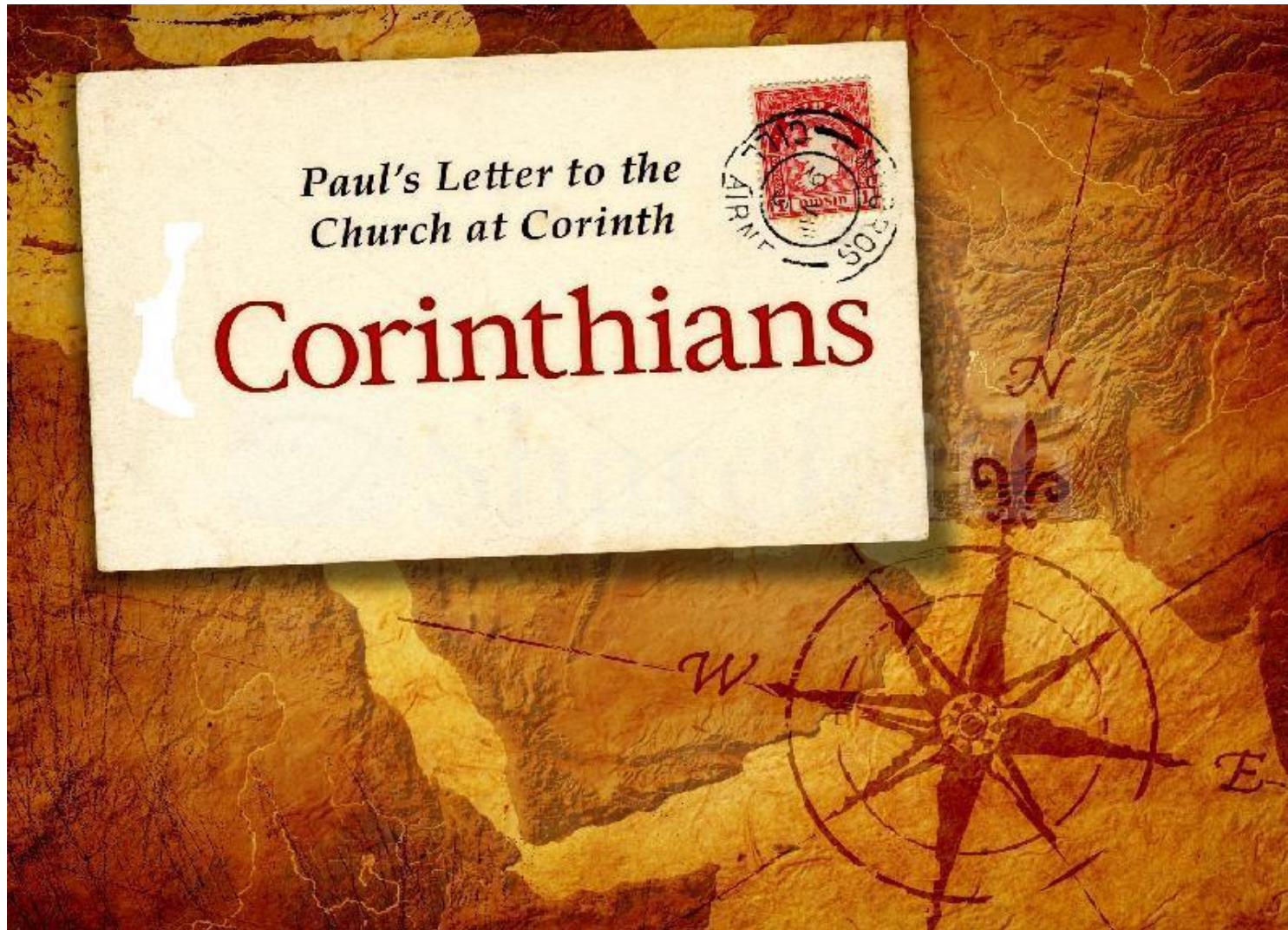




2 Cor 7:11-16 The Response of The Corinthians to “The Letter of Sorrow”



Outline



7:5 Paul returns to the subject of his anticipated meeting with Titus in Macedonia from 2:13

7:6-7 Titus does come to Macedonia and Paul is comforted by his report

7:8-10 The sorrow that leads to repentance
[a change of mind]

7:11-16 The Response of The Corinthians to “The Letter of Sorrow”

8:1-6 Giving in the churches of Macedonia



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—

For though I caused you sorrow by my [the] letter

sorrow – *lypeō* - in the active voice, to cause pain, or grief, to distress, grieve - aorist tense

What letter is Paul talking about?

- Paul evidently wrote the letter between 1 and 2 Cor.
- Some call it the letter of sorrow or the stinging letter.

I do not regret it [letter of sorrow] – cont. action present time

regret – *metamélomai* – to feel regret; to be bothered or upset about something Merryman

- Regret is not the same as repentance [a change of mind]
- This is how Paul feels now as he writes this verse.

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—



though I did regret it [letter of sorrow] – cont. action past time

- This is how Paul felt in the past before hearing Titus's report from Corinth.

for I see that that letter [of sorrow] **caused you sorrow,**

- It accomplished its objective.
- Verse 10 will tell us about that objective.

though only for a while

- though but for a season Wuest
- Psalm 30:5a Weeping may last for the night, But a shout of joy comes in the morning.

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.



I now rejoice – I am glad now (present tense)

1st - not that you were made sorrowful

- Paul is not rejoicing because of their state of sorrow.
- Sorrow only was not the objective.

2nd- but that you were made sorrowful to [unto] repentance

- Sorrow, the emotion, led to repentance.*

repentance – *metanoia* - mental activity; a change of mind

- To change thinking (or viewpoint) and thus conduct.*
- This is not a repentance for salvation of their soul.



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.

3rd - for you were made sorrowful according to God

lit: for you were grieved according to God - 1st time

- This is first of three times this expression will be used.
- It is sorrow according to the standard of God.
- Sorrow that ends up in a change of mind is the sorrow that is according to God.

Merryman

so that – with a purpose that

you might not suffer loss in anything through us

- If you continue in your current state you would suffer loss, but when you repent [change your mind] you now are back in the will of God.



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.

For the sorrow that is according to *the will of God*

lit: for the grief according to God - 2nd time

- to the standard of God
- This is the subject of the first statement in verse 10.

produces - *ergazomai* - to work something, produce

- to stimulate our minds to a change in thinking Merryman

repentance to salvation not to be regretted

Interlinear

- Repentance is a thinking change resulting in a conduct change. McCalley
- God is changing the believer's mind through sorrow.
- Regret should not be part of the repentance. Matt 27:3

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.



to salvation

What salvation is being talked about here?

- This is salvation in the sense of “deliverance.”
- The Corinthians needed a change of mind about what they were taught and about their attitude toward Paul.

Merryman

but the sorrow of the world produces death

- This sorrow is not sourced in God.
- temporal spiritual death [or separation]
- The world's typical superficial response does not result in a change of mind, but leads to resentment and bitterness.

Constable

Repentance and Salvation*



- The usual idea [of repentance] is that it means sorrow or agony of heart respecting sin and wrongdoing.
- The true meaning of the word shows that it is “a change of mind” and that sorrow itself is not repentance.
- It is true that repentance can very well be required as a condition of salvation,
- Because the change of mind (which it is) has been involved when turning from every other confidence to the one needful trust in Christ.
- This vital newness of mind is a part of believing, after all, and therefore it may be and is used as a synonym for believing at times.
- Example: Acts 17:30 "Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent.

* Chafer 10

Repentance and Salvation*



- Repentance nevertheless cannot be added to believing as a condition of salvation,
- because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).
- Similarly, the Gospel by John, which was written that men might believe and believing have life through Christ's name (John 20:31), does not once use the word *repentance*.
- Romans, written to formulate the complete statement of salvation by grace alone, does not use the term repentance in relation to salvation.
- "Repent ye: for the kingdom of heaven is at hand." This is not a gospel call, but one leading to restoration of a covenant people into its right and original relationship to God.
- In like manner, a Christian, once having sinned, may repent as a separate act, which is something far removed from being saved over again (cf. 2 Cor. 7:8-11).

Today's Verses



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. ¹³ For this reason we have been comforted. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all. ¹⁴ For if in anything I have boasted to him about you, I was not put to shame; but as we spoke all things to you in truth, so also our boasting before Titus proved to be *the* truth. ¹⁵ His affection abounds all the more toward you, as he remembers the obedience of you all, how you received him with fear and trembling.

¹⁶ I rejoice that in everything I have confidence in you.



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.

For behold this same thing, to be grieved according to God, what diligence it produced in you. Interlinear

For behold this same thing

- This seems to be referring to the previous statements about being “made sorrowful [grieved] according to God.”
- **a.** so that you might not suffer loss in anything through us
- **b.** produces a repentance without regret, leading to salvation [deliverance]

to be grieved according to God – 3rd time

- **c.** a list of seven things the Corinthians learned by being made sorrowful [preceded “what”]
- These are the products of godly sorrow.



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.

1st - what diligence [earnestness] it produced in you

diligence – *spoudē* – meticulous eager care as apposed to neglect or indifference

Rom 12:10 Be devoted to one another in brotherly love; give preference to one another in honor; ¹¹ not lagging behind in diligence, fervent in spirit, serving the Lord;

- Since their mind has been changed they will not be indifferent to Paul and his teaching.

Merryman

2nd - what vindication of yourselves

vindication - *apologia* – from the word for apology; to give an answer or speech in defense of oneself

- The Corinthians learned that it was okay to admit that they were wrong.

Merryman ¹⁴



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.

3rd - what indignation – *aganaktēsis* – resentment about being misled

- Misled by false teachers or by themselves.*
- The idea is why did I let myself be misled.*

4th - what fear – *pobos* – fears about correcting the situation

- 2 Cor 7:15 His [Titus] affection abounds all the more toward you, as he remembers the obedience of you all, how you received him with fear and trembling.

5th - what longing - *epipóthēsis* - Earnest desire, strong affection

- The Corinthians were looking for direction.* * Merryman



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.

6th - what zeal - *zélōs* - used in a good sense, to cover all the bases

- Let nothing be undone. Merryman
- A determination to make things right. Constable

7th - what avenging of wrong - *ekdíkēsis* - execution of right, justice; to act rightly in a matter

- This means to act rightly toward all those involved in the matter [i.e. the offender and Paul]. Constable

In everything you demonstrated yourselves to be innocent [pure, blameless] 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.

So although I wrote to you [Corinthians],

^{1st} - *it was not for the sake of the offender*

- lit: the one having done wrong – aorist active part.
- Now Paul focuses in on one person.
- Looks like there was one person at the root of the problem. Merryman
- Many opinions have been expressed as to the identity of the wrongdoer and the nature of his act of injustice toward Paul. Barnett via Constable



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.

2nd - nor for the sake of the one offended

- lit: the one having been wronged – aorist passive part.
- **Who is “the one offended” ?**
- Constable says that the offended is Paul himself.
- The most consistent reconstruction of Paul's scattered remarks on the subject is that this man [offender] publicly opposed, and to some degree thwarted, Paul's attempt at discipline during that fateful visit.

Barnett via Constable



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. ^{13a} For this reason we have been comforted.

but that your earnestness on our [Paul & team] behalf
earnestness - *spoudē* – meticulous eager care as apposed
to neglect or indifference; zeal
might be made known to you in the sight of God.

made known - *phaneroō* - the true meaning is to uncover,
lay bare, reveal

For this reason we have been comforted.

- Because of the Corinthians earnestness and openness Paul was comforted.

¹³ For this reason we have been comforted. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all.



And besides our comfort, we rejoiced even much more for the joy of Titus,

- And in addition to our own [personal] consolation, we were especially delighted at the joy of Titus, Amplified
- Titus, who had observed the Corinthians' repentance, had increased Paul's joy further by reporting that to him. Constable

because his [Titus] spirit has been refreshed by you all [Corinthians].

- because you have all set his mind at rest, soothing and refreshing his spirit. Amplified



¹⁴ For if in anything I have boasted to him about you, I was not put to shame; but as we spoke all things to you in truth, so also our boasting before Titus proved to be *the* truth.

For if in anything I have boasted to him about you, I was not put to shame;

- For if I had boasted to him at all concerning you, I was not disappointed or put to shame, Amplified

but as we spoke all things to you in truth, so also our boasting before Titus proved to be *the* truth.

- but just as everything we ever said to you was true, so our boasting [about you] to Titus has proved true also.

Amplified



¹⁵ His affection abounds all the more toward you, as he remembers the obedience of you all, how you received him with fear and trembling.¹⁶ I rejoice that in everything I have confidence in you.

- And his heart [Titus] goes out to you more abundantly than ever as he recalls the submission [to his guidance] that all of you had, Amplified
- and the reverence *and* anxiety [to meet all requirements] with which you accepted *and* welcomed him. Amplified
- I [Paul] am very happy because I now am of good courage *and* have perfect confidence in you in all things. Amplified

Final Thoughts*



- The Corinthians' submissive response to Titus, even though initially they feared him, had endeared these Christians to Titus greatly.
- Their speedy acquiescence constituted both the basis of Paul's appeal to them to open their hearts wider to him and the ground of his confidence that they would do so.
- Paul was now completely confident of the Corinthians' continuing submissive obedience to him as their spiritual father and apostle.

* Constable

