

1/20/13

**2Corinthians 7:2-16**

Paul has called to the Corinthians to be reconciled to God by separating themselves the unbeliever, unrighteousness, darkness, Satan and idolatry.

This life of sanctification can only be done by the grace of God, through the Spirit of God, cleansing us from all filthiness of the flesh and spirit in order to perfect holiness in the fear of God.

Paul has poured out his heart to the Corinthians and continues to do so, to those who still had not repented, this was in view of upcoming visit of Titus to Corinth.

\* The chapter division at verse two is a better natural division.

**7:2-4 The appeal Paul for their reconciliation.**

**7:2** The accusations of the false teachers against Paul were ethical, moral and financial exploitation.

\* Paul still has in mind those who had not repented, so he speaks to them.

1) He first calls for them to open their hearts to himself and the others as to the truth of their words.

\* He is resuming what he already pleaded earlier against their own restricted hearts. 2Cor. 6:11-13

2) He and his companions had not wronged no one, no injustice had been done.

3) He and his companions had corrupted no one, no injury or destruction spiritual or physical had been committed.

4) He and his companions had not cheated anyone, no one had taken advantage or unfairness of people.

\* 2Cor. 1:24; 4:15

a) The word cheated “pleonekteo”, means to have more or a greater part or share.

b) The word is used of Satan. 2Cor. 2:11

c) The word is used by Paul for himself and Titus, in defense of having taken advantage of them financially. 2Cor. 12:17-18

d) The word is used in Thessalonians to speak of physical immoral advancements. 1Thess. 4:6

**7:3** The clarification of Paul’s previous statement.

1) Paul was not accusing them, but only clearing up the false allegations. vs. 3a

a) The word condemn “datakrisis”, meaning he was not bring this judgment against them.

- b) He was merely giving his defense to the accusations by the false teachers..
- 2) The Corinthians were joined to Paul, for they were his heart. vs. 3b  
\* 2Cor. 3:2-3; 4:5; 5:13; 6:1, 11-13; 12:14-15
- 3) The Corinthians were joined to God as Paul, to die to sin and live to God. vs. 3c
  - a) Dying to sin comes first before living to God can take place. Rom. 5:12-8:39; 2Cor. 4:10-15; 11:22-33
  - b) Dying for Christ under persecution was not strange.

**7:4** The immense love of Paul for the Corinthians is made evident.

- 1) Great was his boldness “parrhesia”, confidence or freedom of speech on their behalf, meaning that he freely confronted them speaking frank and straight to the point.
- 2) Great was his boasting “kauchesis”, the act of glorying on their behalf, referring to the confidence and hope he had in them regarding the present problem.
- 3) He was filled with comfort “paralesis”, consolation, in view of the new of their repentance.
- 4) He was exceedingly “huperperisseuo”, abound all the more, being joyful in all their tribulation for it was working out for their good.

- \* Some commentators say there is no relationship between these verses and what precedes, but 2Cor. 7:1-4 harmonizes as the counterpart of 2Cor. 6:14-16

### **7:5-7 The announcement about the coming of Titus to Macedonia.**

**7:5** The condition of Paul and the others in Macedonia.

- 1) Their bodies had no rest, the work of ministry was ongoing and physically exhausting yet troubled on every side.
  - a) Paul had sent Titus to Corinth and then report to Paul at Troas, but he never arrived, so Paul went to Macedonia to preach the gospel, God’s open door. 2Cor. 2:12-13
  - b) Paul and the others were troubled “thlibo”, pressed and compressed on every side, resulting in mental and emotional anxiety. 2Cor. 4:16-18; 6:4-10; 11:22-33
- 2) Outside were conflicts
  - a) Conflicts “mache”, fights and combat with the idea of quarrels.
  - b) Due to the preaching of the gospel to the Jew and Gentile.
- 3) Inside were fear.

- a) Fear “phobos” terror of the external dangers and difficulties.
- b) Also about the news from Titus about the Corinthians.

**7:6-7** Their comfort came from God.

- 1) Paul said God comforted them. vs. 6a
  - a) The God of all comfort. 2Cor. 1:3-4
  - b) The God who delivered them from the sentence of death in Macedonia. 2Cor. 1:5-10
  - c) This is a key word comfort “parakaleo” and consolation “paraklesis”, to come along side to encourage and strengthen, found five times. vs. 6, 7, 13a
- 2) Paul depicted them as downcast “tapeinous”, those not far from the ground with the idea of those who are low with grief and weighed down by difficulties of ministry. vs. 6b
- 3) Their comfort came from God through a three-fold means. vs. 6c-7
  - a) By the coming of Titus.
  - b) By the comfort they gave to Titus.
  - c) By the news of their repentance.
    - 1) Their earnest desire.
    - 2) Their mourning.
    - 3) Their zeal for Paul.
    - 4) The response of Paul was rejoicing.

**7:8-13a** The joy of Paul over their repentance.

- 7:8** The apostle Paul expressed his mixed emotions until he received word from Titus.
- 1) He did not regret the writing of His letter to them for he knew he had to confront them with their sin.
  - 2) He did regret the writing of his letter at times after sending it, not knowing if it would produce fruit.
  - 3) He now knew and understood that his letter had made them sorry only for a little while.
    - a) The word regret “metamelomai”, means to remorse, an emotional change, regret of a particular deed due to the consequences, not necessarily for the sin or wickedness of it!
    - b) The word sorry and sorrow “lupeo” are the same, to cause grief and sadness, uneasiness, six times in our passage. vs. 8, 9, 11

**7:9** The explanation of Paul’s joy.

- 1) Now that he has receive the news of their repentance he rejoices
- 2) He did not rejoice over their pain and sorrow.
- 3) He rejoiced over their sorrow that led them to repentance.

- 4) He identifies that type of sorrow, in a “godly manner”. Ps. 51:4
- 5) He declared he rejoiced in this type of sorrow because they would suffer no loss from them.
  - a) They had responded to conviction.
  - b) They had repented.
  - c) They were reconciled to God and Paul.
  - d) All godly repentance produces pain and sorrow, recognizing our sin and the hurt and damage it brings!

**7:10** The distinction between godly sorrow and worldly sorrow.

- 1) Godly sorrow produces godly repentance.
  - a) It leads to salvation.
  - b) It is not regretted.
  - c) It results in a change of mind and heart as the word repentance “metamoeo”, means.
- 2) Worldly sorrow produces death.
  - a) It is emotional and sentimental.
  - b) It is sorry only for the consequences not the wrong done.
  - c) It produces remorse, regret, despair, bitterness, resentment and a hardened heart all work of the flesh.
  - d) It will not be sufficient to turn from the sin, but in fact is the fertile ground to repeat the sin or sins throughout life.

- e) It is a life-style of sin that leads to ultimate spiritual death, separation from God. Jn. 3:36; Rom. 6:23

**7:11** The described Paul the evidence of the godly sorrow of the Corinthians.

- 1) What diligence “spoude”, hast, earnestness it produced in you to respond to repentance.
- 2) What clearing “apologia”, verbal defense of yourselves, to give answers regarding the situation.
- 3) What indignation “aganatesis”, irritation or vexation over the attack on Paul.
- 4) What fear “phobos”, reverence of God to do all in the right way.
- 5) What vehement desire “epipothesis”, longing to leave nothing undone.
- 6) What zeal “zelos”, passionate fervor in spirit to deal with Titus expediently.
- 7) What vindication “edkidesis”, meeting out of justice, they had cleared themselves of any guilt!
- 8) Paul tells them that they had demonstrated to be clear of any guilt.
  - a) In all things you proved yourselves to be clear in this matter.
  - b) The word proved “sunistao”, means to stand together in order to show, verify, establish or exhibit.

**7:12** The primary motive of Paul for writing.

- 1) Not the person who did the wrong, the son sleeping with his step-mother.
- 2) Not the person wronged, the father.
- 3) But that the care or love that he had for the entire church, before God and it might be evident to them now.

**7:13a** The comfort of Paul and his companions over the repentance of the Corinthians.

- 1) Paul and all the rest had been comforted knowing the Corinthians had been comforted through their repentance.
- 2) Paul ultimate comfort is that they are now reconciled with God and man. 1Cor. 5:1-5; 2Cor. 2:5-8

**7:13b-16 The joy of Paul and his companions over the response of the Corinthians to Titus.**

**7:13b-c** The rejoicing of Paul and the others for Titus was in what the Corinthians had done for him spiritually.

- 1) They were rejoicing exceedingly more for the joy of Titus.
  - \* A perfect example of esteeming other better than yourself and rejoicing with those that rejoice!
- 2) They had refreshed the spirit of Titus.

- a) Their example of the Corinthians had demonstrated their walking in the Spirit rather than in a carnal state.
- b) Their treatment of Titus demonstrated their submission to Christ rather than the party groups.

**7:14** The declaration of Paul about the Corinthians not disappointed him.

- 1) All that Paul had boasted about them, he was not ashamed. vs. 14a-b
- 2) As Paul had spoken to the Corinthians in truth without pulling any punches so his boasting of them was revealed to be true. vs. 14c-d

**7:15** The revealed the love of Titus for the Corinthians.

- 1) Paul told them that as Titus reflected on their obedience in all Paul had written, his affections grew for them. vs. 15a
  - \* The word affections “splanchnon”, refers to bowels or intestinal region, where the deepest affections are felt, love, hate, etc.
- 2) Paul also as they received him with fear and trembling. vs. 15b
  - a) Rather than pride being their attitude as they confronted him it was with fear “phobos”, in this context it means reverence, respect and honor.

- b) Rather than self sufficiency their posture was one of godly fear and humility, trembling “tremos”, sensing the external pressure being a bit anxious, never denying their humanity.

**7:16** The conclusion of Paul about the Corinthians.

- 1) Paul rejoiced that he had confidence in them, what an incredible encouragement to have the apostle Paul tell them this!
- 2) Paul qualifies his confidence, in everything “pas”, all, every and anything.
  - a) They had been restored to trustworthiness.
  - b) They were turned from their carnal life-style to a sanctified walk in the Spirit.