

1/13/13

Joy Over Repentance
2Cor. 7:5-13a

In a certain mountainous area in New England the most important question asked by a perspective buyer of a farm would be, “Is this farm above the snake line?” You see above the snake line no snake can live and there is no danger of poisonous snakes killing anyone, below the line all manner of snake live.

In the same token we have a choice to live above the spiritual snake line, in the heavenlies where there is no danger of destruction or below the snake line, to live on an earthly level inviting all manner of disaster, it all depends on our repentance or lack of it, but we alone decide.
(Expository Preach. without Notes:29)

Paul expressed his joy over the repentance of the Corinthians from three perspectives: 2Cor. 7:5-13a

- I.** The joy of Paul was in view of receiving word of their repentance. vs. 5-7
- II.** The joy of Paul was in view of their receiving the word of repentance. vs. 8-10
- III.** The joy of Paul was in view of receiving the evidence of their repentance. vs. 11-13a

I. The joy of Paul was in view of receiving word of their repentance. vs. 5-7

A. The apostle Paul journeyed to Macedonia. vs. 5a

* “For indeed, when we came to Macedonia.”

1. Paul had sent Titus to Corinth to deal with the difficult that Timothy had reported to Paul, then Titus was to meet Paul at Troas to give him the update report about the Corinthians.

* The uproar and mob riot that occurred at Ephesus could of cause Paul to leave prematurely. Acts 19:23-20:1

2. Paul proceeded to Troas as planned, but Titus never arrived, making him restless in his spirit, so while he waited the Lord opened a door to preach the gospel and departed to Macedonia. 2Cor. 2:12-13

3. Paul was not alone in his journey to Macedonia.

- a.** The pronoun “we”, indicates other ministry companions were with him.
* Perhaps Timothy and others.
- b.** Macedonia had three churches, Thessalonica, Berea and Philippi.
* Most believe it was at Philippi where they met, but it really is not important.

- B.** The apostle Paul was under difficult circumstances at Macedonia. vs. 5b-e
1. Paul and his companions had been tried physically and emotionally. vs. 5c-d
 - * “our bodies had no rest, but we were troubled on every side.
 - a. He indicated their bodies had no rest. vs. 5c
 - 1) The word rest “anesis”, is in the negative and means to have no relief. 2Cor. 2:12-13
 - 2) Indicating their physical exhaustion and weariness.
 - 3) Certainly partly due to traveling, preaching the gospel throughout and perhaps not getting much sleep.
 - b. He indicated their emotion anxious constantly. vs. 5d
 - 1) They were troubled on every side, indicating mental and emotional oppression.
 - 2) The word troubled “thlibo”, means to press, compress or make narrow, indicating intense pressure, used for pressing lives and grapes. 2Cor. 4:8
 - 3) The word “But” contrasts the weakness of their bodies to the intense stress of the trouble.

- 4) The extent was on every “pas” all sides, all around them, he mentioned earlier some of these sufferings. 2Cor. 6:4-10
2. Paul and his companions had been tried physically and emotionally limits. vs. 5e-f
 - * “Outside *were* conflicts, inside *were* fears.”
 - a. He stated they had been under danger and threats from the enemies of the gospel, “from the outside were conflicts”. vs. 5e
 - 1) The word conflicts “mache”, means a fight or combat, with the idea of quarreling.
 - 2) The reference is to their opposition for preaching the gospel from both Jews and pagans.
 - b. He stated they had been under deep anxiety, “inside were fears”. vs. 5f
 - 1) The word fears “phobos”, means dread or terror, we get our word phobia from it.
 - 2) There is real courage, only if there is natural fear.
 - 3) These perhaps due to the difficult outward situations, but certainly due to the anticipation of the news from Titus, his safety, especially if he had made the collection at

Corinth for the poor saints in Jerusalem.

C. The apostle Paul was comforted by God at Macedonia. vs. 6-7

1. Paul stated that despite the difficulty and pressure, there was a greater power at work on their behalf, God. vs. 6a-b

* “Nevertheless God, who comforts the downcast.”

a. He confidently declared that God had been faithful to comfort them in their physical dangers and emotional pressures.

1) Paul depicted their condition in verse 5 as downcast.

2) The word downcast “tapeinous” means those not far from the ground with the idea of those who are low with grief and weighed down by difficulties of ministry.

b. God is the God of all comfort for all tribulation. 2Cor. 1:3-4

* This is a key word comfort “paralaleo” and consolation “paraklesis”, to come along side to encourage and strengthen, found five times. vs. 6, 7, 13a

c. God had delivered them from the sentence of death at Macedonia and

trusted that God was and would in the future. 2Cor. 1:8-10

2. Paul stated the way God brought comfort to them, it is three-fold. vs. 6c-7

* “comforted us by the coming of Titus, 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.”

a. By the coming of Titus. vs. 6c

1) We need to be sensitive to God’s leading towards people.

2) Maria Osuma, God lead me to call her after Mael’s death, she had just walked in and expressed the timely call!

b. By the consolation Titus received by the Corinthians response. vs. 7a-b

c. By the fact that Paul and the others were told by Titus of their very response of their repentance. vs. 7c-e

1) Their earnest “epithesis”, longing desire to see Paul.

2) Their mourning “odurmos”, wailing or lamenting over their past behavior and pain they cause Paul and that he would not come right away.

- 3) Their zeal “zeLOS”, fervor to put things right, to defend Paul and stand by him and be reconciled.
3. Paul stated that the outcome resulted in his personal rejoicing. vs. 7f
 - * “so that I rejoiced even more.”
 - a. Through Paul’s faithful confrontation they were made to see their error.
 - b. Through repentance, their reconciliation had been realized.

Illustration

The father of the prodigal son rejoiced when he saw his lost son coming home and hearing his repentant words of having sinned against, “Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son. But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry. Lk. 15:21-24

Application

1. What father, mother has not rejoiced at the hearing of their son or daughter’s repentance from sin or another individual, to turn from the destruction of sin.
 - * “I say to you that likewise there will be more joy in heaven over one sinner who **repents**

- than over ninety-nine just persons who need no repentance.” Lk. 15:7
2. The emotional and mental agony that people or parents go through during the time of spiritual rebellion by an individual is evidence of the love of God Who cares the most for each person living in sin.
 - * “For His anger *is but for* a moment, His favor *is for* life; Weeping may endure for a night, But joy *comes* in the morning.” Ps. 30:5
 3. The only one that can comfort a person or parents during this time of spiritual warfare is God who will keep our minds in perfect peace.
 - a. People can and will be used by God at time.
 - b. Particular situation arise that the person may have to go through it alone with God!
 - * “You will keep *him* in perfect peace, *Whose* mind *is* stayed *on* You, Because he trusts in You.” Is. 26:3

The joy of Paul was in view of receiving word of their repentance!

- II. The joy of Paul was in view of their receiving the word of repentance. vs. 8-10
 - A. The apostle Paul expressed his mixed emotions as he had waited to hear about their repentance. vs. 8
 1. Paul stated the seeming paradox. vs. 8a-c

- * “For even if I made you sorry with my letter, I do not regret it; though I did regret it.”
- a. The word sorry “lupeo”, means to cause one to grieve or feel uncomfortable, uneasy or to be sad. vs. 8, 9, 10
- b. The word regret “metamelomai”, means to have or be remorseful.
 - 1) This is an emotional change, regarding a particular thing.
 - 2) The apostle’s remorse was over having written the letter thinking that perhaps it would not accomplish what he thought.
- 2. Paul stated that now after the fact, he understood the same letter made them sorry, but only for a short time. vs. 8d-e
 - * “For I perceive that the same epistle made you sorry though only for a while.”
 - a. Sin always results in pain and sorrow.
 - 1) Due to the corruption and destruction of purity, calousing the conscience.
 - 2) Due to the breaking of fellowship with God, self and others.
 - b. Any thought of personal repentance in the absence of grief, pain and uneasiness is unbiblical.

- 1) For you must acknowledge your sin.
 - 2) You must confess your sin.
 - 3) You must abandon your sin.
- B.** The apostle Paul explained his joy over their repentance. vs. 9
1. Paul stated he rejoiced now after the fact, not over their sorrow, but repentance. vs. 9a-c
 - * “Now I rejoice, not that you were made sorry, but that your sorrow led to repentance.”
 - a. He was their spiritual father in Christ, interested in the good, not their harm.
 - 1) The purpose of confrontation of sin is not for mere castigation or to cause pain, as some personal satisfaction.
 - 2) Confrontation of sin is to be motivated by love to warn the person and attempt to turn them from their sin.
 - 3) The word sorry and sorrow “lupeo” are the same, to cause grief and sadness, uneasiness, six times in our passage. vs. 8, 9, 11
 - b. He saw it led to their repentance.
 - 1) The word repentance “metanoia” means to think different, or change of mind, in regards to sin. vs. 9, 10

- 2) This word is synonymous with the gospel, a key word.
 - 3) This was the first word out of John the Baptist mouth!
2. Paul stated he rejoice now after the fact because their sorrow was over their sin, turning out for their good. vs. 9d-e
- * “For you were made sorry in a godly manner, that you might suffer loss from us in nothing.”
 - a. He described the sorrow in relation to a godly manner.
 - 1) The word sorry “lupeo”, means to cause one to grieve or feel uncomfortable, uneasy or to be sad. vs. 8, 9, 10
 - 2) The word godly “theos”, identifies the quality of the sorrow to be related to or resembling God and His nature.
 - 3) This describes the conviction over their sin recognizing it against God first, then against man.
 - b. The result and outcome of their godly sorrow was that the Corinthians suffered no loss from Paul and his companions.
 - 1) The phrase suffer lose “zemioo”, means to sustain damage and injury, in the negative.

- 2) Their relationship with God was restored as well as their relationship with Paul and the others also.
 - * Unrepentant sin destroys fellowship with God and man, but repentance restores them!
- C. The apostle Paul explained the distinction between two kinds of sorrows. vs. 10
- 1. Paul explained first godly sorrow. vs. 10a-b
 - * “For godly sorrow produces repentance *leading* to salvation, not to be regretted.”
 - a. Paul building off the previous verse progresses the argument by saying that godly sorrow produces repentance resulting in a person being saved. vs. 10a
 - 1) The word repentance “metanoia” means to think different, or change of mind, in regards to sin. vs. 9
 - 2) Godly sorrow sees one’s accountability to God and the offense of sin against God.
 - * “Against You, You only, have I sinned, And done *this* evil in Your sight-- That You may be found just when You speak, *And* blameless when You judge.” Ps. 51:4

- 3) This godly sorrow results in salvation!
- b. Paul stated this kind of godly sorrow over sin resulting in salvation is not regretted. vs. 10b
 - 1) The word regretted “ametameletos”, means literally, non-repentant.
 - 2) In other words you do not think you did the wrong thing or made a mistake in repenting from sin.
- 2. Paul explained next worldly sorrow. vs. 10c
 - * “but the sorrow of the world produces death.”
 - a. These two distinct kinds of sorrows are placed in sharp contrast to each other.
 - 1) The word but “de”, is adversative conjunction placing the two in opposition to each other.
 - 2) This sorrow of the world, is in contrast and apposed to “sorrow in a godly manner or godly sorrow”. vs. 9d, 10a
 - b. This worldly sorrow produces death.
 - 1) Worldly sorrow is remorse or sadness for the wrong doing, but leaves God out of accountability.

- 2) Worldly sorrow or remorse does not always regret the wrong, but only the consequences suffered!
- 3) Worldly sorrow produces death because it does not see sin in the light of God, nor seek forgiveness from God, so there is no turning from sin, therefore the wages of sin is death. Rom. 6:23
 - * Some examples of worldly sorrow are Cain, Esau and Judas!

Illustration

A little girl coming in from the flower garden with soiled hands, dress and shoes, made this refreshing observation: “Mother, I know why flowers grow; they want to get out of the dirt.”

* As individuals repent and desire to grow in Christ, their desire is going to get out of the dirt of this life! (Exp. Preaching without Notes:33)

Application

1. Who has not had second thoughts after confronting someone regarding sin, thinking that perhaps they were too harsh or that nothing should of been said, for we are emotional people and emotions can confuse our thinking and reason.

* “Trust in the LORD with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths. Do not be wise in your

own eyes; Fear the LORD and depart from evil. It will be health to your flesh, And strength to your bones.” Prov. 3:5-8

2. How many have rejoiced to see the repentance of one in sin, knowing that the temporal pain and sorrow were part of the necessary process for the person’s true repentance.

* “Before I was afflicted I went astray, But now I keep Your word.” Ps. 119:67

3. Worldly sorrow will result in emotional regret, producing melancholy, self-pity, self-disgust, accusation, justification, anger bitterness and a hardened heart, only to repeat the sin again and again!

* “How much less man, *who is* abominable and filthy, Who **drinks** iniquity like water!” Job 15:16

4. Where there is godly repentance there will be no regret of having repented, for it will result in the confessing of the truth and repentance from sin seeing the offense against God and then against man.

a. True repentance must be marked by absolute truth to the injured party so that trust can be restored, otherwise if there are things found out after the fact the trust is undermined even worst and at times never restored completely.

b. Time does not do away with doubts, suspicions or unanswered questions, they will only grow with time!

* David said, “Behold, You desire truth in the inward parts, And in the hidden *part* You will make me to know wisdom. Purge me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow. Make me hear joy and gladness, *That* the bones You have broken may rejoice.” Ps. 51:6-8

The joy of Paul was in view of their receiving the word of repentance!

III. The joy of Paul was in view of receiving the evidence of their repentance. vs. 11-13a

A. The apostle Paul declared some of the fruit that accompanied the godly repentance of the Corinthians. vs. 11

1. Paul is in fact calling their attention in their defense. vs. 11a-i
 - a. He says, “For observe this very thing, that you sorrow in a godly manner. vs. 11a-b
 - b. What diligence “spoude” it produced in you, means hast or earnestness to turn from their sin and repent. vs. 11c
 - c. What clearing “apologia”, of yourselves, meaning a verbal defense or answer to rectify themselves. vs. 11d
 - d. What indignation “agamatesis” irritation or vexation, regarding the

- false teachers who attacked Paul and the incestuous situation. vs.11 e
- e. What fear “phobos”, godly reverence, to do what was right with God and Paul. vs. 11f
 - f. What vehement desire “epipotesis”, literally longing to do what is right. vs. 11g
 - g. What zeal “zelos”, passionate fervor in spirit to leave nothing undone. vs. 11h
 - h. What vindication “ekdikesis”, meeting out of justice to absolve themselves from any guilt! vs. 11i
2. Paul is clearing them of all guilt, “In all *things* you proved yourselves to be clear in this matter. vs. 11j
 - a. Paul believed their words and the evidence provided by Titus.
 - * The word proved “sunistao”, means to stand together in order to show, verify, establish or exhibit.
 - b. Paul convinced and satisfied with the Corinthians.
 - * The word clear “hagnos”, means pure chaste, free from carnality and fault.
- B.** The apostle Paul declared the purpose of his writing to them regarding repentance. vs. 12

1. Paul stated he had not written to them primarily in view of the one who sinned. vs. 12a-c
 - * “Therefore, although I wrote to you, *I did not do it* for the sake of him who had done the wrong.”
 - a. The word therefore “ara”, means this is the conclusion.
 - b. The reference is to First Corinthians, not the supposed “severe letter” written by Paul after First Corinthians that is lost, there is no evidence for it.
 - c. The one who had done the wrong “adikeo”, indicates the one who acted unjustly or wicked, resulting in hurt.
 - d. This has to be the young man who was sleeping with his step-mother, not the theory that Paul was disrespected and offended by some individual at Corinth. 1Cor. 5:5
2. Paul stated neither had he written to them primarily in view of the one who was sinned against. vs. 12-d
 - * “nor for the sake of him who suffered wrong.”
 - a. The one who suffered wrong “adikeo”, indicates the one who received the unjust or wicked offense resulting in hurt.

- b. This has to be the father of the young man, who was sleeping with his father's wife, his step-mother, not the theory that it was Paul who had been offended by an individual.
 - c. Paul told them to restore the repentant young man, since he had repented.
2Cor. 2:5-8
3. Paul stated he had written to them primarily in view of the benefit of the Corinthian church. vs. 12e
- * "but that our care for you in the sight of God might appear to you."
 - a. Not that he did not care about the offender and offended, but knew when you deal with sin in the church the benefit is to the entire church.
 - b. The word for care "spoude", means diligence or haste, with the idea of his earnest overall spiritual interest, the same as in verse 11, translated diligence. vs. 11c
 - c. The phrase "for you" is in the plural, indicating all of the Corinthians, the entire church.
 - d. They did this in the sight of God, indicating before God, who knew their motive of love for them.
 - e. The hope and intent was that their care might appear "phaneroo", be

manifested as evidence of their love for them.

- C. Paul declared the effect on him and others regarding the evidence of their repentance. vs. 13a
- * "Therefore we have been comforted in your comfort."
1. Paul and the others had been comforted by the godly repentance of the Corinthians. vs. 13a
- a. The word comforted and comfort "parakaleo", again is a key word to the section.
* God is the God of all comfort. 2Cor. 1:3-4, 2:7, 7:4, 6, 7, 13a
 - b. This is the next conclusion of Paul in view of his First epistle.
 - 1) The Corinthians had acknowledged the carnality and sin.
 - 2) The Corinthians had confessed their sin.
 - 3) The Corinthians had abandoned their sin.
 - 4) The Corinthians had made restitution and correction in view of sin.
2. The Corinthians had been reconciled.
- a. To God their Savior.
 - b. To Paul their spiritual father.
 - c. To the body of Christ, the Church.

Illustration

A father sat with tears running down his face as he looked to a picture of his son due to the heartbreak that his son was living in sin and in rebellion to God, only to one day sit with tears running down his face as he looked at his son pouring over the Scriptures late at night in a prayerful attitude!

Application

1. The person who says they have repented, but has no fruit to substantiate a life of being a new creature is either lying or deceiving themselves.

1Jn. 1:6-8

* “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. 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. If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

2. The person who has repented from sin due to the fact that someone has confronted them will be the first to know that the motive behind the faithful confrontation was love.

* “And above all things have fervent love for one another, for “love will cover a multitude of sins.” 1Pet. 4:8

3. The personal benefit of the person who confronts the sinning brother or sister and sees

them turn, is that they are comforted that the individual now has God’s comfort having made peace with God, as well as having the peace of God in fellowship to please God.

* “Brethren, **if anyone among you wanders from the truth**, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.” Ja. 5:19-20

4. Where do you want to live beneath the snake line or above it, it is a choice through repentance!

The joy of Paul was in view of receiving the evidence of their repentance!

Conclusion

Paul expressed his joy over the Corinthian’s repentance from three perspectives:

- I. The joy of Paul was in view of receiving word of their repentance!
- II. The joy of Paul was in view of their receiving the word of repentance!
- III. The joy of Paul was in view of receiving the evidence of their repentance!