

## II Corinthians

### Chapter 7:1-16

<sup>1</sup> ***Therefore, having these promises, beloved, let's cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.***

**Therefore, having these promises** > (Barnes) The first verse of this chapter 2 Corinthians 7 properly belongs to the previous chapter, and should have been attached to that. It is an exhortation made in view of the promises there referred to, to make every effort to obtain perfect purity, and to become entirely holy.

**Therefore, having these promises** > (Barnes) The promises referred to in **2 Corinthians 6:17-18** > <sup>16</sup> *Or what agreement does the temple of God have with idols? For we are the temple of the living God; just as God said, "I will dwell among them and walk among them; and I will be their God, and they shall be My people."* <sup>17</sup> *Therefore, come out from their midst and be separate," says the Lord. "And do not touch what is unclean; and I will welcome you."* <sup>18</sup> *And I will be a father to you, and you shall be sons and daughters to Me," says the Lord Almighty.*

**Defilement of flesh and spirit** > (Barnes) The noun used here occurs nowhere else in the New Testament. The verb occurs in 1 Corinthians 8:7; Revelation 3:4; Revelation 14:4, and means to stain, defile, pollute, as a garment; and the word used here means a soiling, hence, defilement, pollution, and refers to the defiling and corrupting influence of fleshly desires and carnal appetites.

**Perfecting** > (Barnes) This word means properly to bring to an end, to finish, complete. The idea here is, that of carrying it out to the completion

**Robertson** > not a sudden attainment of complete holiness, but a continuous process

<sup>2</sup> *Make room for us in your hearts; we have wronged no one, we corrupted no one, we have taken advantage of no one.*

**Wronged** > (Strong's) *adikos* > from *dike* > *right*, with an alpha negative (the "a" prefix)

**Helps Word Studies** > *dike* > properly, *right*, especially a *judicial verdict* which declares someone approved or disapproved; a judgment (just finding) that regards someone (something) as "guilty" or "innocent."

**Corrupted** > (Strong's) to destroy, corrupt, spoil

**Utley** > "No one" is repeated and fronted in each phrase for emphasis.

<sup>3</sup> *I do not speak to condemn you, for I have said before that you are in our hearts, to die together and to live together.*

**To die together and to live together** > (Uteley) Greek has, "I would die with you or continue to live with you."

Verse 3 in the **Wuest Translation** > *I am not saying this in the spirit of condemnation, for I have said before that you are in our hearts, to die together and to live together.*

<sup>4</sup> *My confidence in you is great; my boasting in your behalf is great. I am filled with comfort; I am overflowing with joy in all our affliction.*

**I am overflowing with joy** > (Vincent) Lit., I superabound with the joy.

**Barnes** > The word used here occurs nowhere else in the New Testament except in Romans 5:20. It is not found in the classic writers; and is a word which Paul evidently compounded and means to superabound over, to superabound greatly, or exceedingly

(I can't say enough about these last few verses. Paul continues to show us how to discipline while leaving the door wide open for reconciliation. What a lesson!)

<sup>5</sup> *For even when we came into Macedonia our flesh had no rest, but we were afflicted on every side: conflicts on the outside, fears inside. <sup>6</sup> But God, who comforts the discouraged, comforted us by the arrival of Titus;*

**For even when we came into Macedonia** > (Robertson) Paul now returns to the incident mentioned in 2 Corinthians 2:12 before the long digression on the glory of the ministry.

**2 Corinthians 2:12-13** > <sup>12</sup> *Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord,* <sup>13</sup> *I had no rest for my spirit, not finding Titus my brother; but saying goodbye to them, I went on to Macedonia.*

**Rest** > (Strong's) a loosening, relaxation

**Afflicted** > (Strong's) from a word meaning to crowd (literally or figuratively)

**Comforts ... comforted** (and in verse 7) **comforted** with **comforts** in verse 7 have the same source word) > (Strong's) *parakaleo* > to call to or for, to exhort, to encourage (made up of *para* > from beside, by the side of, by, beside ... and *kaleo* > to call)

**Discouraged** > (Strong's) low-lying, lowly, lowly in spirit

<sup>7</sup> *and not only by his arrival, but also by the comfort with which he was comforted among you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more.*

<sup>8</sup>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— <sup>9</sup>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.

**Regret ... regret ... repentance** > The NASB really picks up the difference in these two words. Although the KJV translates both words as *repent* the meaning between them is as seen here.

- The word translated as *regret* has the meaning of (Helps Word Study) to experience a change of concern *after a change* of emotion and usually implying *to regret*, i.e. falling into *emotional remorse afterwards*.
  - **Utley** > The term *regret*, found twice in 2 Cor. 7:8 and negated in 2 Cor. 7:10, is a term that means "after care." This seems to mean sorrow over the consequences of past acts
- The word translated as *repent* has the meaning of (Helps Word Study) literally, "a change of mind"
  - **Utley** > Literally, it means "after mind." It not only involves a change of attitude, but a change of action

**Lenski** > "We may say that Paul was in the position in which many a true pastor is today who has rebuked and chastised some member and has done this in perfect accord with God's Word and Spirit and knows that he has, and yet, when the effect hangs long in the balance, when, as here in the case of Paul, he cannot even see the effect, his poor human nature asserts itself in the form of useless worries, misgivings, even regrets."

**For you were made sorrowful according to the will of God** > (Utley) Literally this is "for you were grieved according to God."

Paul further explains the importance of this type of sorrow in the next verse.

<sup>10</sup>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.**

**Sorrow that is according to the will of God** > (Vincent) a repentance which bringeth no regret.

**But the sorrow of the world produces death** > (Constable) The improper response, the world's typical superficial response, does not result in a change of mind (repentance), but leads to resentment and bitterness (ultimately "death" in the temporal sense). Suffering in itself does not necessarily benefit us. It proves to be a good thing for us only as we respond to it properly

<sup>11</sup> *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 punishment of wrong! In everything you demonstrated yourselves to be innocent in the matter.*

**Earnestness** > (Strong's) haste, diligence

**Barnes** > Here it is evidently used to denote the diligence and the great anxiety which they manifested to remove the evils which existed among them. They went to work to remove them.

**Godly sorrow** > (Robertson) "the being made sorry according to God"

**Vincent** > were made sorry

**Vindication** > (Strong's) *apologia*

**Indignation** > (Barnes) One effect of true repentance is to produce decided hatred of sin. It is not mere regret, or sorrow, it is positive hatred.

**MacArthur** > This verse lists seven characteristics of the purity true repentance produces and it provides the clearest definition of repentance anywhere in Scripture.

<sup>12</sup> *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 in our behalf might be made known to you in the sight of God.*

*Please dig into this verse*

The last phrase in the **Wuest Translation** > *but that your earnestness which was on our behalf might be openly shown among you in the sight of God.*

**Constable** > The value of Paul's letter turned out to be, primarily, the good effects it produced in the Corinthians as a whole ("your earnestness on our behalf"). This final outcome, which had been Paul's hope when he had originally written the severe letter, was now a reality. It did not just produce a change in "the offender", or even in the Corinthians' response to "the one offended". Paul had wanted them to realize, "before (in the sight of) God," how devoted they were to him as their spiritual father (cf. 2:9). That loyalty would fortify them against future tests to depart from his teaching.

<sup>13</sup> *Because of this, 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. <sup>14</sup> For if I have boasted to him about you regarding anything, 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.*

**Because of this** > The conclusion of verse 12

**For the joy of Titus** > (Robertson) On the basis of (επ) the joy of Titus who was proud of the outcome of his labors in Corinth.

**Refreshed** > (MacArthur) (The Greek word) refers here to temporary relief as opposed to a permanent peace (cf. Matt. 26:45; Mark 6:31; 14:41; Luke 12:19; Rev. 6:11). Though he was overjoyed at what had transpired in Corinth, Paul was wise enough to realize that pockets of dissent still existed. In fact, he addressed those dissenters later in this epistle.

**For if** > as is the case (Greek grammar)

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

**He remembers the obedience of you all** > (Robertson) A remarkable statement of the complete victory of Titus in spite of a stubborn minority still opposing Paul.

**In you** > (Vincent) “In you” expresses the ground of his encouragement as lying in them.