost and the needy.

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

"Therefore seeing we have this ministry, as we have received mercy, we faint not" (2 Cor. 4:1).

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:16-17).

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim. 1:12).

"But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:10-12).

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:6-7).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch

as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12-13).

6. There was Paul's (the minister's) great sufficiency: God and His comfort. When God's dear servants are under attack, God always meets the need of His servants. If a minister has ever needed God's presence and comfort, Paul did. Disliked, belittled, criticized, accused and slandered by others, and ever weighed down with a driving sense of duty and mission, Paul desperately needed God to sustain him as he worked with the Corinthians to correct the sin and errors within the church.

Remember: Paul had probably made a hurried visit to Corinth after writing 1 Corinthians. He had heard that many had not received his exhortation to correct matters and that things had deteriorated. Apparently when he arrived at the church he was rejected (2 Cor. 2:1; 2 Cor. 12:14; 2 Cor. 13:1-2. See note—2 Cor. 1:15-17 and Introduction, Special Features, pt. 3, 1 Corinthians.) Paul had left Corinth, and after regaining his composure he had sat down and written a severe letter calling for repentance. This severe letter was sent by Titus. It was the return of Titus from Corinth that is referred to in this verse. Paul is anxiously awaiting word to see if the church has listened and finally returned to the Lord and holiness.

The word was positive: the church had repented. Their repentance is discussed in the next few verses. The present point is this: God met Paul's need by returning Titus safely with the answer to Paul's prayers: the church had repented. Note how descriptively Paul gives all the credit to God:

"God, that comforts those that are cast down, comforts us by the coming of Titus" (2 Cor. 7:6).

Thought 1. God will always meet the need of His faithful servant. Sometimes it will be dramatic just as it was with Paul. Sometimes it will be in some natural and ordinary way. But note this: Paul had to endure heavy trials for a long time before God moved. Just like Christ, Paul had to learn obedience by the things which he suffered (Hebrews 5:8). God meets the need of His servant, but He *grows* His servant while He meets that need.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19-20).

"I will not leave you comfortless: I will come to you" (John 14:18).

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:3-4).

"Casting all your care upon him; for he careth for you" (1 Peter 5:7).

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10).

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

2. (7:7-12) Sorrow, Godly; Worldly— Repentance— Revival: the revival was stirred by godly sorrow and repentance. These verses give clear insight into what brings about revival within a corrupt and divided church, a church that is attacking its minister.

1. The church had an earnest desire to correct its evil. They longed, yearned, and ached to be reconciled to their minister.

⇒ They mourned: wept, wailed, lamented over the sin within their midst and over the mistreatment of their minister.

⇒ They now had a "fervent mind," a zeal to correct the sin and to defend Paul, their dear minister.

2. The church experienced sorrow. Paul had proclaimed the truth: the church needed to cleanse itself of sin and of false teachers. It needed to stop the attacks upon its minister. It needed to repent and get back to ministering for Christ instead of living in sin and being embroiled in controversy. The church would not let Paul stand in the pulpit, so he had proclaimed the truth in a letter to them. The letter had done its work: the church, at least a majority of its members, had been stricken with a spirit of sorrow.

Note Paul's spirit: he regretted having to take such a stern approach as writing a stern letter. But he was glad he had declared the truth, for the letter had led to the church's conviction and sorrow.

3. The minister rejoiced, but note over what: Paul's rejoicing was not over the church being made to feel guilty and sorrowful, but over the fact of their repentance. He says that he would not damage or harm them in any way whatsoever.

Thought 1. What a crucial lesson for so many believers who find joy in the guilt and sorrow of those who had opposed them.

4. The church's experience of true sorrow: godly sorrow vs. worldly sorrow (see Deeper Study #1—2 Cor. 7:10 below for reflection and discussion).

5. The church's evidence of godly sorrow. There are eight results of godly sorrow, of true repentance and revival mentioned in this verse.

a. Carefulness or *earnestness and eagerness* to correct the sin, pollution, dirt, wrong, and hurt.

b. The cleansing of oneself: the church acknowledged its sin and repented. The church turned away from sin and turned back to God. It dealt with the leader of the opposition against Paul (2 Cor. 7:12) and apparently dealt with and corrected all the wrongs in its midst.

c. Indignation with sin: there was anger at the fact that the sin was ever allowed to seep into the church. In fact, there was a renewed anger at sin itself—a renewed commitment to combat sin with all the resources available in the power of God's Spirit.

- d. Fear: there was fear of the wrath of God and fear that great damage had been done to the church and to one of God's great servants, and to the name of Christ.
- e. Vehement desire: there was a longing desire to correct all the wrong done.
- f. Zeal: there was a zealous commitment to tackle the task immediately because so much wrong had been done. A strenuous and long effort was needed to overcome for Christ. There was also a zeal to lead all sinners to repentance.
- g. Revenge: this means vengeance, punishment, the avenging of wrong. There was a renewed sense of justice, of punishing and correcting wrong-doers. This was necessary if some persons persisted in their sin and in attacking the minister, and in disturbing the fellowship of the church. There was a renewed commitment to allow no more open sin or underhanded divisiveness.
- h. Innocence: the church, by its godly sorrow and repentance, had cleared itself. Note the words "in all things." What a glorious picture of true repentance and of God's glorious grace. As corrupt and polluted as the church was, when they truly repented, God cleared them of *all things!*

6. The minister's purpose for reaching out to the church became clear to all. This is a difficult verse to break down into clauses, even in the Greek. The point deals with Paul's purpose for staying after the Corinthians. He straightened out the mess in their midst. Paul had not written and called them to repentance...

- for the sake of the wrong-doer,
- nor for the sake of the one who suffered the wrong (himself),
- but for the sake of the church as a whole: that the church might learn its true character. It is a genuine church; the church does care for its minister and for righteousness and for the Lord's cause.

DEEPER STUDY #1

(7:10) **Godly Sorrow— Worldly Sorrow— Repentance:** sin and irresponsibility cause regret and disappointment, guilt, and remorse. In short, sin causes sorrow. But sorrow has no healing power by itself. Only repentance, a change of mind or a turn of life, can heal the heart of man (see note 7— Acts 17:29-30 and Deeper Study #1—Acts 17:29-30).

There are two kinds of sorrow.

1. Worldly sorrow. This sorrow can be a sorrow over doing wrong or of coming up short from what one expects. It is a violation of one's values. It can also be a sorrow caused by being found out, or suffering consequences, or being punished. In either case "the sorrow of the world works death" (2 Cor. 7:10). It works death in two ways:

- ⇒ It eats a man up with guilt and remorse, depression and despair, defeat and inactivity (cp. Judas, Matthew 27:3-5).
- ⇒ It embitters a man in rebellion and resentment against the consequences and punishment of sin (cp. Esau, Hebrews 12:16-17).

2. Godly sorrow. This is the sorrow that is wrought in the heart of the believer by the conviction of the Holy Spirit. When the believer does wrong or falls short, the Holy Spirit is grieved (Ephes. 4:30). His work is quenched (1 Thes. 5:19). His ministry of making the believer like Jesus is hindered and hampered. So He begins His convicting work. Under the weight of conviction the believer's heart is thereby led to repent. The believer changes his mind and turns his behavior around to what it should be (cp. Peter, Matthew 26:75). Godly sorrow always leads

to repentance. A believer who refuses to repent wallows around and eventually dwells in the realm of worldly sorrow. He always bears the mark of indwelling and unconfessed sin and failure.

"Blessed are they that mourn: for they shall be comforted" (Matthew 5:4).

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:10).

"Therefore also now, saith the LORD turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning" (Joel 2:12).

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

"The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalms 34:18).

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalms 51:17).

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

"For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isaiah 66:2).

3. (7:13-15) Revival— Titus: the revival brought a renewed spirit to a young disciple. The points of the outline for the most part cover this discussion. Revival always stirs a renewed spirit within young disciples. This was certainly true of Titus.

1. The young disciple, Titus, had the wonderful privilege of being one of God's instruments in bringing revival to the church. Being in the midst of a church-wide repentance (revival) had eased his concern for the church and given him a *refreshed and rested spirit*.

Note that Titus was so affected by the revival that his joy *greatly* affected Paul. The joy of the Corinthian revival not only stirred joy within Paul, but the excitement of Titus caused the joy of Paul to overflow.

2. The young disciple had been informed of the church's good qualities by Paul. Apparently, Titus had heard Paul boast in the qualities and strengths of the Corinthians many times. He had heard Paul share his expectation of God granting a revival of true repentance among the Corinthians. The young disciple had the privilege of witnessing the proof of a true church: the Corinthian church proved worthy of Paul's boasting.

3. The young disciple joyed greatly over the church's submissive obedience to the proclamation of God's Word. Titus, no doubt, not only delivered the letter written by Paul, but he also proclaimed the Word of God himself. Note how the church responded: with fear and trembling. They realized that they stood before a holy and righteous God who loved them, but

they also realized that a loving God demanded repentance or else the facing of judgment. They feared lest they fail to do all that God's wonderful love demanded.

4. (7:16) Conclusion: the minister held great confidence in the church since its revival and repentance. The church had experienced...

- a revival of unity: its problem of division was solved (1 Cor. 3:3).
- a revival of humility: its problem of pride was solved (1 Cor. 3:18; 1 Cor. 4:18).
- a revival of morality: its problem of tolerating immorality in its midst was solved (1 Cor. 5:1).
- a revival of honesty: its problem of tolerating the wrongdoing and cheating within its midst was corrected (1 Cor. 6:8).
- a revival of love: its problem of allowing questionable social practices and stumbling blocks in its midst was corrected (1 Cor. 8:1f).
- a revival of observing the Lord's Supper properly: its problem of allowing abuse of the Lord's Supper was corrected (1 Cor. 11:17f).
- a revival of exercising the spiritual gifts properly: its problem of allowing the abuse of the gifts was corrected (1 Cor. 12-14).
- a revival of doctrinal truth: the problem of allowing doctrinal error was handled and corrected (1 Cor. 15:12f).

(Preacher's Outline and Sermon Bible - Commentary - 1 & 2 Corinthians.)

DEEPER STUDY #2: (EXEGETICAL WORD STUDY)

2 Cor. 7:1

These promises (tautas tas epaggelias). So many and so precious (2 Peter 2:4 epaggelmata; Hebrews 11:39-40).

Let us cleanse ourselves (katharisōmen heautous). Old Greek used *kathairō* (in N.T. only in John 15:2, to prune). In *Koiné* *katharizō* occurs in inscriptions for ceremonial cleansing (Deissmann, *Bible Studies*, p. 216f.). Paul includes himself in this volitive aorist subjunctive.

From all defilement (apo pantos molusmou). Ablative alone would have done, but with *apo* it is plainer as in Hebrews 9:14. *Molusmos* is a late word from *molunō*, to stain (see note on 1 Cor. 8:7), to pollute. In the LXX, Plutarch, Josephus. It includes all sorts of filthiness, physical, moral, mental, ceremonial, "of flesh and spirit." Missionaries in China and India can appreciate the atmosphere of pollution in Corinth, for instance.

Perfecting holiness (epitelountes hagiosunēn). Not merely negative goodness (cleansing), but aggressive and progressive (present tense of *epiteleō*) holiness, not a sudden attainment of complete holiness, but a continuous process (1 Thes. 3:13; Romans 1:4; Romans 1:6).

2 Cor. 7:2

Open your hearts to us (*chōrēsate hēmas*). Old verb (from *chōros*, place), to leave a space, to make a space for, and transitive here as in Matthew 19:11. He wishes no further *stenochōria*, tightness of heart, in them (2 Cor. 6:12). "Make room for us in your hearts." He makes this plea to all, even the stubborn minority.

We wronged no man (*oudena ēdikēsamen*). A thing that every preacher ought to be able to say. Cf. 2 Cor. 4:2; 1 Thes. 2:3; Acts 20:26-27.

We corrupted no man (*oudena ephtheiramen*). We ruined no one. "It may refer to money, or morals, or doctrine" (Plummer). He is answering the Judaizers.

We took advantage of no man (*oudena epleonektēsamen*). That charge was made in Thessalonica (1 Thes. 4:6) which see for this late verb and also in note on 2 Cor. 2:11. He got the best of (note *pleon* more in the root) no one in any evil way.

2 Cor. 7:3

Not to condemn you (*pros katakrisin ou*). "Not for condemnation." Late word from *katakrinō*, found in Vettius Valens, and here only in N.T.

To die together and live together (*eis to sunapothanein kai sunzēin*). "For the dying together (second aorist ingressive active infinitive of *sunapothnēskō*) and living together (present active infinitive)." One article (*to*) with both infinitives. You are in our hearts to share death and life.

2 Cor. 7:4

I overflow with joy in all our affliction (*huperperisseuomai tēi charāi epi pāsēi tēi thlipsei hēmōn*). A thoroughly Pauline sentiment. *Perisseuō* means to overflow, as we have seen. *Huper-perisseuō* (late word, so far only here and Byzantine writers) is to have a regular flood. Vulgate *superabundo*.

2 Cor. 7:5

When we had come (*elthontōn hēmōn*). Genitive absolute with second aorist active participle of *erchomai*. Paul now returns to the incident mentioned in 2 Cor. 2:12 before the long digression on the glory of the ministry.

Had no relief (*oudemian eschēken anesin*). Perfect active indicative precisely as in 2 Cor. 2:13 which see, "has had no relief" (dramatic perfect).

Afflicted (*thlibomenoi*). Present passive participle of *thlibō* as in 2 Cor. 4:8, but with anacoluthon, for the nominative case agrees not with the genitive *hēmōn* nor with the accusative

hēmas in 2 Cor. 7:6. It is used as if a principal verb as in 2 Cor. 9:11; 2 Cor. 11:6; Romans 12:16 (Moulton, *Prolegomena*, p. 182; Robertson, *Grammar*, pp. 1132-35).

Without were fightings (*exōthen machai*). Asyndeton and no copula, a parenthesis also in structure. Perhaps pagan adversaries in Macedonia (cf. 1 Cor. 15:32).

Within were fears (*esōthen phoboi*). Same construction. "Mental perturbations" (Augustine) as in 2 Cor. 11:28.

2 Cor. 7:6

Cormforteth (*parakalōn*). See notes on 2 Cor. 1:3-7 for this word.

The lowly (*tous tapeinous*). See note on Matthew 11:29. Literally, low on the ground in old sense (Ezekiel 17:24). Low in condition as here; James 1:9. In 2 Cor. 10:1 regarded as abject. In this sense in papyri. "Humility as a sovereign grace is the creation of Christianity" (Gladstone, *Life*, iii, p. 466).

By the coming (*en tēi parousiāi*). Same use of *parousia* as in 1 Cor. 16:7 which see. See also 2 Cor. 7:7; 2 Cor. 10:10.

2 Cor. 7:7

Wherewith (*hēi*). Either locative case with preceding *en* or instrumental of the relative with *pareklēthē* (first aorist passive indicative). "The manner in which Paul, so to speak, *fondles* this word (*parakaleō*) is most beautiful" (Vincent).

In you (*eph' humin*). Over you, upon you.

Your longing (*tēn humōn epipothēsīn*). Late word from *epipotheō* (*epi*, directive, longing towards, yearning). Only here in N.T.

Mourning (*odurmon*). Old word from *oduromai*, to lament. Only here in N.T.

So that I rejoiced yet more (*hōste me mallon charēnai*). Result expressed by *hōste* and the second aorist passive infinitive of *chairō* with accusative of general reference.

2 Cor. 7:8

Though (*ei kai*). If also. Paul treats it as a fact.

With my epistle (*en tēi epistolēi*). The one referred to in 2 Cor. 2:3-4.

I do not regret it (*ou metamelomai*). This verb really means "repent" (be sorry again) which meaning we have transferred to *metanoēō*, to change one's mind (not to be sorry at all). See

Matthew 21:30; Matthew 27:3 for the verb *metamelomai*, to be sorry, to regret as here. Paul is now glad that he made them sorry.

Though I did regret (*ei kai metemelomēn*). Imperfect indicative in the concessive clause. I was in a regretful mood at first.

For I see (*blepō gar*). A parenthetical explanation of his present joy in their sorrow. B D do not have *gar*. The Latin Vulgate has *videns* (seeing) for *blepōn*.

For a season (*pros hōran*). Cf. 1 Thes. 2:17. It was only "for an hour."

2 Cor. 7:9

Now I rejoice (*nun chairō*). Now that Titus has come and told him the good news from Corinth (2 Cor. 2:12-13). This was the occasion of the noble outburst in 2 Cor. 2:12-6:10.

Unto repentance (*eis metanoian*). Note the sharp difference here between "sorrow" (*lupē*) which is merely another form of *metamelomai* (regret, remorse) and "repentance" (*metanoia*) or change of mind and life. It is a linguistic and theological tragedy that we have to go on using "repentance" for *metanoia*. But observe that the "sorrow" has led to "repentance" and was not itself the repentance.

After a godly sort (*kata theon*). In God's way. "God's way as opposed to man's way and the devil's way" (Plummer). It was not mere sorrow, but a change in their attitude that counted.

That ye might suffer loss by us in nothing (*hina en mēdeni zēmiōthēte ex humōn*). Purpose clause with *hina* and first aorist passive subjunctive of *zēmioō*, old verb to suffer damage. See note on Matthew 16:26. This was God's intention and so he overruled their sorrow to good.

2 Cor. 7:10

For godly sorrow (*hē gar kata theon lupē*). "For the sorrow according to God" (God's ideal, 2 Cor. 7:9).

Worketh repentance unto salvation a repentance without regret (*metanoian eis sōtērian ametamelēton ergazetai*). This clause alone should have prevented the confusion between mere "sorrow" (*lupē*) as indicated in *metamelomai*, to regret (to be sorry again) and "change of mind and life" as shown by *metanoian* (*metanoēō*) and wrongly translated "repentance." The sorrow according to God does work this "change of mind and life" unto salvation, a change "not to be regretted" (*ametamelēton*, an old verbal adjective of *metamelomai* and *a* privative, but here alone in N.T.). It agrees with *metanoian*, not *sōtērian*.

But the sorrow of the world (*hē de tou kosmou lupē*). In contrast, the kind of sorrow that the world has, grief "for failure, not for sin" (Bernard), for the results as seen in Cain, Esau (his tears!), and Judas (remorse, *metemelēthē*). Works out (perfective use of *kat-*) death in the end.

2 Cor. 7:11

This selfsame thing (*auto touto*). "This very thing," "the being made sorry according to God" (*to kata theon lupēthēnai*, articular first aorist passive infinitive with which *auto touto* agrees and the proleptic subject of the verb *kateirgasato*).

Earnest care (*spoudēn*). Diligence, from *spoudō*, to hasten. Cf. Romans 12:11.

Yea (*alla*). Not adversative use of *alla*, but copulative as is common (half dozen examples here).

Clearing of yourselves (*apologia*). In the old notion of *apologia* (self-vindication, self-defence) as in 1 Peter 3:15.

Indignation (*aganaktēsīn*). Old word, only here in N.T. From *aganakteo* (Mark 10:14, etc.).

Avenging (*ekdikēsīn*). Late word from *ekdikeō*, to avenge, to do justice (Luke 18:5; Luke 21:22), vindication from wrong as in Luke 18:7, to secure punishment (1 Peter 2:14).

Pure (*hagnous*). Kin to *hagios* (*hazō*, to reverence), immaculate.

2 Cor. 7:12

But that your earnest care for us might be made manifest (*all' heineken tou phanerōthēnai tēn spoudēn humōn tēn huper hēmōn*). So the correct text, not "our care for you." Easy to interchange Greek *humōn* (your) and *hēmōn* (our). Usual construction with preposition *heineken* and genitive of articular infinitive with accusative of general reference.

(Word Pictures in the New Testament.)

DEEPER STUDY #3: (PRACTICAL THEOLOGICAL STUDY)

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