



Rice Memorial MBC

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The Need for Forgiveness

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **August 10, 2014**

***Worship with us at 3201 Mary St until we rebuild our sanctuary at 802 W. 15th,
...We're just behind Kaufman's Lumber Company in Little Rock Arkansas...***

2 Corinthians 1:23 – 2:11

Introduction: It has been generally admitted that this **epistle** is written without much definite arrangement or plan. It treats on a variety of topics mainly as they **occurred** to the **mind** of the apostle at the time, and perhaps without having formed any definite arrangement before he commenced writing it ...Some of the subjects, of which it treats are the following: (1.) He mentions his own sufferings, and particularly his late trials in Asia. For deliverance from these trials he expresses his gratitude to God; and states the design for which God called him to endure such trials to have been, that he might be better, qualified to comfort others who might be afflicted in a similar manner, 2 Cor. 1:1-12. (2.) He vindicates himself from one of the accusations which his enemies had brought against him, that he was **unstable** and **fickle-minded**. He had promised to visit them; and he had not yet fulfilled his promise. They took occasion, therefore, to say that he was unstable, and that he was **afraid** to visit them. He shows to them, in reply, the true reason why he had not come to them, and that his real object in not doing it had been "to spare" them, 2 Corinthians 1:13-24. (3.) The case of the unhappy individual who had been guilty of **incest** had deeply affected his mind. In the first epistle he had treated of this case at large, and had directed that **discipline** should be **exercised**. He had felt deep solicitude (concern) in regard to the manner in which his commands on that subject should be received, and, had judged it best not to visit them until he should be informed of the manner in which they had **complied** with his directions. Since they had obeyed him, and had inflicted discipline on him, he now exhorts them to **forgive** the unhappy man, and **to receive him again to their fellowship**, 2 Corinthians 2:1-11. (Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

2 Corinthians 1:18-21, *But as God is **true**, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God IN him are yea, and IN him Amen, unto the glory of God by us. Now he which **STABLISHETH** us with you IN Christ, and hath **anointed** us, is God...*

Stablistheth defined 950, stabilitate (to settle or fix what is wavering, doubtful or weak; to CONFIRM [strengthen]).

Thought 1. Here, the word is "stablistheth", in 1 Cor.1, it's written "confirm."

1 Corinthians 1:4-8, I thank my God always on your behalf, for the grace of

God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge; Even as the testimony of Christ was **confirmed** (settle, strengthen) IN you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also **confirm** (settle, strengthen) you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

2 Corinthians 1:22, Who hath also **SEALED** us, and given the **earnest** of the Spirit in our hearts.

Sealed defined 4972, to stamp (with a signet or private mark) for security or preservation.

NOTE: A seal is a **token (mark)** assuring the possession of property to one; "sealed" here answers to "stablisheth us" (2Co 1:21; 1Co 9:2). **the earnest of the Spirit**--that is, the Spirit as the earnest (that is, money given by a purchaser as a pledge (guarantee) for the full payment of the sum promised). The Holy Spirit is given to the **believer** now as a **first installment** to assure him his full inheritance as a son of God shall be his hereafter (Eph 1:13, 14). "Sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession" (Ro 8:23). The Spirit is the pledge (guarantee) of the fulfillment of "all the promises" (2Co 1:20). (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

2 Corinthians 1:23, Moreover I call God for a **record** upon my soul, that to **spare you** I came not as yet unto Corinth.

NOTE: Moreover I--Greek, "**But I** (for my part)," in contrast to God who hath assured us of His promises being hereafter fulfilled certainly (2 Co 1:20-22). **call God**--the all-knowing One, who avenges willful unfaithfulness to promises.

for a record upon my soul--As a witness as to the secret purposes of my soul, and a witness against it, if I lie (Mal 3:5). **to spare you**--in order not to come in a **rebuking** spirit, as I should have had to come to you, if I had come then.

I came not as yet--Greek, "no longer"; that is, I gave up my purpose of then visiting Corinth. He wished to give them time for **REPENTANCE**, that he might not have to use **severity** towards them. Hence he sent Titus before him. Compare 2 Co 10:10, 11, which shows that his **detractors** represented him as threatening what he had not courage to perform (1Co 4:18, 19).

(Source: Jamieson, Fausset, Brown Commentary classic.studylight.org/com/jfb)

REPENTANCE, n. 1. In theology, the pain, regret or affliction which a person feels on account of his past conduct, because it exposes him to punishment. This sorrow proceeding merely from the fear of punishment, is called legal repentance, as being excited by the terrors of legal penalties, and it may exist without an amendment of life.

2. sorrow or deep contrition (COMPUNCTION) for sin, as an offense and dishonor to God, a violation of his holy law, and the basest ingratitude towards a Being of infinite benevolence. This is called evangelical repentance, and is accompanied and followed by amendment of life.

Compunction, 1. A pricking of heart; the pain of sorrow or regret for having offended God, and incurred his wrath; the sting of conscience proceeding from a conviction of having violated a moral duty.

1 Corinthian 4:18-19, Now SOME are **puffed up** (**haughty** [PROUD, high-minded]), as though I would not come to you.

But I will come to you shortly, if the Lord will, and will know, not the **speech**

of them which are **puffed up**, but the **power** (miraculous power, ability).

2 Corinthians 1:24, Not for that we have **dominion** over your **faith**, but are **helpers** of your joy: for by FAITH ye stand.

NOTE: Not for that--that is, **Not that**. "Faith" is here emphatic. He had **"dominion"** or a right to control them in matters of **discipline**, but in matters of "faith" he was only a **"fellow helper** of their joy" (namely, in believing, Ro 15:13; Php 1:25). The Greek is, "Not that we lord it over your faith." This he adds to soften the **magisterial** tone of 2 Co 1:23. His desire is to cause them not sorrow (2Co 2:1, 2), but "joy." The Greek for "helpers" implies a mutual leaning, one on the other, like the mutually supporting buttresses of a sacred building. **"By faith** (Ro 11:20) **ye stand**"; therefore it is that I bestow such pains in "helping" your faith, which is the source of all true "joy" (Ro 15:13). I want nothing more, not to lord it over your faith.

(Source: Jamieson, Fausset, Brown Commentary classic.studylight.org/com/jfb)

2 Corinthians 2:1, But I **determined** this with myself, that I would not come again to you in **HEAVINESS**.

NOTE: That I would not come again to you in heaviness. In **grief**, (\~en luph\~) would not come, if I could avoid it, in circumstances which must have grieved both me and you. I would not come while there existed among you such irregularities as must have pained my heart, and as must have compelled me to resort to such **acts** of **discipline** as would be painful to you. I resolved, therefore, to endeavour to remove these evils **before** I came, that when I did come, my visit might be mutually agreeable to us both. For that reason I changed my purpose about visiting you, when I heard of those disorders, and resolved to send an epistle. If that should be successful, then the way would be open for an agreeable visit to you." This verse, therefore, contains the statement of the **principal reason** WHY he had not come to them as he had at first proposed. It was really from no fickleness, but it was from **LOVE** to them, and a desire that his visit should be mutually agreeable. Comp. See Barnes "2 Corinthians 1:23".

(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

2 Corinthians 2:2, For if I make you **sorry**, who is he then that maketh me **glad**, but the same which is made **sorry** by me?

NOTE: For if I make you sorry. "If when I should come among you I should be called on to inflict sorrow by punishing your offending brethren by an act of severe **discipline** as soon as I came, who would there be to give me **comfort** but those very persons whom I had affected with **grief**? How little prepared would they be to make me **happy**, and to comfort me, amidst the deep sorrow which I should have caused by an act of severe discipline. After such an act--an act that would spread sorrow through the whole church, how could I expect that comfort which I should **desire** to find among you? The whole church would be affected with **grief**; and though I might be sustained by the sound part of the church, yet my visit would be attended with **painful** circumstances. I resolved, therefore, to remove all cause of difficulty, if possible, before I came, that my visit might be pleasant to us all." The idea is, that there was such a sympathy between him and them--that he was so **attached** to them-- that he could not expect to be happy unless they were happy; that though he might be conscious he was only **discharging** a **duty**, and that God would sustain him in it, yet that it would mar the pleasure of his visit, and destroy all his anticipated happiness by the **general grief**.

(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

2 Corinthians 2:3-4, And I **wrote** this same unto you, lest, when I came, I should have sorrow from them of whom I ought to REJOICE; having confidence in you all, that my **JOY**

is the **joy** of you all. For out of much **affliction** and **anguish** of heart I wrote unto you with many **tears**; not that ye should be grieved, but that ye might KNOW the **LOVE** which I have more abundantly unto you.

NOTE: That he might not have sorrow from those of whom he ought to **rejoice**; and that he had written to them in confidence of their doing what was requisite, in order to their **benefit** and **his comfort**. The particular thing referred to, as appears by the following verses, was the case of the **incestuous** person about whom he had written in the first epistle, ch. 5. Nor was the apostle disappointed in his expectation. (2.) He assures them that he did not design to grieve them, but to testify his **love** to them, and that he wrote to them with much anguish and affliction in his own heart, and with great affection to them. He had written **with tears**, that they might know his abundant love to them. Note, [1.] Even in reproofs, admonitions, and acts of discipline, **faithful ministers SHOW their love**. [2.] Needful **censures**, and the exercise of church-discipline towards offenders, are a grief to tender-spirited ministers, and are administered with regret. (Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

2 Corinthians 2:5-7, But if any have caused GRIEF, he hath not **grieved me**, but in part: that I may NOT **overcharge (to be severe towards)** you all. Sufficient to such a man is this **PUNISHMENT**, which was inflicted of many. So that contrariwise ye ought rather to **FORGIVE** him, and **COMFORT** him, lest perhaps such a one should be **swallowed up** with overmuch **sorrow**.

Punishment defined 2009, of a penalty.

Punishment, n. Any pain or suffering inflicted on a person for a crime or offense, by the authority to which the offender is subject, either by the constitution of God or of civil society. The punishment of the faults and offenses of children by the parent, is by virtue of the right of government with which the parent is invested by God himself. This species of punishment is chastisement or correction. The punishment of crimes against the laws is inflicted by the supreme power of the state in virtue of the right of government, vested in the prince or legislature. The right of punishment belongs only to persons clothed with authority. Pain, loss or evil willfully inflicted on another for his crimes or offenses by a private UNAUTHORIZED person, is REVENGE rather than punishment.

Divine punishments are doubtless designed to secure obedience to divine laws, and uphold the MORAL order of created intelligent beings.

Forgive defined 5483, pardon (we pardon the offender, when we release or absolve him from his liability [responsibility, exposure] to suffer punishment.).

Forgive, 1. to cease to FEEL resentment against on account of a wrong committed:

2. to give up **RESENTMENT** of or claim to requital for (an offense or wrong)

Resentment, a FEELING of indignant displeasure because of something REGARDED (look at) as a wrong, INSULT, or other INJURY

Indignant, filled with indignation (typically intense deep-felt resentment or ANGER aroused by annoyance at or displeasure with or scorn (**DISDAIN** [feeling of disrespect and FEELING of a strong drawing back or away]) over something that actually IS or FELT to be UNJUST or unworthy or MEAN.

Thought 1. When we forgive, we won't FEEL resentment, anger or have a desire to withdraw. If we have any of these in our MIND then, we have not forgiven yet.

NOTE: The tact and consideration of Paul are evident in his unwillingness even to mention either the name of the offender or to identify the shameful sin of which he was guilty. **Inflicted by the many ...** This indicates that, according to his instructions (1 Corinthians 5:4), the whole **congregation** had dealt with the

offender in a public gathering. There was no way to ease sin like that out of the church privately. **Sufficient** ... This requires the understanding that the guilty man had put away his father's wife, acknowledging his sin, and returning to the congregation with a **plea** for **forgiveness**. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

2 Corinthians 2:8, Wherefore I **beseech** (ask; beg) you that ye would **confirm (ratify)** [prove, SHOW] your **LOVE** toward him.

NOTE: Nothing could be more unbecoming to a church, or to Christians, than to withhold forgiveness from a penitent (deeply affected with grief and sorrow for having offended God; HUMBLE) Christian needing and asking it. It should be noted that Paul's request that forgiveness be extended is made in this letter and that there is no mention of a prior request to that effect. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

2 Corinthians 2:9, For to this end **ALSO** did I write, that I might **KNOW** the **proof** of you, whether ye be **obedient** in all things.

NOTE: **For to this end also did I write** Or "I have written", both in this and in his former epistle to them, and in both with this view, ...**I might know the proof of you**; that he might try, prove, and know them:

whether ye be obedient in all things; he wrote unto them in his former epistle, to **PUT AWAY** that wicked man from them; which he did not do, merely to reproach the man, and fix a brand of infamy on him; nor merely to **grieve** and **afflict** their **minds**; nor only to show his own power and authority, which he as an apostle had received from Christ, but to make trial of their obedience; and he had had a proof of it in their rejection of him; and now he writes unto them, that since this man was **truly humbled** for **his sin**, and had repentance unto life not to be repented of, that they would as cheerfully receive him, and **restore him** to his place; that as the apostle had a proof of their obedience in the one, he might also have in the other, and so in all things: hence it appears, that though it belongs to the **whole church**, and that only, to reject or receive members, yet as ministers of the Gospel are set over the churches, to **govern, guide, direct**, and go before in matters of **discipline**; so whatever they propose, according to the **RULE** of God's word, ought to be carefully attended to and obeyed.

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

2 Corinthians 2:10, To whom ye **forgive** any thing, I **forgive** also: for if I **forgave** any thing, to whom I forgave it, for your sakes forgave I it in the **person (presence)** of Christ;

NOTE: Here he further shows them that his sole object in the punishment inflicted on the transgressor, was his **amendment** (reformation of life) and therefore promises to **ratify (confirm)**, in the name and authority of Christ, the **free pardon** which he exhorts them to dispense. **In the person of Christ** As I believe Christ acts towards his **penitent** (HUMBLE) soul, so do I. Christ forgives his sin, and takes him to his favour; let us **forgive him** his offence against the Church, and restore him to its communion. (Source: The Adam Clarke Commentary classic.studylight.org/com/acc/)

Psalms 86:5, For thou, Lord, art good, and **READY** to **forgive**...

Matthew 6:14-15, For if ye **FORGIVE** men their trespasses, your heavenly Father will also **forgive** you: But if ye **forgive** not men their trespasses, neither will your Father **forgive** your trespasses.

Matthew 18:23-35, Therefore is the kingdom of heaven likened unto a certain king, which would take account of **HIS servants**. And when he had begun to

reckon, ONE was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, **have patience** with me, and I will pay thee all. Then the lord of that servant was moved with **compassion**, and loosed him, and **forgave him** the **debt**. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, **Have patience** with me, and I will pay thee all. And **he would not:** but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very **sorry**, and came and told unto their **lord** all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, **I forgave thee** all that debt, because thou desiredst me: **Shouldst** not thou also have had **compassion** on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So **likewise** shall my heavenly Father **DO** also unto you, **IF YE** from your hearts forgive not every one his **brother** their their trespasses.

Luke 17:1-4, Then said he unto the disciples, It is **IMPOSSIBLE** but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should OFFEND one of these little ones. Take heed to yourselves: If thy **brother trespass** against thee, **REBUKE** him; and if he **REPENT**, **forgive** him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, SAYING, **I repent;** thou shalt **FORGIVE him**.

Ephesians 4:32 ...be ye kind one to another, tender-hearted, **forgiving** one another, even AS God for Christ's sake hath **forgiven** you.

1 Peter 4:8, And above all things have **fervent (without ceasing, fervent [glowing, earnest]) charity (LOVE)** among yourselves: for charity shall **cover** (overwhelm [overpower]) the multitude of sins.

2 Corinthians 2:11, Lest **Satan** should get an **advantage** of us: for we are **not ignorant** of his devices.

NOTE: If the man who has given **sufficient proof** of the **sincerity** of his **repentance** be not restored, he may be overwhelmed with sorrow, and sink into despair; and then the discipline of the Church will be represented, not as emendatory (contributing to correction), but as leading to destruction. Of this our enemies would most gladly avail themselves, as they wish to discredit this ministry...

(Source: The Adam Clarke Commentary classic.studylight.org/com/acc/)

2 Corinthians 7:8-11, For though I made you sorry with a letter, I do not **repent (regret)**, though I did **repent (care afterwards):** for I perceive that the same epistle hath made you **sorry**, though it were but for a season. Now I rejoice, not that ye were made **SORRY**, but that ye **sorrowed** to **REPENTANCE:** for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly **sorrow** worketh **repentance** to salvation not to be repented of: but the **sorrow** of the world worketh **DEATH**.

For behold this selfsame thing, that ye **sorrowed** after a **godly sort**, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what **FEAR** (reverence), yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have **approved (exhibit [SHOW])** yourselves to **be clear** in this matter.