

## 2 CORINTHIANS, PART II

### STUDY NUMBER THIRTEEN – 2 Corinthians 7:2-16

#### TEXT:

- v. 2    Make room in your hearts for us; we wronged no one, we corrupted no one, we took advantage of no one.
- v. 3    I am not saying this to condemn you; for I have said before that you are in our hearts to die together and to live together.
- v. 4    Great is my confidence in you, great is my boasting on your behalf; I have been completely filled with encouragement (comfort). I am overflowing with joy in all our affliction.
- v. 5    For even when we came into Macedonia our flesh had no rest, but we were being afflicted on every side: conflicts without, fears within.
- v. 6    But God who is comforting the depressed, comforted us by the coming of Titus;
- v. 7    And not only by his coming, but also by the comfort with which he was comforted in you, reporting to us your longing, your mourning, your zeal for me, so that I rejoiced even more.
- v. 8    For though I caused you sorrow by my letter, I am not regretting it; though I was regretting it, for I am seeing that letter caused you sorrow, though only for a while.
- v. 9    I am now rejoicing, 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, in order that you might not suffer loss through someone in no respect.
- v. 10   For the sorrow that is according to the will of God is producing a repentance not to be regretted, leading to salvation; but the sorrow of the world is producing death.
- v. 11   For behold what earnestness this very thing, this godly sorrow, 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.
- v. 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.
- v. 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 all of you.
- v. 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.
- v. 15   And his affection is abounding all the more toward you, while he is recalling the obedience of you all, as with fear and trembling you received him.
- v. 16   I am rejoicing that in everything I am having confidence in you.

## Intro

6/26

Send me in coach! I'm dripping wet with sweat! Am I excited about being back WOW! I am really thrilled.

Life is hard but God is so good!

**:I enjoy convalescence. It's the part that makes the illness worthwhile." G.B. Shaw**

When I fell, Tsunami tidal wave warnings went up at our house. A tidal wave of love from Hide-a-way flooded our house. There were 4 things that created this avalanche of care and concern expressed in cards, calls and other acts of love.

1. Surgery to re-attach the patella tendon.
2. Both of our birthdays were the next week.
3. Becky's second and very severe stroke followed the next week.
4. Pearl left for Portland for 10 days to care for her.

One day the lady delivering our mail rang the doorbell. She said: "Here's your mail, something must be really going on around here!"

3 cards really made us laugh.

1. 3 pigs on the front of the card. "As they say down at the pig farm....Are you cured yet?"
2. A cowboy has fallen off his horse and down a cliff. He says: "I've fallen off my horse and I can't getty up!"
3. Big dog on the front, you open it and here are the commands: "Sit! Lay down! Heal! Good boy!"

If you really want to try something that will make your navel pucker! Be home alone 10 days with crutches. Start with a shower! That's an adventure you'll not soon forget!

You know when those 10 days were over I am so grateful for all I learned. Richard and Patsy brought me one of those extension grabbers that helped with sox on the cast leg. I figure with all I've learned I'll bet I've knocked 2 years off of my assisted living needs.

When Pearl came home it was like going from coach to first class! Yahoo! Pearl is going back in a couple of weeks, when Becky gets out of rehab, to help with Becky's adjustments to living on wheels.

I want to pay tribute to our ministry team this morning: They have really carried the ball beautifully. Meeting together every Friday for the last couple of years prepared us for this.

1. Richard Beene
2. Doug Byrd
3. Cynthia Cobb
4. Floyd Edwards
5. Barbara Franz
6. Dennis Groat
7. David Johnson
8. Bill Kirkpatrick
9. Bill Knighton
10. Elizabeth Rogers
11. Scott Saunders
12. Les Stine
13. Gladys Williams

You are fabulous servants of the Savior!!

A Special Thanks to Jack Conley, Neil Ashcroft, Mike Rodgers, Les Stine and David Johnson for outstanding pulpit work! You are the Greatest!

A birthday card the other day had a picture of Moses and the children of Israel on the front with Manna falling like snow all around them. A flock of birds was flying above them. You open the card and you hear Moses say: "Oh yuck, that sure didn't taste like manna!" I thought to myself yeah! That's a good description of the Christian life: "Manna and bird poop!" The Lord said: "Yeah, I've had that experience when I drank the cup of your sins"

Remember: "God will do whatever is necessary to make us more like Jesus!"

### **Happiness: Your Whole Ambition to Be Like Jesus**

#### **4 commands**

1. compassion – "open wide your hearts." A.W. Tozer
2. commitment – "stop being bound."
3. courage – come out and be separate.. quit and cut
4. confession and cleansing – "Having therefore" 7:1

*And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Romans 12:2*

The assumption that human beings are born "to be happy" is scarcely questioned by anyone in today's society and the effect of this modern hedonism is felt among the people of God.

The Christian gospel is too often presented as a means toward happiness, to peace of mind or security. There are even those who use the Bible to "relax" them, as if it were a drug.

How far wrong all this is will be discovered easily by the simple act of reading the New Testament through once, with meditation. There the emphasis is not upon happiness but upon holiness. God is more concerned with the state of people's hearts than with the state of their feelings.

Undoubtedly the will of God brings final happiness to those who obey, but the most important matter is not how happy we are but how holy!

The childish clamor after happiness can become a real snare. One may easily deceive himself by cultivating a religious joy without a correspondingly righteous life.

For those who take this whole thing seriously I have a suggestion: Go to God and have an understanding. Tell Him that it is your desire to be holy at any cost and then ask Him never to give you more happiness than holiness! Be assured that in the end you will be as happy as you are holy; but for the time being let your whole ambition be to serve God and be Christlike!

### INTRODUCTION:

The apostle in the previous study issued a series of four commands, concluding with the final one:

“Let us cleanse ourselves from all defilement of body and spirit, bringing about holiness in the fear of God.”

Ps. 66:18 “if I regard iniquity in my heart the Lord will not hear me.”

Part of the process in bringing about holiness in the fear of God is to have a reconciliation in his relationship with the Corinthians.

Tongue – “Hallowed be Thy name” Humbly I ask pardon, humbly grace, the hence forward I speak, do, live in such sort that thy name be hallowed.”

- v. 2     Make room in your hearts for us; we wronged no one, we corrupted no one, we took advantage of no one.

### 2 Cor. 6:11-13

Our mouth has spoken freely to you, O Corinthians, our heart is opened wide. You are not restrained by us, but you are restrained in your own affections. Widen your hearts in the same way in exchange—I am speaking as to children, open wide also to us.

Paul makes it clear that he is not at fault for the strained relationship.

In this second verse he now continues in that same vein when he gives another command:

“Make room in your hearts for us.”

Have a Garage sale! Go to good will! Salvation army! Make room for relationships! #1 priority!

### Luke 2:7

And she gave birth to her first-born son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

Got a lot of things in there but do some re-arranging so we can get in.

### John 1:11

He came to His own, and those who were His own did not receive Him.

The problem has been underscored back in chap. 6:12

“You are not restrained by us, but you are restrained in you own affections.”

Because the Corinthians do not love the apostle Paul like they should, it has created the problems that they are having.

In the remaining part of the verse, the apostle gives three reasons for the command:

#### 1. WE WRONGED NO ONE

In other words, we did not treat you unjustly or do wrong by you in any way.

#### 2. WE CORRUPTED NO ONE

That is, morally or religiously

#### 3. WE TOOK ADVANTAGE OF NO ONE

We were not greedy and selfish in trying to use our ministry for personal enrichment.

How easy it is to write people off, to shut them out of our hearts.

Paul is choleric – compassion doesn't come easy!

We talked about the three S's that cause this problem in our last study:

1. SELFISHNESS
2. SCARS from past relationships
3. SIN – that is, of bitterness, hate, unforgiving spirit, jealousy, envy, false assumptions

What a change – stoning Stephen, killing Xians.

- v. 3 I am not saying this to condemn you; for I have said before that you are in our hearts to die together and to live together.

The apostle makes it quite clear that in the command which he has given to them about returning their love and affection, he is not doing this to condemn them. And then he gives the reason:

“FOR I HAVE SAID BEFORE THAT YOU ARE IN OUR HEARTS”

Chap. 2:4

For out of much affliction and anguish of heart I wrote to you with many tears not in order that you may be made to grieve but in order that you might know the love which I am having especially for you.

2 Cor. 3:2

You are our letter, which has been engraved in our hearts, which is being known and read by all men;

2 Cor. 6:11

Our mouth has spoken freely to you, O Corinthians, our heart is opened wide.

Philippians 2:17

But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.

“YOU ARE IN OUR HEARTS TO DIE TOGETHER AND TO LIVE TOGETHER.”

We are all in this together, and whether we live or die, it does not change the fact of our affection. You are in our hearts.

When I die: “They will find your name written on my heart.”—

Under the present circumstances you would kind of assume that this is a one-sided love affair.

(Choosing Plan A in a Plan B World by Jerry White)

Near the end of World War II Okinawa was under siege. Swarms of young Marines swept onto the beach under heavy fire. In their midst was a tall Marine, Bob Boardman. Suddenly Japanese bullets hit him, piercing his throat and clipping off part of a finger. The bullet permanently damaged his vocal cords, reducing his speech to a whisper for the rest of his life.

Bob was one of thousands who survived maimed, but alive. Many soldiers developed a deep, lifelong hatred for the enemy, but not Bob. He was a new Christian. After the war came hospitals and rehabilitation and a deep involvement with The Navigators. He became impressed with the need of the world for the gospel. He developed a heart for the Japanese people; he began to love his enemies.

Mission boards discouraged him, saying that with his hoarse whisper he would never be able to speak the language. But he persisted. After more than 30 years in Japan, Bob left a healthy, growing ministry in Japanese hands. He gave his life for his former enemies.

Could you do that? Could you give your life to those who hated you and mistreated you? This is Jesus' direct command: "Love you enemies" (Luke 6:27). It's hard enough to love your friends or even those whom you do not know. But to love an enemy, that is almost impossible. This is one of the greatest tests of lordship, because it is so contrary to human nature. To tolerate? Possibly. To love? Impossible—apart from the power of the indwelling Christ.

pp. 110-111

There is nothing more secure or affirming than to have someone make a commitment like this which cannot be affected by life or death.

Plummer translates these two verses in the following way:

Make room for me in your hearts-why hesitate? In no single instance have I wronged anyone, ruined anyone, taken advantage of anyone. It is not to put you in the wrong that I am saying this. Do not think that. In pleading my own cause I am blaming no one. I repeat what I said before. You are in my very heart and you will ever be there whether I die or live.

#### Isaiah 46:4

Even to your old age and gray hairs  
I am he, I am he who will sustain you.  
I have made you and I will carry you;  
I will sustain you and I will rescue you.

(Time Flies by Bill Cosby)

What I also need is more time with my wife, to whom I want to be married until we forget each other's names. My wife is the only one who knows what I used to be; and she is starting to love a little of it too, so we are breaking down in tandem.

"Either this room just got hotter or I picked up malaria in Central Park," she said to me one day last week.

"Don't be alarmed," I sweetly replied. "You're just going into training for menopause, but I'll be with you all the way. I won't blow hot and cold just because you happen to."

p. 173

### Philippians 1:7,8

For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me. For God is my witness, how I long for you all with the affection of Christ Jesus.

- v. 4    Great is my confidence in you, great is my boasting on your behalf; I have been completely filled with encouragement (comfort). I am overflowing with joy in all our affliction.

The apostle Paul would have made a great coach. The first two statements in this 4<sup>th</sup> verse help us understand two of the greatest keys to interpersonal relationships:

1.        CONFIDENCE
2.        BOASTING ON THEIR BEHALF

#### “GREAT IS MY CONFIDENCE IN YOU”

The apostle says, “You know what to do. You have done it, and you will continue to do it.”

Paul has seen enough of the Corinthian performance in the past that he has real confidence in the ultimate outcome of these matters.

The second phrase is: “GREAT IS MY BOASTING ON YOUR BEHALF.”

I am proud of you and proud of what you have done.

These two statements are the keys to a **PRODUCTIVE PERFORMANCE**.

(If Those Who Reach Could Touch by Gail and Gordon MacDonald)

William Barclay tells how Benjamin West began his trek toward becoming a great painter. Affirmation was the key.

One day his mother went out leaving him in charge of his little sister, Sally. In his mother's absence he discovered some bottles of colored ink and began to paint Sally's portrait. In doing so he made a considerable mess of things with ink blots all over. His mother came back. She saw the mess but said nothing. She picked up the piece of paper and saw the drawing, “Why,” she said, “it's Sally!” and she stooped and kissed him. Ever after Benjamin West used to say, “My mother's kiss made me a painter.”

p. 71



(Building Stronger Families by Royce Money)

One of the most significant qualities Dr. Stinnet discovered was the strong families consistently express appreciation for each other. They build one another up psychologically and make others feel good about themselves. This practice was found to be pervasive throughout the families studied.

Isn't it interesting how we gravitate toward those who make us feel good? Every Sunday at church I make it a point to seek out certain people who will have a good word of encouragement. I do the same at the university where I teach and in social settings. I've got to have a pretty consistent dose of that. I thrive on it. How about you?

To be sure, there are times when I need to deal with negative matters. But I can't take a steady diet of criticism and negativism and not be adversely affected by it.

It's a great human need—the need to be appreciated. And we shouldn't be surprised to learn that this need is intensified when it is placed in the context of those who matter most to us—our very own family.

p. 16

Criticism, faultfinding, and nagging rarely accomplish their desired ends. What they do accomplish is lower self-esteem, and a lack of respect and acceptance. Strong family communication patterns will emphasize things that “build each other up” and “encourage one another” (1 Thes. 5:11).

pp. 36-37

Affirmation. “Strokes,” “warm fuzzies,” whatever you call them, everybody needs them. We've already seen how healthy families constantly affirm one another. When mutual affirmation is seen in the light of developing family commitment, the need is even more obvious. I am going to feel a great loyalty and positive pull toward a group of people who are continually affirming me as a person. To know that I am appreciated, not just for what I produce, but for who I am, causes the roots of commitment to these people to run deep. Affirmations say, “I care” and “You count.” It's hard to turn your back on that kind of message.

p. 58

(Discipline Them, Love Them by Betty N. Chase)

Verbally express encouragement to your children while they are exploring and trying out new skills and experiences.

Use encouraging words that say:

You can do it!

Very good.

That's great!

One more try and you'll make it.

Fantastic!

I knew you could do it.

That's the best you've ever done.

Much better!  
You did it!  
You worked hard. I'm proud of you.  
Try it! You can do it.

p. 89

1. GREAT IS MY CONFIDENCE IN YOU
2. GREAT IS MY BOASTING ON YOUR BEHALF

“I HAVE BEEN COMPLETELY FILLED WITH ENCOURAGEMENT (COMFORT).”

What is it that has caused the apostle Paul to feel encouragement about the Corinthians at this time?

I have called it the three P's:

1. PROGRESS
2. POTENTIAL
3. POSITIVE ATTITUDE

(Encouragement: The Key to Caring by Lawrence Crabb and Dan Allender)

A simply worded definition of encouragement might be this: Encouragement is the kind of expression that helps someone want to be a better Christian, even when life is rough. By the grace of God, I can have that effect on your life and you can have it on mine. We must apply our mental energies to the job of understanding precisely how we can perform this important work for each other.

p. 10

And that is the theme of this book: encouragement through the careful selection of words that are intended to influence another person meaningfully toward increased godliness.

The key passage in Hebrews which instruct us to encourage one another uses a word for encouragement that means literally “to stir up, to provoke, to incite people in a given direction.” Verbal encouragement on a journey and speaking words that encourage the traveler to keep pressing on despite obstacles and fatigue.

p. 20

Before we can learn the art of encouragement, we must first concern ourselves with creating a relational atmosphere in which words can reach deeply enough to encourage. This requires breaking down the protective walls between people that sustain surface community. Words have little chance of encouraging powerfully when spoken from one layer to another.

p. 39

The character of an encourager must be strong. It must be molded and hardened in the fires of loneliness when no one but God is there. And loneliness—that surprising opportunity to know God—comes as we so thoroughly commit ourselves to ministering to others that we depend on God alone to minister to us. His ministry draws us into His very presence so that we can speak to others from holy ground. Then our words have power for good.

p. 60

On the other hand, the presentation of truth without a discerning awareness of people's hunger for relationship and identity may do nothing more than crowd people into a legalistic box. Behavior may change, but the inward reality will likely be pressured conformity with no experience of the liberty and love of Christ. Relationship without truth leads to shallow sentimentality. Truth without relationship generates pressure, then friction, and eventually disillusionment or pride.

p. 84

If we attend to commonplace interactions with a sensitive ear, a ministry-motivated mind, and a loving heart, we will not lack for opportunities to encourage.

pp. 97-98

The point can be summarized in a phrase encouragers must develop the skill of listening beneath words. Words often communicate not only an open visible message but also a subtle, hidden message. And hidden messages need to be heard.

p. 99

Encouragement is not a technique based on selecting certain words; it is an attitude, a view of others as valuable with a commitment to treat them accordingly.

p. 104

Lost people need direction. Blind people need enlightening. Stubborn people need prodding. Clear instruction on how to handle life's problems is obviously necessary. But people are not only lost, blind, and stubborn; they are also scared. And scared people need patient, accepting understanding. Christians must grasp the apparently elusive truth that advice without understanding is not helpful. It is in fact a form of rejection.

p. 106

To become an encourager, we must first identify our manipulative layers and determine to pursue the goal of ministry.

Secondly, we must discipline ourselves to speak slowly, to be sensitive to the needs and problems of the person with whom we are speaking, and to speak gently with the purpose of reducing fear.

Then we must avoid responding to people in ways that communicate rejection of what they are sharing. We must not defend, apologize, attack, correct, or offer quick advice.

p. 119

If a church could capture the vision of becoming an encouraging community and then equip its people to involve themselves in each others' lives for the purpose of encouragement, then perhaps the truth of God's Word would find more fertile soil in which to take root.

p. 135

Paul has said thus far in verse 4:

"Great is my confidence in you, great is my boasting on your behalf; I have been completely filled with encouragement (comfort)."

He concludes the verse by saying:

"I am overflowing with joy in all our affliction."

Whereas Paul was filled with encouragement, he is overflowing with joy.

#### James 1:2,3

Consider it all joy, my brethren, when you encounter various trials; knowing that the testing of your faith produces endurance.

This encouragement and joy has come to the apostle through the report of Titus on the situation in Corinth.

#### 2 Cor. 2:14

But thanks be to God, who is always leading us in His triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place.

How can this be that the apostle can say that he is "overflowing with joy in all our affliction"?

When we see our affliction in light of one of the three G's, the joy is still there:

1. What is happening is for our GROWTH.
2. What is happening is for His GLORY.
3. What is happening is teaching us to draw upon His GRACE.

#### 2 Cor. 1:4-7

Who is comforting (encouraging) us in all our affliction so that we may be able to comfort (encourage) those who are in any affliction with the comfort with which we ourselves are being comforted by God. For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ. But if we are

being hard pressed by reason of affliction, it is for your comfort and salvation; or if we are being comforted, it is for your comfort, which is operative in the patient enduring of the same sufferings which we also are suffering. And our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are sharers of our comfort.

## **Tried By Fire**

“The main end of life is not to do but to become,” F.B. Meyer said. And for this we are being prepared every day. As silver is refined by fire, the heart is often refined in the furnace of sadness. The psalmist said in his sorrow, “We went through fire” (Psalm 66:12).

The refining process may be very painful, but it will not destroy us, for the Refiner sits by the furnace tending the flame. He will not allow us to be tried beyond our endurance; it is for our good.

We may not understand why we have to endure such misery year after year. The ordeal seems endless and pointless. Our days are wasted, or so it appears. We feel as if we are doing nothing of lasting significance.

But God is doing what matters – we are being refined. He is placing us into a crucible in which we acquire patience, meekness, humility, compassion, and the other “quiet” virtues our souls naturally lack.

So don’t be afraid and don’t fret. Your present trial, as painful as it may be, has been screened through God’s wisdom and love. The Refiner sits beside the crucible tempering the flames, monitoring the process, waiting patiently until His face is mirrored in the surface. – David Roper

(Close to His Majesty by David C. Needham with Larry Libby)

One of the toughest things you and I confront is to get our thoughts off ourselves and the earth-oriented things that surround us long enough to “taste and see that the Lord is good.”

And in those pressure times...is your only prayer, “Lord, get me out of this!”? Perhaps the main reason God allows those times is to press you closer to Himself. There is yet so much to discover about Him! And it so happens that many of our discoveries come only after those heavy, hurting struggles up the steep sides of an obstacle that often seems to make no sense at all. Finally at the top, if we’re not careful, we’ll slide down the far side with a sigh of relief, without first pausing to drink in the view from the top.

I am sure the apostle Paul hurt deeply as he described to Timothy the worst failure of his whole life. Not only had Paul sinned, but his sin was of the worst sort imaginable. He had poured his life into destroying the early followers of Jesus—men and women, young and old. Yet in the midst of that hurt Paul paused to relish his forgiving God. And out of the mountaintop moment comes one of the greatest doxologies ever penned.

Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen. (1 Timothy 1:17).

(Stormie by Stormie Omertian)

Growth, growth, and more growth came over the next year. Michael and I had a new house built, and the building process took much longer than we expected and cost more than we anticipated. I related the whole experience to the Lord building us: The process takes longer than we think it will and the cost is greater than we expect. But, just like with the house, the rewards are far beyond our dreams and well worth the wait.  
p. 147

(Iceman by Ron Rearick with Doug Murren)

Who is Iceman? He's every kid who had to come up the hard way, who had to overcome huge handicaps, who felt no one ever cared, who knew God only as the Ultimate Cop. He is all of us with cold hearts.

This book is for prisoners—and for those who want to understand prisoners. Not just the men and women behind bars, but those caught in all the prisons of life: kids in bad homes, partners in bad marriages, workers in bad jobs, or no jobs, people with physical handicaps—for in every prison God is still at work, changing impossible circumstances, melting icy hearts and putting tough guys into ministry.  
p. 10

Plummer says of this 4<sup>th</sup> verse:

'I am overflowing with the joy.' A double climax; 'overflowing' is more than 'filled,' and 'joy' is more than 'comfort.'

v. 5 For even when we came into Macedonia our flesh had no rest, but we were being afflicted on every side: conflicts without, fears within.

Here the apostle states the reason for the previous statement in verse 4:

"For even when we came into Macedonia our flesh had no rest"

2 Cor. 2:12, 13

Now having come to Troas for the gospel of Christ and a door having been opened for me in the Lord, I have had no rest for my spirit, not finding Titus my brother; but having bidden them farewell, I went on to Macedonia.

Whereas back in chap. 2:13 he "had no rest for his spirit," here in chap. 7:5 he says, "our flesh had no rest."

The apostle continues in the verse by saying:

**“BUT WE WERE BEING AFFLICTED ON EVERY SIDE: CONFLICT WITHOUT, FEARS WITHIN.”**

How were they being afflicted on every side when they came to Macedonia? When we read the record of the original visit in Acts 16 and 17, we understand some of the afflictions which were theirs. In Acts 16 they were beaten publicly and then thrown into prison. In Thessalonica the Jews stirred up horrible persecution that caused them to flee to Berea, and the Jews from Thessalonica followed them there. Then the apostle had to flee still further south to Athens because of that persecution.

We were being afflicted on every side. We were getting it from all directions.

The apostle makes further definition in the last two phrases:

**CONFLICTS WITHOUT, FEARS WITHIN.**

The conflicts were part of the curriculum that God used in conforming the apostle to Christlikeness.

(The Disciplines of Life by V. Raymond Edman)  
Pressed

Pressed out of measure and pressed to all length,  
Pressed so intently, it seems beyond strength,  
Pressed in the body, and pressed in the soul,  
Pressed in the mind till the dark surges roll,  
Pressure by foes, and a pressure by friends,  
Pressure on pressure till life nearly ends.  
Pressed into knowing no helper but God,  
Pressed into loving the staff and the rod,  
Pressed into liberty where nothing clings,  
Pressed into faith for impossible things,  
Pressed into living a life in the Lord,  
Pressed into living a Christ-life outpoured.

-- Selected

p. 16

Paul, the pre-eminent servant of the lowly Saviour, showed forth the fruits of this discipline. He knew what it meant to be “troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed: (II Cor. 4:8, 9). In Macedonia, then as now an area of turmoil, he could say, “We were troubled on every side; without were fightings, within were fears”(7:5). He could declare the just principle of evangelical practice, “Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as liveth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if

thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good” (Rom. 12:17-21).

The discipline of defamation, how deeply it digs into our soul; but from the upturned earth there spring the fait flowers of divine fragrance, the graciousness of the Lord Jesus Himself.

pp. 60-61

When God wants to drill a man,  
And thrill a man,  
And skill a man,  
When God wants to mold a man  
To play the noblest part;  
When He yearns with all His heart  
To create so great and bold a man  
That all the world shall be amazed,  
Watch His methods, watch His ways!  
How He ruthlessly perfects  
Whom he royally elects!  
How He hammers him and hurts him,  
And with mighty blows converts him  
Into trial shapes of clay which  
Only God understands;  
While his tortured heart is crying  
And he lifts beseeching hands!  
How He bends but never breaks  
When his good He undertakes;  
How He uses whom He chooses,  
And with every purpose fuses him;  
By every act induces him  
To try His splendor out—  
God knows what He’s about.  
p. 54

#### Not in Vain

Not in vain the tedious toil  
On a unresponsive soil,  
Travail, tears in secret shed  
Over hopes that lay as dead.  
All in vain, thy faint heart cries,  
Not in vain, thy Lord replies;  
Nothing is too good to be;  
Then believe, believe to see.

Did thy labour turn to dust?



Suffering—did it eat like rust,  
Till the blade that once was keen  
As a blunted tool is seen?  
Dust and rust thy life's reward?  
Slay the thought: believe thy Lord,  
When thy soul is in distress  
Think upon His faithfulness.  
--Amy Carmichael.  
p. 246

## “CONFLICTS WITHOUT, FEARS WITHIN”

### Proverbs 29:25

The fear of man brings a snare, but whoso puts his trust in the Lord shall be saved.

### 2 Timothy 1:7

God hath not given us the spirit of fear: but of power, and of love, and of a sound mind.

What then is this fear that Paul is speaking of here in this situation?

It was the fears of what was happening in Corinth. What would be the final outcome of the whole process of discipline that was taking place in that city?

### 2 Cor. 4:16, 17

Therefore we are not losing heart, but though our outer man is decaying yet our inner man is being renewed day by day. For momentary, slight affliction is producing for us an eternal weight of glory far beyond all comparison.

### Galatians 4:19

My children, with whom I am again in labor until Christ is formed in you—

(Higher honor by Robert Boardman)

An axiom attributed to Stonewall Jackson is, “Don’t take counsel of your fears.” That was a tough admonition to obey on Peleliu in the shadow of Bloody Nose Ridge. Psychologist Paul Tournier says, “The adventurous life is not one exempt from fear, but on the contrary one that is lived in full knowledge of fears of all kinds—one in which we go forward in spite of our fears.”  
p. 123

(Choosing Plan A in a Plan B World by Jerry White)

When we fear, we lose our self-confidence, and we acknowledge our dependence on God and on others.

Another kind of sorrow is that which results from sin. When we see our sin, we sorrow and seek repentance. The sorrow that follows an angry outburst, an infidelity, a dishonest act, or a lie can lead us to a more tender walk with God. "For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation" (2 Corinthians 7:10).

None of these emotions is pleasant. They all hurt. Yet each one can lead to a deeper commitment to Christ's lordship.

Good feelings and emotions do not produce the same deep character responses. One whose life has always been a bed of roses (without the thorns) seldom has true spiritual depth. Yet joy also can be used to sharpen our walk with Christ.

p. 44

By themselves emotions are not reliable indicators of our walk with God. They are but an indicator. Our feeling of closeness to God should be compared with the reality of our walk with Him. Constant seeking for religious experiences reflects a wrong goal. We are to seek "the Kingdom of God and His righteousness" and leave the emotional response to God. In this way we surrender our emotions to His lordship.

I praise God for the warm, spiritual feelings I experience, privately or in fellowship with other believers. God is kind to give us those experiences. I also praise God for the emotions that cause me distress, because then I sense much more my dependence on God, and I seek Him more diligently.

p. 45

(No More Mr. Nice Guy! By Stephen Brown)

Finally, go do whatever you fear. There is an old English proverb that says, "Fear knocked at the door; faith answered; nobody was there."

p. 140

v. 6 But God who is comforting the depressed, comforted us by the coming of Titus;

What a difference God makes! "But (forms the contrast) God who is comforting the depressed..."

We have noted earlier in the epistle that the apostle was so anxious and concerned about the absence of Titus in Troas to give him a report on Corinth that he left an open door of ministry in Troas and set sail for Macedonia, where he ultimately rendezvoused with Titus.

Titus is the uncircumcised Greek who became a Christian and who gave his testimony at the council in Jerusalem. He had an extended ministry on the island of Crete, and he has now been sent on this very difficult mission to Corinth to represent the apostle.

It is God who is doing the comforting, and it is He who comforts the depressed. The apostle said, "He comforted us," and the instrument that he used was "by the coming of Titus."

Plummer translates verses 5 and 6 in the following way:

For indeed, even after I had got as far as Macedonia, my poor suffering frame found no relief, but at every turn I found something to distress me; round about me were bitter conflicts for and against me, within me were haunting fears as to how it would all end. I was almost in despair; but God, who is ever ready to comfort the depressed, comforted me then by the arrival and company of Titus.

How precious the Lord is, and He does not allow the trial or the difficulty to extend beyond the capacities of the apostle who is drawing daily upon His grace just in order to continue.

- v. 7 And not only by his coming, but also by the comfort with which he was comforted in you, reporting to us your longing, your mourning, your zeal for me, so that I rejoiced even more.

There are two things that Paul cites as reasons for him being comforted in this situation:

1. The coming of Titus
2. The comfort which Titus had received from the Corinthians.

The report that Titus gave was such a fantastic encouragement to the apostle.

Paul uses three words here to describe the feelings of the Corinthians toward the apostle and his ministry:

Reporting to us:

1. YOUR LONGING

Their longing obviously sprang from a love for the apostle and a desire for him to come and minister to them again.

2. YOUR MOURNING

This would speak of the sadness they felt over the conditions in Corinth and also the conflicts that Paul was facing personally.

James 4:8, 9

Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom.

Matt. 5:4

“Blessed are those who mourn, for they shall be comforted.”

“REPORTING TO US”:

1. YOUR LONGING
2. YOUR MOURNING
3. YOUR ZEAL FOR ME

Your ardor, your fervor, your devotion. What an encouragement this must have been to the apostle because he had been hearing so many negative things from Corinth.

The result of Titus's report is given in the last phrase:

“SO THAT I REJOICED EVEN MORE”

Paul had really been through it in this situation and now there is a sweetness of joy that is his because of the positive outcome.

Plummer translates this 7<sup>th</sup> verse in the following way:

Yes, and not only by his arrival and company, but also by the comfort with which you comforted him in his intercourse with you; for he gave a most welcome report of how you longed for reconciliation with me, how you lamented the trouble that you had caused, how eagerly you espoused my cause; so that this still further increased my joy.

Back in verse 4 Paul said, “I am overflowing with joy in all our affliction.” And now here in verse 7, “So that I rejoiced even more.”

- v. 8 For though I caused you sorrow by my letter, I am not regretting it; though I was regretting it, for I am seeing that that letter caused you sorrow, though only for a while.

Paul now speaks to the issue of the first letter and acknowledging the fact that he did cause them sorrow and he is not regretting it now even though he had previously because of their seeming lack of response to him. I am sure there were many times during this long delay that Paul had second thoughts about having written the letter that he wrote.

He then states the reason for his change in thinking: “FOR I AM SEEING THAT THAT LETTER CAUSED YOU SORROW, THOUGH ONLY FOR A WHILE.”

Paul had obviously cared enough about the Corinthians to confront them with these issues that are recorded in the first epistle. The report that Titus has given has indicated the fact that it did cause them sorrow, and in obedient response to the epistle they had carried out the instructions of the apostle.

### Hebrews 12:11

All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

(A Guide to Church Discipline by J. Carl Laney)

The word used for discipline, paideia (Heb, 12:6). Speaks of the upbringing, education and training of a child. In Eph. 6:4, Paul recognizes two major types of discipline which parents are given authority to administer: (1) training by act (“discipline”) and (2) training by word (“instruction”). The discipline which parents use most frequently is corrective---a response to a child’s display of rebellion or disobedience. This may take the form of a spanking or the loss of privileges. Preventive discipline is also an important aspect of child training. This involves spending time with the child, listening to him, and creating an atmosphere in which he may respond positively to correction.

The second type of discipline is that of training by word---instruction, encouragement or reproof. Eli’s great failure was in this area. When his sons sinned and dishonored God, “he did not rebuke them” (1 Sam. 3:13). But both types of discipline---training by act and training by word---must be applied by parents desiring to rear their children successfully. After all, both are applied by our loving heavenly Father in His dealings with straying saints.

p. 29

(How to Discipline Your Children by Walter Henrichsen)

The Scriptures paint a beautiful illustration of how to handle the expectations you have of others. Word had filtered back to Paul that the ministry he had started in Corinth was in trouble. People were coming to the Lord’s Table drunk. Christians were hauling one another before the law courts. A man was living in adultery with his father’s wife.

Engaged in a ministry at Ephesus, Paul found it difficult to break away to attend to the situation himself. He elected to write a letter (1 Corinthians) and began to look for volunteers who could represent him in Corinth. An obvious candidate was his friend and co-laborer, Apollos. Apollos turned him down. Note Paul’s response:

Now about our brother Apollos: I strongly urged him to go to you with the brothers. He was quite unwilling to go now, but he will go when he has the opportunity (1 Cor. 16:12).

Paul was not neutral about Apollos going. He “strongly urged him” to go. He evidently felt it was feasible for Apollos to go, or he would not have asked. Apollos said no. Shattered expectations!

Instead of becoming hostile and embittered, Paul committed it to God’s sovereign leadership and communicated a good attitude about it all. If the Lord wanted Apollos to go, the Lord would communicate the same to him. I am sure Paul was disappointed in Apollos’ response, but his concept of God was too great to allow himself to regress through the five steps I mentioned earlier.

p. 63

(How to Parent by Fitzhugh Dodson)

As Mark Twain said: “When I was sixteen I thought my father was the stupidest man in the world. When I got to be twenty-one, I was amazed at how much the old man had learned in five years!”

p. 100

- v. 9 I am now rejoicing, 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, in order that you might not suffer loss through someone in no respect.

Paul in verse 4 says, “He is overflowing with joy,”  
and in verse 7 he “rejoiced even more.”  
and now again in verse 9: “I am now rejoicing.”

Then he uses a negative and a positive here:

NEGATIVELY: “Not that you were made sorrowful”

But in contrast:

POSITIVELY: “that you were made sorrowful to the point of repentance.”

The apostle says that the sorrow was great enough that it brought them to repentance, and this of course brought the apostle great joy. This is the proper response in this kind of a circumstance.

He then states the reason: “FOR YOU WERE MADE SORROWFUL ACCORDING TO THE WILL OF GOD.” And then the purpose: “IN ORDER THAT YOU MIGHT NOT SUFFER LOSS THROUGH SOMEONE IN NO RESPECT.”

2 Cor. 2:5-11

But if any has caused sorrow, he has caused sorrow not to me, but in some degree—in order not to say too much—to all of you. Sufficient for such a one is

this punishment which was inflicted by the majority. So that on the contrary you should rather forgive and comfort him, lest possibly, such a person should be swallowed up (overwhelmed) by excessive grief. Wherefore I am urging you to reaffirm your love for him. For to this end also I wrote in order that I might put you to the test, whether you are obedient in all things. But whom you are forgiving anything, I also am forgiving; for indeed what I have forgiven, if I have forgiven anything, I have forgiven it for your sakes in the presence of Christ. In order that no advantage may be gained over us by Satan for we are not ignorant of his schemes.

In the last phrase Paul expresses the purpose behind all of this: "In order that you might not suffer loss through someone in no respect." The "someone" probably has reference to the man described in 1 Cor. chap. 5 as being the case for church discipline who is living in open immorality.

(A Guide to Church Discipline by J. Carl Laney)

Biblical church discipline involves lovingly confronting the believer (leader or layman) who has strayed into sin. It may require calling on witnesses to challenge those who refuse to acknowledge their sin. It may necessitate a public rebuke and removal from membership in the case of those who persist in wrongdoing.

Church discipline is not designed to punish but to restore. It is an act of healing. Yes, it may be painful; as in the application of iodine, pain is the price of a cleansed wound. It prepares the way for restoration. Through the pain of confrontation, rebuke, confession and forgiveness, the sinner is brought back into fellowship with Christ and His church. Such restoration is church discipline's ultimate goal.

p. 35

In many cases where some sort of disciplinary action is executed, the person or persons at fault simply leaves the church. Haddon Robinson, president of Denver Seminary, refers to this as the "consumer mentality." He says, "If they like the product, they stay. If they do not, they leave. They can no more imagine a church disciplining them than they could a store that sells goods disciplining them."

p. 39

The New Testament contains abundant evidence of the practice of discipline by the apostolic church (Matt. 18:15-20; Acts 5:1-11; 1 Cor. 5:1-5; 2 Cor. 2:5-11; Gal. 2:11-14; 6:1; 2 Thess. 3:6-15). That church discipline was a prominent concern of the church in the post-apostolic period—through the first two or three centuries—is made clear by the debate over the possibility of forgiveness for sins committed after conversion. As persecution against Christians increased, there was also the question of how to deal with those who denied the faith under persecution, but were afterward genuinely repentant.

p. 41

In the context of church discipline, Paul writes, "But actually, I wrote you not to associate with any so-called brother if he should be an immoral person, or covetous, or an

idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one” (1 Cor. 5:11). A few verses later he mentions several of these offenses again and adds more to the list: “Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor covetous, nor drunkards nor revilers nor swindlers, shall inherit the kingdom of God” (1 Cor. 6:9-10). Such activities characterize those who know not the Lord Jesus Christ. A professing believer involved in such activities clearly needs confrontation and correction.

In Gal. 5:19-21 Paul provides a list of “deeds of the flesh” which testify that a person is outside the faith and “shall not inherit the kingdom of God.” Included are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envyings, drunkenness, and carousings. The fact that Paul adds “...and things like these” indicates the list is suggestive, rather than exhaustive. Therefore, such kinds of sins would be worthy of discipline.  
pp. 45-46

The authority for church discipline does not reside in any one person, administrative body or office. The authority lies with Christ. It is only on the basis of Christ’s authority, and the name which represents that authority, that the church is able to exercise discipline.

All authority in heaven and on earth has been delegated by the Father to Jesus Christ. And in the area of church discipline, Christ has delegated His authority to the local assembly of believers. Christians are given Christ’s authority to make binding decisions in dealing with unrepentant sinning saints. Since discipline is on the basis of Christ’s authority, it ought to be Christ-like—gentle, loving and with a view to restoration. Such disciplinary actions must result from united opinion and fervent prayer. This assures the spiritual presence of Christ in the local assembly, and thus assures that the church’s decision will be God’s.

In the area of discipline, God will accomplish through the church His will in heaven. What an encouragement to know that God will direct the church in these matters! What a challenge to be so led by the Spirit of Christ that God’s decision will be carried out.  
p. 78

Consider restoration in light of your attitude toward your car. If your auto loses traction in snow or rain and slips off the road into the ditch, what do you do? Abandon it? Leave it to rust or be stripped by vandals? Of course not! You call the towing company to pull the car out of the ditch and transport it to the repair shop. There workmen beat out the dents, repair the engine, realign the wheels and restore the vehicle to good running order. That is God’s attitude toward a fallen saint.

On May 8, 1981, mountaineers Jim Wickwire and Chris Kerrebrock were climbing Alaska’s Mount McKinley when they both fell into a deep crevasse. Chris fell into the crevasse first, pulling a sled loaded with supplies on top of himself. Jim landed on top of the sled. After about 45 minutes of delicate climbing, Jim worked his way out of the crevasse. Although Jim attached a rope to Kerrebrock and tried to pull him out, he was unable to free the fallen climber.



Chris began suffering from hypothermia as night approached. Jim, exhausted from his attempts to free his friend, climbed out of the crevasse for the last time about 9 p.m.. He was in shock and emotionally shattered. Chris probably died sometime early the next morning. Jim stayed at the site for eight days, however, until lack of food forced him to leave the mountain. He had done his best, but was unable to extract the fallen mountaineer from the grip of the crevasse.

How often in the church we leave fallen Christians in the crevasse of sin without even taking the effort to restore them from their moral blunder. Certainly not all will be restored. Some might be so ensnared by sin that they are unwilling to repent and turn again to Christ. Some may resist the church's best efforts to return them to the straight and narrow way. But may we as Christians not be guilty of abandoning a believer in the crevasse of sin when all he or she needs is a little help to get out!  
p. 84

(the Disciplines of Life by V. Raymond Edman)

With thoughtless and  
Impatient hands  
We tangle up  
The plans  
The Lord hath wrought.

And when we cry  
In pain, He saith,  
"Be quiet, dear,  
While I untie the knot."  
p. 43

- v. 10 For the sorrow that is according to the will of God is producing a repentance not to be regretted, leading to salvation; but the sorrow of the world is producing death.

Paul is continuing his argument here, saying that, "You were made sorrowful to the point of repentance."

The first reason he gives is:

1. "For you were made sorrowful according to the will of God."

And now in this 10<sup>th</sup> verse we get another reason:

2. "For the sorrow that is according to the will of God is producing a repentance not to be regretted, leading to salvation."

The sorrow that Paul is speaking about here is a good sorrow. It is a godly sorrow. It leads to repentance. It is in the will of God, and that kind of repentance is not to be regretted, leading to salvation.

There is a contrast here between:

the sorrow in the will of God  
and  
the sorrow of the world.

A contrast is then given: "But the sorrow of the world is producing death."

When the world is sorrowful, it is sorrowful over the consequences of sin or the coming of physical death.

(A Guide to Church Discipline by J. Carl Laney)

When Paul writes 2 Corinthians, about eight months have passed since he had ordered the removal of the sinner from the Corinthian church. What has resulted from this firm discipline? Praise the Lord, the sinner has repented! But the Corinthians church has failed to acknowledge such repentance and to follow up with loving affirmation of the repentant sinner.

The sorrowful steps of discipline carried out by the Corinthian church at Paul's direction have accomplished their purpose. Genuine repentance has taken place. For this reason Paul can say the punishment has proved "sufficient" (2:6). The discipline has accomplished its purpose. It is now the duty of the disciplining body to encourage reconciliation and restoration to fellowship. The important place of such follow-up is stressed by P.E. Hughes:

Discipline which is so inflexible as to leave no place for repentance and reconciliation has ceased to be truly Christian; for it is no less a scandal to cut off the penitent sinner from all hope of re-entry into the comfort and security of the fellowship of the redeemed community than it is to permit flagrant wickedness to continue unpunished in the body of Christ.

p. 92

In Our Daily Bread reading for August 10 we read:

Two kinds of "repentance" are possible in human experience. One is induced by the pangs of conscience, while the other, accompanied by the pricks of conviction, is the work of the Holy Spirit. Many are persuaded that they are guilty of sin but are concerned only because of the unpleasant consequences. Such superficial sorrow may result in a temporary reformation, but not in a true turning to Christ for forgiveness and grace.

An unknown author says: "There is a radical distinction between natural regret and God-given repentance. The flesh can feel remorse, acknowledge its evil deeds, and be ashamed of itself. However, this sort of disgust with past actions can be quickly

shrugged off, and the individual can soon go back to his old wicked ways. None of the marks of true repentance described in 2 Corinthians 7:11 are found in his behavior. His shallow confessions usually have a self-serving interest. Out of a list of 10 men in the Bible who said, 'I have sinned,' we believe only five actually repented. They were David (2 Sam. 12:13), Nehemiah (Neh. 1:6), Job (Job 42:5, 6), Micah (Micah 7:9), and the prodigal son (Luke 15:18). The other five, Pharaoh, Balaam, Achan, Saul, and Judas apparently perished in their guilt."

The Lord yearns for men to recognize that they have sinned against Him. He wants them to forsake their evil ways, and seek the renewing He alone can impart. Only godly sorrow can work "repentance to salvation" or restore a believer's fellowship with the Savior.

■ H.G.B.

My transgressions I confess,  
Grief and guilt my soul oppress,  
Wash me, make me pure within,  
Cleanse, O cleanse me from my sin.

--Psalter

To grieve over being caught in sin is one thing;  
to truly repent is another.

(Expository Studies in 2 Corinthians: Power Out of Weakness by Ray C. Stedman)

Someone told me of a married woman who was asked, "In your many years of marriage did you ever consider divorce?" "No," she said. "Homicide, perhaps, but never divorce." There are times when we all feel like this.  
p. 144

(Brokenness: The Heart God Revives by Nancy Leigh DeMoss)

Brokenness 467-04

Our culture is obsessed with being whole and feeling good. That drive even affects the way we view the Christian life. We want a "painless Pentecost"; we want a "laughing" revival. We want gain without pain; we want the resurrection without going through the grave; we want life without experiencing death; we want a crown without going by way of the cross. But in God's economy, the way up is down.

You and I will never meet God in revival until we first meet Him in brokenness. Our families will never be whole until husbands and wives, moms and dads, and young people have been broken. Our churches will never be the vibrant witness God intended them to be in the world until their members-pastors and laypeople alike-have experienced true brokenness.

That is the heart of what we read about in the book of James:

*Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom. Humble yourselves in the sight of the Lord, and He will lift you up.*

James 4:8-10

This is a message today's men and women are not eager to hear. Most of us don't walk into a Christian bookstore and say, "Can you help me find a book on how to 'mourn and weep'?" We want to know how to be happy and whole, how to improve our self-esteem, how to feel better about ourselves and our lives. We think our problem is that we are gloomy and depressed and we need someone to make us happy. But God's Word says, "No, before you can get close to God, you have to find the highway of lowliness." pp. 50-51

- v. 11 For behold what earnestness this very thing, this godly sorrow, 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.

In this 11<sup>th</sup> verse we have the 7 RESULTS OF GODLY REPENTANCE:

1. FOR BEHOLD WHAT EARNESTNESS

Synonyms for the word would be:

A commitment  
Devotion  
Wholeheartedness  
Determination  
Intensity

"BEHOLD WHAT EARNESTNESS THIS VERY THING, THIS GODLY SORROW PRODUCED IN YOU:"

2. WHAT VINDICATION OF YOURSELVES

This is the declaration of innocence.

3. WHAT INDIGNATION

This is righteous anger.

4. WHAT FEAR

Here we are talking about respect and reverence, the anxiety to do the right thing.

## 5. WHAT LONGING

Here is the desire for things to be right.

## 6. WHAT ZEAL

This is the fervor and devotion to make things right.

## 7. WHAT AVENGING OF WRONG

They have made things right, which is quite obvious from the challenge of the apostle in chap. 2 “to restore the sinning brother.”

**“IN EVERYTHING YOU DEMONSTRATED YOURSELVES TO BE INNOCENT IN THE MATTER.”**

The apostle makes a clean sweep of the whole matter when he makes the overriding statement: “In everything you demonstrated yourselves to be innocent in the matter.”

Their love and loyalty has been obvious in the action that they have taken as the apostle has challenged them to do so in the first letter.

(Quality Friendship: The Risks and Rewards by Gary Inrig)

When Harry Truman's daughter held one of her first recitals in her attempted career as a concert soloist, the critics were less than impressed. One critic named Paul Hume spoke for many when he wrote, “She is flat a good deal of the time...She cannot sing with anything approaching professional finish...She communicates almost nothing of the music she presents.” The President reacted like a bull seeing red. He forgot the dignity of his office and rushed to his daughter's aid with a bitter letter: “I have just read your lousy review....I've never met you, but if I do you'll need a new nose and a supporter below.”

p. 77

Plummer translates this verse in the following way:

For see! It was this very thing, your being pained in God's way, and not anything else, which did so much for you. See what earnestness it worked out in you, how keen you were to clear yourselves from just reproach, how indignant with the chief offender, how alarmed as to what the consequences might be, how eager for my forgiveness and return, how zealous in condemning evil, how stern in punishing it. In every one of these points you put yourselves right and purged yourselves from complicity in this distressing matter.

- v. 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.

Now the apostle states the result. He makes his statement with two negatives and one positive:

“So although I wrote to you, it was:

1. NOT FOR THE SAKE OF THE OFFENDER
2. NOR FOR THE SAKE OF THE ONE OFFENDED

But in contrast, positively:

THAT YOUR EARNESTNESS ON OUR BEHALF MIGHT BE MADE  
KNOWN TO YOU IN THE SIGHT OF GOD.

- v. 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 all of you.

The apostle now sums up by saying, “This is the reason we’ve been comforted.”

“WE REJOICED EVEN MUCH MORE FOR THE JOY OF TITUS”

Paul then states the reason: “BECAUSE HIS SPIRIT HAS BEEN REFRESHED BY ALL OF YOU.”

The Greek word for REFRESHED is the same word that is used in Mat.. 11:28

“Come unto me, all you who are weary and heavy laden, and I will give you rest.”

Titus had had his spirit set at rest as a result of his visit to Corinth.

#### Philemon 7

For I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

#### Philemon 20

Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ.

- v. 14 For if 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.

Here the apostle does a beautiful job of encouragement and affirmation of the Corinthians. He takes the joy of Titus and turns it into some very positive, encouraging words for the Corinthians.

Basically, Paul is saying, “Everything I’ve said about you to Titus is true. I have not been put to shame, and as we spoke all things to you I truth, the result being, so also our boasting before Titus proved to be the truth.”

v. 15 And his affection is abounding all the more toward you, while he is recalling the obedience of you all, as with fear and trembling you received him.

#### Chap. 7:2

Make room in your hearts for us;

The apostle now in this 15<sup>th</sup> verse tells the Corinthians that Titus’s affection is abounding all the more toward them.

#### 2 Cor. 6:12

You are not restrained by us, but you are restrained in your own affections.

His love is abounding toward them, as he recalls the obedience of the Corinthians.

God is always in the business of blessing the obedient heart and bringing joy and blessing to fellow believers.

Their obedience is characterized as “with fear and trembling you received him.”

#### Philippians 2:12, 13

So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure.

(Failure: The Back Door to Success by Erwin W. Lutzer)

A poem by Nancy Spiegelberg vividly describes the experience of those who determine to know God better:

Lord  
I crawled  
across the barrenness  
to you

with my empty cup  
uncertain  
in asking  
any small drop  
of refreshment.  
if only  
I had known You  
better  
I'd have come  
running  
with a bucket.

p. 107

v. 16 I am rejoicing that in everything I am having confidence in you.

Once again the apostle speaks of joy and rejoicing.

In verse 4 he's "overflowing with joy in all our affliction."

In verse 7 "I rejoiced even more."

In verse 9 "I am now rejoicing."

In verse 13 "We rejoiced even much more for the joy of Titus."

And now in verse 16 "I am rejoicing that in everything I am having confidence in you."

The apostle makes one grand sweep of affirmation and encouragement and trust when he says: "In everything I am having confidence in you."

Paul is just simply saying to the Corinthians, "I have total confidence in you and in your walk with God."

(Make Haste My Beloved by Francis J. Roberts)

I have not called you to lamentation but to PRAISE. This should be your foremost occupation at all times. This should be your greatest joy, as it is your chief duty. You will find in praise the fountainhead of spiritual understanding and strength, for My Spirit saturates the soul that learns to pour itself out in worship, and that one becomes the object of My love and My instruction. YOU may be that one, My child!

p. 50

(How to Get Along with Difficult People by Florence Littauer)

William James, the honored philosopher, once said, "The deepest principle in human nature is the craving to be appreciated."

Yesterday as I was checking out of the Hilton in Eugene, Oregon, Sean helped me with my bags. When he asked where I was going I responded, "To the coast to write a book."

"What's the name of it?" he asked.

"How To Get Along With Difficult People."



“Boy, do I get a lot of them!”

“Sean, what would be your definition of a difficult person?”

He thought for a few seconds and then replied, “People that, no matter how hard you try to please them or how much you do for them, never appreciate your efforts.”  
p. 145

People want to be believed in. When they are encouraged, they can achieve far more than even they themselves thought was possible.

The week before my father died, when I was a senior in college, he took me aside and showed me a box of clippings of newspaper and magazine articles he had written and hidden away. When I asked in surprise why he hadn't shown me these before, he replied, “Your mother discouraged me from writing because I don't have a college education, so I've done it in secret and she doesn't know.”

Mother had not meant to be a discourager, but she had stated what seemed an obvious fact to her: If you're not educated, you shouldn't write.

My father being a Sanguine-Choleric had not let this attitude depress him, but he had written an article for the Advance magazine but it had not been published. “I guess I reached for something a little too big this time,” he shared. How touched I was that he had told me about his interest in writing and the article he had submitted to the Advance magazine! Within days my father dropped dead in a Boston subway station, and on the day of the funeral the new issue of Advance arrived with his article published in it. Had he not confided in me, I would never have opened that issue.

I have the framed article with my father's picture hanging in my study, and each time I glance at it I wonder what that man might have become as a writer if only someone had believed in him.

We live in a discouraging world full of people who put us down. What bright lights we can be when we say the simple words, “I have confidence in you!”  
pp. 159-60

When Paul had a difficult human-relations problem to handle, he started with a compliment, showed genuine concern, and offered congratulations. He phrased the conflict in such a way that he gave a compromise right in the beginning. He let Philemon make a choice: “Because I love you I'll leave the decision up to you.” Paul challenged him to stretch beyond his natural inclination and to welcome Onesimus back “just as you would welcome me.” And then he affirmed Philemon's choice by saying, “I know, I am sure, I have confidence in you.”

The conclusion was that Philemon responded positively to a negative situation. He chose to rise to the challenge and live up to the confidence Paul showed in him. Because of this compromise Paul and Philemon stayed friends and Onesimus saw true love and forgiveness which challenged him to full-time Christian service.  
pp. 160-61

## CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: Do you need to make room in your heart for someone with whom you are at odds?

LESSON #2: Are there a number of fellow believers to whom you have made deep commitments of love and friendship so you can actually say with Paul: "You are in our hearts"?

LESSON #3: The two keys to great interpersonal relationships are:

1. GREAT IS MY CONFIDENCE
2. GREAT IS MY BOASTING

LESSON #4: The keys to a productive performance are:

RECOGNIZE PROGRESS  
AFFIRM POTENTIAL  
KEEP A POSITIVE ATTITUDE

LESSON #5: Joy in affliction can be ours when we recognize GROWTH, we're going through it for His GLORY, and we are experiencing His GRACE.

LESSON #6: Do you find yourself in need of repentance because of some thought, word, or deed that brings conviction at this moment?

LESSON #7: Is there someone you need to refresh by setting his spirit at rest?

LESSON #8: Is there someone to whom you need to express the fact that you have total confidence in them and their walk with the Lord?

(Birthright by David C. Needham)

I think one final illustration may serve as an anchor for these crucial issues.

There is a most remarkable bird called the arctic tern. Once a year it travels on the longest migratory journey of any bird known on earth; all the way from one pole to the other. The bird soars across trackless oceans, thousands of miles to its own particular nesting place. That alone would make it a very unusual bird indeed. But there is something even more remarkable about it.

After the tiny terns are hatched and old enough to feed and care for themselves, the parent birds leave for the South Pole. Weeks pass by and the young birds grow and exercise their wings, enjoying all the games that seagulls seem to play in the sky. But finally a time comes when the young terns take one last look at the only place they have ever known, and begin a journey to a place they have never been!

Somehow, deep within them, they know they cannot stay. They must go; they want to go. But which way? Did Mamma and Papa Tern leave a set of directions propped up in the nest? "Follow the star Arcturus until you see the Southern Cross, then, going south by southeast..." No! The trip is buried deep in their natures. No, the

terns do not resist leaving, no matter how tantalizing those seagull games may have been—catching the updrafts, playing tag over cliffs above the sea....Oh yes, they waited, for no matter how string their desire was they knew they could not leave without the power to make that remarkable journey.

p. 159

## **It is Well With My Soul**

*Author-* Horatio G. Spafford, 1828-1888

*Music-* Philip P. Bliss, 1838-1876

*Meter-* 11 8 11 9 with Chorus

*God is our refuge and strength, a very pleasant help in trouble.*

Psalm 46:1

This beloved gospel song was written by a Chicago Presbyterian layman, Horatio G. Spafford, born in North Try, New York, on October 20, 1828. As a young man Spafford had established a most successful legal practice in Chicago. Despite his financial success, he always maintained a keen interest in Christian activities. He enjoyed a close and active relationship with D.L. Moody and the other evangelical leaders of that era. He was described by George Stebbins, a noted gospel musician, as a “man of unusual intelligence and refinement, deeply spiritual, and a devoted student of the Scriptures.”

Some months prior to the Chicago Fire of 1871, Spafford had invested heavily in real estate on the shore of Lake Michigan, and his holdings were wiped out by this disaster. Just before this he had experienced the death of his son. Desiring a rest for his wife and four daughters as well as wishing to join and assist Moody and Sankey in one of their campaigns in Great Britain, Spafford planned a European trip for his family in 1873. In November of that year, due to unexpected last minute business developments, he had to remain in Chicago; but he sent his wife and four daughters on ahead as scheduled on the *S.S. Ville du Havre*. He expected to follow in a few days. On November 22 the ship was struck by the *Lochearn*, an English vessel, and sank in twelve minutes. Several days later the survivors were finally landed at Cardiff, Wales, and Mrs. Spafford cabled her husband, “Saved alone.” Shortly afterward Spafford left by ship to join his bereaved wife. It is speculated that on the sea near the area where it was thought his four daughters had drowned, Spafford penned this text with words so significantly describing his own personal grief—“When sorrows like sea billows roll.” It is noteworthy, however, that Spafford does not dwell on the theme of life’s sorrows and trials but focuses attention in the third stanza on the redemptive work of Christ and in the fourth verse anticipates His glorious second coming. Humanly speaking, it is amazing that one could experience such personal tragedies and sorrows as did Horatio Spafford and still be able to say with such convincing clarity, “It is well with my soul.”

In his late life Spafford experienced a mental disturbance which prompted him to go to Jerusalem under the strange delusion that he was the second Messiah. He died there in 1888 at the age of sixty.

1. When peace, like a river, attendeth my way, When sorrows like sea billows roll.  
Whatever my lot, Thou hast taught me to say, it is well, it is well with my soul.
2. Tho Satan should buffet, tho trials should come, Let this blest assurance control,  
That Christ hath regarded my helpless estate, and hath shed His own blood for my soul.
3. My sin O the bliss of this glorious tho't, My sin, not in part, but the whole, Is  
nailed to the cross, and I bear it no more: Praise the Lord, praise the Lord, o my soul.
4. And, Lord, haste the day when my faith shall be sight, The clouds be rolled back  
as a scroll: The trump shall resound and the Lord shall descend, Even so, it is well  
with my soul.

Chorus: It is well, with my soul, it is well it is well with my soul.