



1

(Theme slide for this message)

**“This hurts me
more than it hurts you!”**

**“If it didn’t hurt, you wouldn’t
learn anything from it.”**

**“If I didn’t do this, it would mean
that I don’t really love you.”**

2

READ SLIDE

-- **“What are we talking about?”**

-- **We’re talking about discipline . . . caring enough to confront someone who is sinning.**

-- **Whether in our families or our church family.**

TR: Why do we have such a hard time with this? I think it is because the entire flow-chart of this is saturated with . . .

DISCIPLINER
GRIEF
DISCIPLINED

3

... grief.

- If we don't discipline, there will be grief of a life run amok.
- But in order to discipline biblically, there will be a measure of grief for the disciplinER.
- And there will be some kind of grief for the disciplinED.
- And if we don't finish it off right, there will be a lasting infection of grief for both the disciplinER and the disciplinED.

TR: There is so much we can learn from Paul's example in 2 Corinthians.



4

As we reviewed in detail a few weeks ago . . . REVIEW SLIDE.

TR: Let me share my overview outline of this long passage. I included the whole of this two-page section in our workbooks, even as we tried to fit the series in with our 10-week semester of our small groups.

6:14-7:1 STOP! CLEANSE YOURSELVES!



5

There is an abrupt change in 6:14.

TR: It refers back to Leviticus 19:19 when it says . . .

2 Corinthians 6:14a *page 1069 in handout Bibles*

Do not be unequally yoked with unbelievers.



ESV

6

READ SLIDE

-- It seems that this is at the heart of the lingering issues in Corinth.

-- 1 Corinthians 5 told them not to avoid unbelievers, but it seems that they struggled with being too much “in the world.”

TR: The Apostle gives us clarification . . .

2 Corinthians 6:14b-16 *page 1069 in handout Bibles*

For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? ¹⁵What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? ¹⁶What agreement has the temple of God with idols? For we are the temple of the living God; as God said . . .

ESV

7

READ SLIDE

TR: The contrasts are clearly laid out . . .

From 2 Corinthians 6:14-16

Righteousness	Lawlessness	<i>partnership?</i>
Light	Darkness	<i>fellowship?</i>
Christ	Belial	<i>accord?</i>
Believer	Unbeliever	<i>portion?</i>
Temple of God	Idols	<i>agreement?</i>

ESV

8

The idea of “yoking” it captured in words like . . . READ SLIDE

TR: The key reason why this unequal yoking makes no sense is . . .

2 Corinthians 6:14b-16 *page 1069 in handout Bibles*

For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? ¹⁵What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? ¹⁶What agreement has the temple of God with idols? **For we are the temple of the living God;** as God said . . .

ESV

9

. . . we are the temple of the living God.

-- In 1 Cor. Paul talked about our individual bodies being temples of the Holy Spirit.

-- But here Paul is talking about the body of believers (the plural WE).

-- Paul was OK eating meat that had previously been served at a pagan temple, but not with going to the temple festival itself.

-- There is some level of separation that we are called to.

-- Some struggle to what DEGREE . . . even this week an email wondering if we can use good worship songs even if we don't agree with everything that the church-ministry they came from teaches.

-- Most of us would certainly include covenant relationships . . . like marriage, like business partnerships, and the like.

TR: Why would we cleanse ourselves from these unequally yoked situations? 7:1 addresses that . . .

2 Corinthians 7:1

Since we have **these promises**, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.

ESV

10

It is because of “these promises.”

TR: That takes us back into chapter 6 again and the quote from the Hebrew Scriptures.

2 Corinthians 7:1

"I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. ¹⁷Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, ¹⁸and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty."

ESV

11

What are the promises that motivate us?

-- God's dwelling with us, walking among us, being our God and calling us His people.

-- God's welcoming us, being a father to us, calling us sons and daughters.

TR: It is those promises that stir us to . . .

2 Corinthians 7:1

Since we have these promises, beloved, **let us cleanse ourselves** from every defilement of body and spirit, bringing holiness to completion in the fear of God.

ESV

12

. . . cleanse ourselves . . . READ SLIDE

TR: When we get to 7:2, we find ourselves reading something that Paul already addressed earlier in the letter.

6:14-7:1 STOP! CLEANSE YOURSELVES!
7:2a OPEN YOUR HEARTS . . .

13

The call to the Corinthians to open their hearts.

TR: The text reads . . .

2 Corinthians 7:2

Make room in your hearts for us. We have wronged no one, we have corrupted no one, we have taken advantage of no one.

ESV

14

READ SLIDE

TR: This verse, and the next two, give us why Paul is calling on them to open their hearts to him and his companions.

6:14-7:1 STOP! CLEANSE YOURSELVES!

7:2a OPEN YOUR HEARTS . . .

7:2b-4 (for) our motives are good,

15

READ SLIDE

TR: Another reason why he can challenge them to open their hearts is found in verses 5-7

2 Corinthians 7:5

For even when we came into Macedonia, our bodies had no rest, but we were afflicted at every turn—fighting without and fear within.

ESV

16

READ SLIDE

TR: Paul left Ephesus for Troas and then left that early to head through Macedonia, so consumed with concern for the Corinthians.

6:14-7:1 STOP! CLEANSE YOURSELVES!

7:2a OPEN YOUR HEARTS . . .

7:2b-4 (for) our motives are good,

7:5-7 for we were afflicted

(addressed by Titus' coming)

17

The passage goes on to tell us that when Titus met up with Paul, bringing news of the Corinthians' response to the painful letter, Paul was comforted.

TR: Jumping down to verse 8, we get a further glimpse into the heart of this church planter who had to make a painful visit and then send a severe letter . . .

2 Corinthians 7:8-9

For even if I made you grieve with my letter, I do not regret it—though I did regret it, for I see that that letter grieved you, though only for a while.
⁹As it is, I rejoice, not because you were grieved, but because you were grieved into repenting. For you felt a godly grief, so that you suffered no loss through us.

ESV

18

READ SLIDE

TR: Did Paul have regret? Yes and no.

6:14-7:1 STOP! CLEANSE YOURSELVES!

7:2a OPEN YOUR HEARTS . . .

7:2b-4 (for) our motives are good,

7:5-7 for we were afflicted

(addressed by Titus' coming)

*7:8-11 for we regretted sending
the painful letter until we heard of
your godly grief*

19

Paul let's them know he regretted the grief the painful letter would bring . . .

-- . . . that is, until he heard from Titus of the godly grief it produced in the Corinthians.

TR: Paul wraps up sharing his motivations behind his methods when he writes . . .

2 Corinthians 7:12-13a

So although I wrote to you, it was not for the sake of the one who did the wrong, nor for the sake of the one who suffered the wrong, but in order that your earnestness for us might be revealed to you in the sight of God.
¹³Therefore we are comforted.

ESV

20

READ SLIDE

TR: Why did he write the letter? Was it just for the benefit of the person who was sinned against? Or was it for the sake of the sinner who needed to be corrected? He says, ultimately it was for the sake of the church.

6:14-7:1 STOP! CLEANSE YOURSELVES!

7:2a OPEN YOUR HEARTS . . .

7:2b-4 (for) our motives are good,

7:5-7 for we were afflicted

(addressed by Titus' coming)

**7:8-11 for we regretted sending
the painful letter until we heard of
your godly grief**

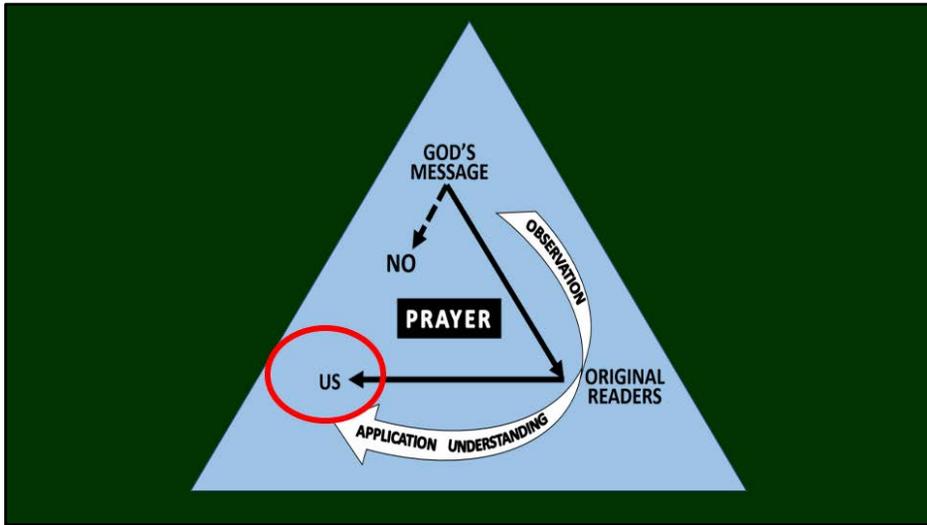
**7:12-16 (for) I wrote to reveal your
earnestness . . . we are comforted!**

21

The church's earnestness needed to have opportunity to be revealed.

-- Discipline and working through conflict is not just about solving the problems . . . it is about having the opportunity to engage with the mess . . . dying with Christ in being ambassadors of reconciliation.

TR: There is so much here, allow me to share some key applications . . .



... for us, as we go around the corner in the Pathways Bible Study Method.

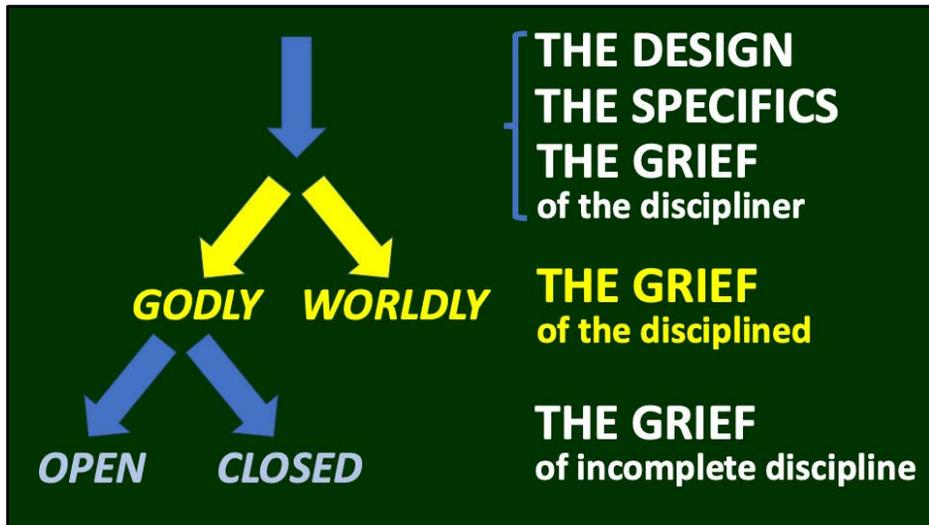
TR: What hit me was the flow-chart of the grief of disciplining someone, correcting them in truth and love.



In our passage we see the design for discipline, with a specific example of being unequally yoked to unbelievers.

-- This initiating work of the disciplinER, that is, the one doing the disciplining, includes grief.

TR: When the truth in love has been delivered, we then flow down to . . .



... the grief of the disciplinED, that is, the one being rebuked and corrected.

-- Their grief may be **GODLY** grief OR **WORLDLY** grief.

TR: Even though Paul rejoiced in Titus bringing the news that the church has received well the message of the painful letter, he still challenges them to **OPEN THEIR HEARTS TO HIM**.

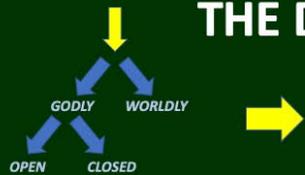


Disciplining someone else, whether adult or child, can still be filled with ongoing grief **EVEN IF** the disciplinED person responded with **GODLY** grief.

-- If they have closed their hearts to the other person . . . the discipline is **“INCOMPLETE”** because the reconciliation is incomplete.

TR: Let’s follow that flow-chart looking at the text and welcoming the applications into our lives.

THE DESIGN OF DISCIPLINE



26

We begin by thinking of the . . . READ SLIDE

TR: The opening verse of chapter 7 gives us great insight why Paul addresses the Corinthians.

2 Corinthians 7:1

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, **bringing holiness to completion in the fear of God.**

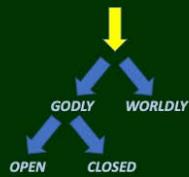
ESV

27

READ SLIDE

TR: Discipline must be designed to . . .

THE DESIGN OF DISCIPLINE



➔ **TO BRING HOLINESS
TO COMPLETION (7:1)**

28

READ SLIDE

- Through Christ we are declared holy, but as beloved children who have exceedingly great promises from our heavenly Father, we must work together with God to bring our practice of holiness up to the standard of identity.
- This is done in the fear of God . . . the reverence that acknowledges His holiness and that what we do in this life matters.
- We are not saved by what we do, but what we do does matter.

TR: Engaging in discipline is designed to review something about us, the disciplinER.

2 Corinthians 7:12

So although I wrote to you, it was not for the sake of the one who did the wrong, nor for the sake of the one who suffered the wrong, but **in order that your earnestness for us might be revealed to you in the sight of God.**

ESV

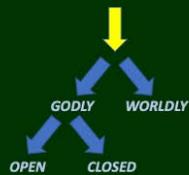
29

READ SLIDE

- Paul wrote not just for the sake of the one who sinned or for the one who was sinned against . . .
- . . . but for the sake of the church who seems to have stood by doing nothing when all this was happening.

TR: The need to do the challenging work of discipline is not just for others, but . . .

THE DESIGN OF DISCIPLINE



➔ **TO BRING HOLINESS
TO COMPLETION (7:1)**

➔ **TO GIVE OPPORTUNITY
TO REVEAL OUR
EARNESTNESS (7:12)**

30

READ SLIDE

-- Even as a parent, the opportunity to have to discipline our child is not just about our child, but about us.

TR: Paul models a specific discipline in our text . . .

2 Corinthians 6:14a

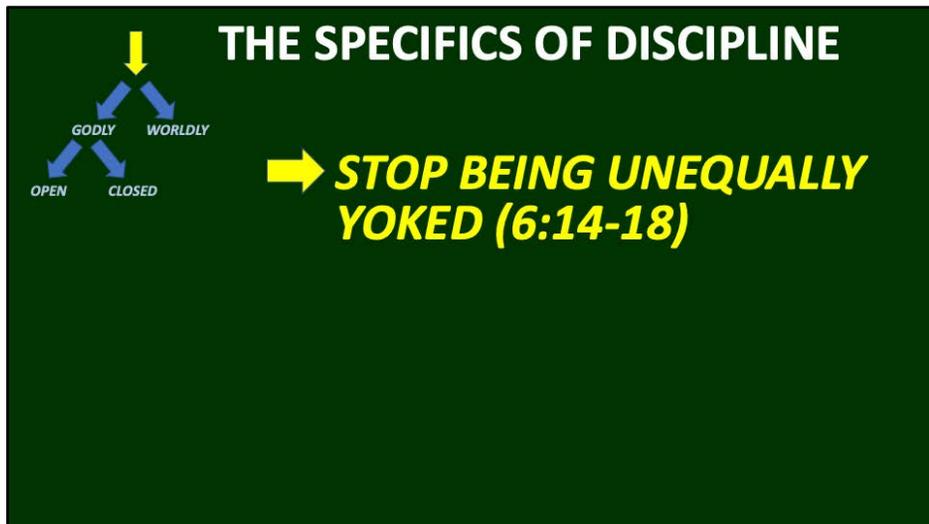
Do not be unequally yoked with unbelievers.

ESV

31

. . . which basically is . . . READ SLIDE

TR: Even while we think about the grief of discipline, we dare not miss this specific.



This certainly applies to marriage and business partnerships.
-- It is hard to know how far to take this . . . while we don't think it means adopting the separation of the Amish, it doesn't mean that we throw it our all together.
-- CF. challenge of working with college students . . . who date unbelievers, deciding that they are in a better position than God to be their own Lord and Savior. Throwing the Word behind their backs as they seek to save themselves from loneliness.

TR: Paul ended his rebuke in chapter 7:1. It is so strongly tied to the promises of chapter 6's closing verses that we can be sad for the chapter break (which was not inspired).

2 Corinthians 7:1

Since we have these promises, beloved,
**let us cleanse ourselves from every
defilement of body and spirit,** bringing
holiness to completion in the fear of
God.

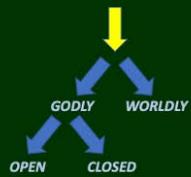
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33

READ SLIDE

TR: In some way, these partnerships were leading to an uncleanliness. Thus the challenge to . . .

THE SPECIFICS OF DISCIPLINE



→ **STOP BEING UNEQUALLY
YOKED (6:14-18)**

→ **CLEANSE OURSELVES
BODY AND SPIRIT (7:1)**

34

READ SLIDE

-- So, with the design of bringing holiness to completion and giving the readers and us a chance to reveal our earnestness . . .
-- . . . the Apostle specifically calls us to not be unequally yoked . .
. and to cleanse ourselves, both body and spirit.

TR: Some of us may think that this is easy to do. That perhaps there is no emotional turmoil for the one doing the discipline.

2 Corinthians 7:5-6

For even when we came into Macedonia, our bodies had **no rest**, but we were **afflicted** at every turn—fighting without and **fear within**. ⁶But God, who comforts the **downcast**, comforted us by the coming of Titus,

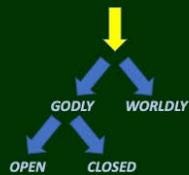
ESV

35

But that isn't the evidence of the text, is it? . . . READ SLIDE

TR: Paul faced physical challenges in Troas and Macedonia, but worse than that was that he was . . .

THE GRIEF of the discipliner



➔ **AFFLICTED AT EVERY
TURN; FEAR WITHIN (7:5)**

36

READ SLIDE

- What was he afraid of?
- The same thing that all of us struggle with when we contemplate having to care-front someone else . . .
- . . . that they may be so hurt or angry that it actually costs us the relationship itself.
- CF talking ourselves out of care-fronting because we don't want to "burn any bridges." We so want to stay connected that we will allow a fellow believer to continue violating the clear teaching of the Scriptures.

TR: The grief of the disciplinER is also seen in verse 8

2 Corinthians 7:8

For even if I made you grieve with my letter, I do not regret it—**though I did regret it, for I see that that letter grieved you, though only for a while.**

ESV

37

READ SLIDE

TR: Did Paul regret writing the painful letter?



38

Yes, even though he didn't regret it later on, when things worked out as he hoped.

-- But we don't control the response of others, so we really don't know if they will even believe that our hearts are breaking for them . . . that it hurts us more than they imagine.

-- Dying to our selves includes this death of grief . . . willing to pay the price.

-- CF. parents praying for children but not reaching the place where they say, "Whatever it takes, Lord."

TR: There is grief for the disciplinER, and certainly it is hard to be rebuked and corrected.

2 Corinthians 7:10-11

For godly grief produces a repentance that leads to salvation without regret, **whereas worldly grief produces death.** ¹¹For see what earnestness this godly grief has produced in you, but also what eagerness to clear yourselves, what indignation, what fear, what longing, what zeal, what punishment! At every point you have proved yourselves innocent in the matter.

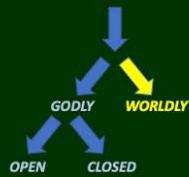
ESV

39

Verse 10 briefly mentions a grief that is one of the two options for the disciplinED person . . . a worldly grief.

TR: This kind of grief is the . . .

THE GRIEF of the disciplined



→ **WORLDLY GRIEF** →
DEATH (7:10c)



40

. . . “got caught with my hand in the cookie jar” kind of remorse.
-- Even as we seek to shepherd our child’s heart, we must prayerfully seek a grief that is sorry it got in trouble.
-- This kind of grief tries to figure out how to be more careful next time . . . and not get caught.

TR: The kind of grief we yearn to see is . . .

2 Corinthians 7:8

For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death. ¹¹For see what earnestness this godly grief has produced in you, but also what eagerness to clear yourselves, what indignation, what fear, what longing, what zeal, what punishment! At every point you have proved yourselves innocent in the matter.

ESV

41

. . . a godly grief.

-- This produces repentance that [leads to salvation]

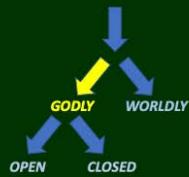
-- Paul helps us understand what that means when he says
**EARNESTNESS, EAGERNESS, INDIGNATION, FEAR, LONGING, ZEAL,
PUNISHMENT.**

-- The Corinthian church didn't continue to just sit and watch.

-- They didn't say, "I'm not my brother's keeper."

TR: Their godly grief produced . . .

THE GRIEF of the disciplined



→ **WORLDLY GRIEF** →
DEATH (7:10c)

→ **GODLY GRIEF** →
REPENTANCE (7:9-11)

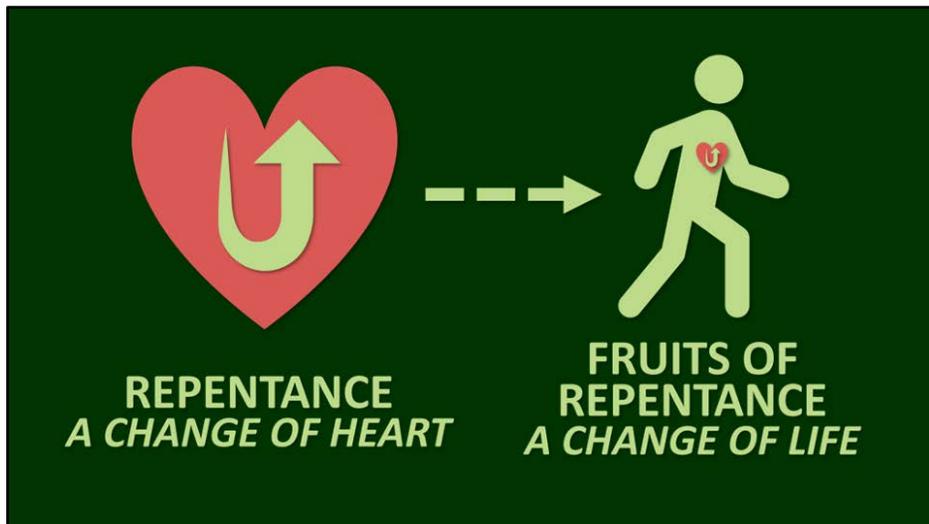
42

. . . repentance.

-- CF. testimony of a woman in our church who told of sitting alone at home and being overwhelmed by her sin . . .

-- . . . and receiving the Savior she had known about for a long time.

TR: While Paul doesn't make the distinction here, I find it helpful to remember that . . .



43

. . . REVIEW SLIDE.

TR: If the end goal was only the godly grief of the disciplinED, then we would stop here. But woven through our passage and even the sections before this one, there is another level to the flow-chart.

2 Corinthians 7:2

Make room in your hearts for us. We have wronged no one, we have corrupted no one, we have taken advantage of no one.

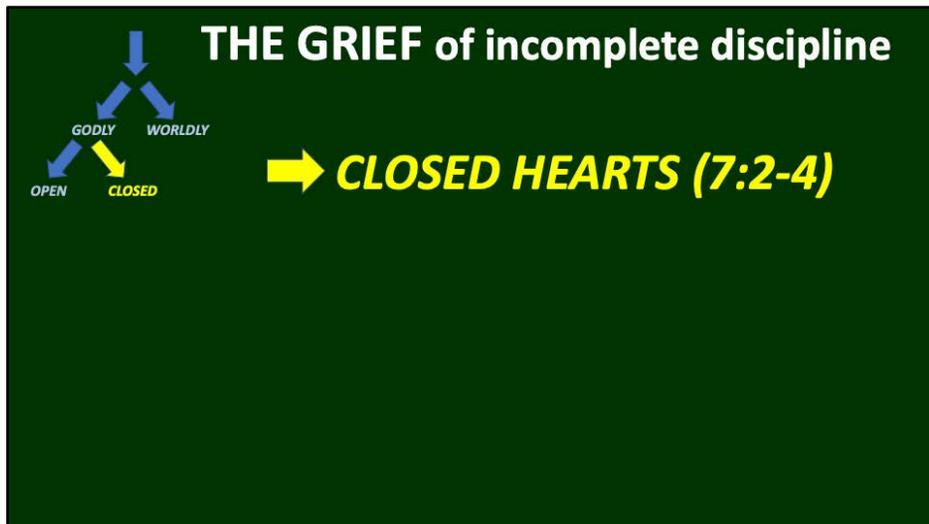
ESV

44

Paul gives another command . . . READ SLIDE

-- Paul tries to say that his actions reveal his motives . . . he is not doing this for his advantage but theirs.

TR: There is a horrible thing that sometimes happen when we discipline someone, even when they repent of their sin.



45

They may end up with closed hearts toward the person or persons who did the discipline.

-- EX: Years ago, I helped someone deal with the sin of adultery, and helping restore their marriage . . . but after that closing their hearts toward me because I knew their mess.

TR: This grief is one we don't want. And by God's grace Paul did not have it with the Corinthians.

2 Corinthians 7:13-14

Therefore we are **comforted**. And besides our own comfort, we **rejoiced** still more at the joy of Titus, because his spirit has been **refreshed** by you all.
¹⁴For whatever boasts I made to him about you, I was not put to shame.

ESV

46

READ SLIDE

TR: Verse 15

2 Corinthians 7:15-16

And his **affection** for you is even greater, as he remembers the obedience of you all, how you received him with fear and trembling. ¹⁶I **rejoice**, because I have **complete confidence** in you.

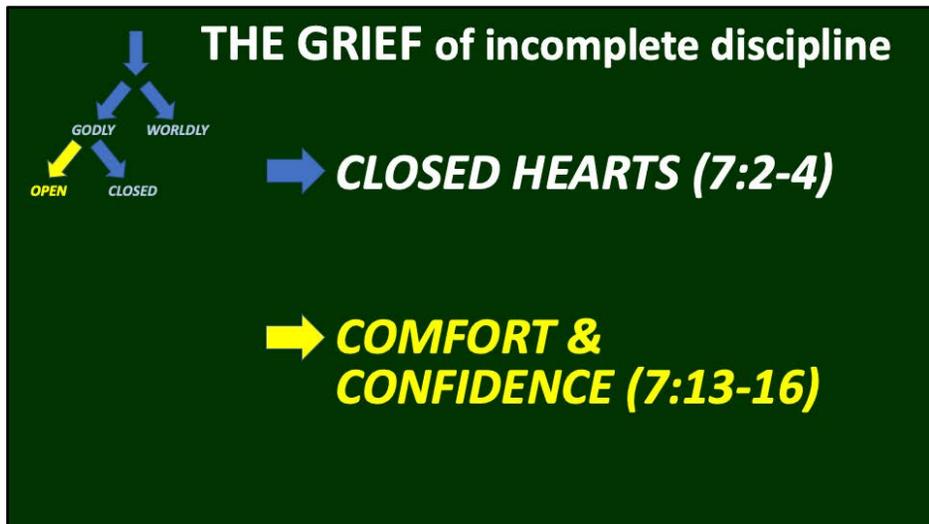
ESV

47

READ SLIDE

-- comfort, rejoicing, refreshed, affection, more rejoicing, complete confidence

TR: Even today there may be some who are struggling with a closed heart.



48

God is calling us to find comfort and confidence, even after a painful care-fronting of sin.

TR: Parents, you know that after disciplining your younger child, the next right step is . . .



. . . a relationship reaffirming hug.

-- How sad that there are so few pictures on the web of dads hugging their child.

-- Men, don't allow your children to become insecure in your love.

-- Parents, follow the flow-chart all the way through the grief to the comfort and confidence.

-- Church members, should this not be true of us as well.



In our passage we see the design for discipline, with a specific example of being unequally yoked to unbelievers.

-- This initiating work of the disciplinER, that is, the one doing the disciplining, includes grief.

TR: When the truth in love has been delivered, we then flow down to . . .