

2 Cor 6:14

14 Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

15 And what accord has Christ with Belial? Or what part has a believer with an unbeliever?

There is no commonality with Christ and the world:

15 And what accord (sumphonēsis - symphony, a symphony calls for harmony) has Christ with Belial?

Belial transliterated from Hebrew means

- “wickedness or worthless person.”

In the Greek it came to mean

- “a lawless person”
- Christ has nothing in common with Satan
- nor the believer with an unbeliever.

In the OT the Israelites were guilty of not walking with God,

Amos 3:3

3 Can two walk together, unless they are agreed?

The Psalmist said in chapter 1 that a man is blessed if he does not walk

Ps 1:1

1 Blessed is the man

Who walks not in the counsel of the ungodly,

Nor stands in the path of sinners,

Nor sits in the seat of the scornful;

If he does do these things notice the progression of man’s decline:

First he walks, then he stands, then he sits.

Prov 4:14

14 Do not enter the path of the wicked,

And do not walk in the way of evil.

Prov 24:1

24 Do not be envious of evil men,

Nor desire to be with them;

16 And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:

"I will dwell in them
And walk among them.
I will be their God,
And they shall be My people."

This body of ours is the temple of God.

If you're a follower of Christ, your body is the temple of God!

And since God resides in us the believer according to Gal 2:20, we should honor and please Him all of the time.

17 Therefore

"Come out from among them
And be separate, says the Lord.
Do not touch what is unclean,
And I will receive you."

Paul is quoting from Numbers 33:

Num 33:51-56

51 "Speak to the children of Israel, and say to them: 'When you have crossed the Jordan into the land of Canaan, 52 then you shall drive out all the inhabitants of the land from before you, destroy all their engraved stones, destroy all their molded images, and demolish all their high places; 53 you shall dispossess the inhabitants of the land and dwell in it, for I have given you the land to possess. 54 And you shall divide the land by lot as an inheritance among your families; to the larger you shall give a larger inheritance, and to the smaller you shall give a smaller inheritance; there everyone's inheritance shall be whatever falls to him by lot. You shall inherit according to the tribes of your fathers. 55 But if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain shall be irritants in your eyes and thorns in your sides, and they shall harass you in the land where you dwell. 56 Moreover it shall be that I will do to you as I thought to do to them.'"

- God charged and warned the Israelites to take possession of the promised land.
- He gave them 5 commands that they were to do once they crossed into the land

They were to drive out all of the enemies who opposed them entering the promise land.

All the opposition to God were to be rejected.

All who were set apart to God were to live for Him.

They were to live righteous lives

- they were to get rid of the false worship,
- and anything having to do with false gods.

There is no life in idols therefore God required they be destroyed!

The false worship sites were to be destroyed as well.

If they failed to obey God

- then He would do to them
- what He planned on doing to the enemy.

2 Cor 6:17

"Come out from among them
And be separate, says the Lord.
Do not touch what is unclean,
And I will receive you."

We are to be separate from the world.

We are to be conformed to the very image of Christ.

However, Jesus Himself was a friend of tax collectors and sinners Lk 7:34.

So we cannot nor should we isolate ourselves from people who need the gospel most.

18 'I will be a Father to you,
And you shall be My sons and daughters,
Says the Lord Almighty."

John 1:12

12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

Rom 8:14

14 For as many as are led by the Spirit of God, these are sons of God.

2 Cor 6:17-18

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Verse 17 "I will receive you"

"To receive" in this particular verse means "to admit" to allow in,

Vs 18 -, I will be a Father to you. And you shall be My sons and daughters Says the Lord Almighty.

He desires a relationship with us.

2 Cor 7:1

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

Paul calls the Corinthians "beloved."

He also tells the Corinthians to "cleans ourselves," (purge or to purify)

1 John 1:7

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

So here you have Paul saying to "cleans ourselves" and John says that Jesus Christ cleanses us.

Can both be true? Should we cleanse ourselves if Jesus cleanses us? Yes!

Often times when someone hears what John said they think,

- "Oh, I don't have to do anything."
- Once I become a Christian I'm good to go,
- I can just sail on into heaven.

However, your growth in Christ demands your cooperation since you still have to go thru the process of "sanctification," "the process of becoming holy"

Filthiness has the meaning of soiling or defiling something.

The scriptures tell us that those who do not defile their garments Rev 3:4 will one day walk with the Lord in white.

"cleanse yourself from all filthiness of the flesh"

- he's speaking of our outward sin,
- what others see.

But the sin of the spirit is my mind,

It's not a sin when something enters your mind,

- what you do with it from there can become sinful.

That's why Paul says in Romans to be transformed by the renewing of your mind.

An example of sins of the flesh and sins of the spirit can be seen in

- the parable of the lost son, Lk 15.

The Corinthians' Repentance

2 Cor 7:2

2 Open your hearts to us. We have wronged no one, we have corrupted no one, we have cheated no one.

Paul had been mistreated and maligned, still he refused to treat others in the same manner.

2 Cor 2:5

“if anyone has caused grief, he has not grieved me, but all of you to some extent”

Paul may have been harsh in his first letter to them but he was a man of good character, a man of good morals.

Titus 3:2

Speak evil of no one, to be peaceable, gentle, showing all humility to all men.

2 Cor 7:3

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

He had a permanent bond with the church

- and nothing was going to change that.

Paul was willing to go thru great lengths

- to have that relationship with them even
- if it meant death.

Take note:

- in Paul's affirmation of friendship
- he reverses the order of life and death.

People in general think of life and death,

- but from a Christian perspective,

- it is by dying that we live.

The idea of dying and living came from Jesus Himself.

John 12:24-26

24 Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. 25 He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. 26 If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

2 Cor 7:4

4 Great is my boldness of speech toward you, great is my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation.

5 For indeed, when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside were conflicts, inside were fears.

6 Nevertheless (In spite of all that) God, who comforts the downcast, comforted us by the coming of Titus,

7 and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.

Paul was transparent:

He seemed to have no struggles in his Christian walk

- as far as his faith was concerned.

Now he's telling them,

- hey, there was a time
- when we were troubled on every side.

Our outside challenges often come from within our own family members,

- or from our own church family.

Then there are times that we are our worse enemy.

So Paul says, "we were comforted by the coming of Titus."

Twenty nine times in his second letter to the Corinthians Paul uses the word

- comfort or comforted or consolation.

It's the Greek word parakalēō or the word paraklēsis - encouragement, exhortation, to build up.

Paul was encouraged by the report he received from Titus.

- Paul was in Ephesus when he wrote the letter and Paul planned on meeting Titus later in Troas.

While in Troas,

- Paul waited and waited for Titus.

After a while

- he decided to head over to Macedonia without Titus.
- It was there they ended up meeting.

There in Macedonia Paul received a report about the Corinthians and it was good.

He was pleased to hear

- that they'd taken to heart
- his first letter to them.

8 For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while.

Paul had already sent them a letter,

- a rather harsh letter at that.
- He may have had second thoughts after sending it.

So Paul initially regretted sending the letter

- then he was glad he sent it.

Why? Because the Corinthians ended up having a genuine repentance!

9 Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.

10 For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.

Paul speaks of godly sorrow which produces repentance:

Metanoia - Repentance, to change your mind, to turn in the opposite direction,

The corresponding Latin word is "resipisco," to recover one's senses or to come to oneself.

So we are to have a real change of mind and heart not only toward the sin itself, but toward the cause of the sin-not just the consequences of the sin.

But, says Paul, worldly sorrow is different,

- it's emotional grief,
- it's remorse and it produces death.

Interestingly, although Paul knew the significance of repentance,

- he only mentioned it 3 times in his writings.

Jesus and John the Baptist

- were the two who preached repentance.

Repenting and being sorry are two different things:

“Oh, you can be sorry!”

- You're sorry that you were caught at something.
- That's why it's better to ask forgiveness
- than to say you're sorry.

So godly grief issues repentance while worldly grief ends with remorse.

Example: Peter and Judas

- Judas was remorseful,
- he betrayed Jesus for 30 pieces of silver.
- Knowing he'd betrayed innocent blood,
- he went out and hung himself.

That's worldly grief, he could have repented but didn't.

Peter also looked at Jesus with remorse after betraying Him.

- But that was godly sorrow in Peter
- which produced change in him.

King David experienced sorrow when Saul chased him around nearly killing him.

- He faced sorrow after sorrow.
- His son Amnon rapes his half-sister Tamar.
- Then David's son Absalom kills Amnon.
- Then later Absalom dies.

It was one heartache after another for David. But, it was David's sin that ultimately broke his heart. That's why he was a man after God's own heart.

Ps 51:1-4

1 Have mercy upon me, O God,

According to Your lovingkindness;
According to the multitude of Your tender mercies,
Blot out my transgressions.

2 Wash me thoroughly from my iniquity,
And cleanse me from my sin.

3 For I acknowledge my transgressions,
And my sin is always before me.

4 Against You, You only, have I sinned,
And done this evil in Your sight –

2 Cor 7:11

11 For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter.

This is the person that changes when he repents. He has a change of heart when he receives Jesus.

12 Therefore, although I wrote to you, I did not do it for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you.