

## Introduction

When Karen and I had small children at home, we read a number of books on parenting. One of the books was written by Benny and Sheree Phillips, and is called *Raising Kids Who Hunger for God*. We certainly wanted to raise our children to hunger for God, and we found the book to be excellent. A couple of things really stood out to me. First, they dealt with the heart of a child. They taught their children to obey from the heart. You can tell when someone obeys because they have to, and when someone obeys from their heart. Their attitude is far better when they obey from their heart. Another thing that stood out to me was the affirmation of the child after disciplining the child. When disciplining children, it is important for them to know what they did was unacceptable behavior, but that we love them.

We live in an age when most parents do not discipline their children. We also live in a day when most churches do not exercise church discipline. Many large churches have become gathering places, but are not a community of believers. Many of them do not have a formal membership, and without a membership, there will not be church discipline. The church is a community of believers. The church is a family, the family of God, and in the church family, Jesus taught that we are to confront a brother that sins.

Jesus said we are to confront the individual privately, and if he listens to us, we have won our brother. If he does not listen to us, we are to take it to the next step, which is to bring along one or two others and confront him again. If he listens, we have won our brother, but if he does not listen, we are to take it to the next level; we are to bring the matter before the whole church. If the brother still continues in sin, then he is to be as a Gentile or tax collector, i.e., an unbeliever. We are to reach out to the Gentiles and tax collectors, and try to win them to the Lord. In the same way, we are to reach out to unrepentant sinners and try to win them.

(Mt 18:15–17) “If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. {16} “But if he does not listen *to you*, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. {17} “If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.”

In Matthew 18, Jesus dealt with the goal and process of church discipline. In Galatians 6, Paul dealt with the attitude that we must have when we confront a brother in sin. He said we are to be spiritual or in right standing with the Lord. Second, we are to do it in a spirit of gentleness. We should not discipline harshly or with anger, but in gentleness. Third, we are to have a fear of the Lord, looking to ourselves, so that we are not also tempted. Fourth, we are to bear those burdens (sins), and fulfill the law of Christ. The law of Christ is to love our neighbor as ourselves. When we bring correction to someone, it must be done in love. We must discipline our children in love, and when discipline is necessary in the church family, it must be carried out in love.

(Ga 6:1–2) “Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted. {2} Bear one another’s burdens, and thereby fulfill the law of Christ.”

Our passage today is about the restoration of a repentant person in the church at Corinth. They went through the steps of discipline, and it apparently went all the way to the church level. Paul wrote that he was punished by the majority, which tells us that it went to the church level. The person has repented, and now Paul exhorts the Corinthians to forgive, comfort, and reaffirm their

love for him. It is a beautiful picture and example of the desired outcome of church discipline done properly.

1. The sorrow of confrontation (lype, Strong's G3077, grief, sorrow, heaviness) (2 Cor 2:1-4)
2. The sorrow sin causes others (2 Cor 2:5)
3. The sorrow that leads to repentance (2 Cor 2:6-7, 7:8-11)
4. The restoration through forgiveness, comfort, and affirmation of love (2 Cor 2:8-11)

(2 Cor 2:1-4) “But I determined this for my own sake, that I would not come to you in sorrow again. {2} For if I cause you sorrow, who then makes me glad but the one whom I made sorrowful? {3} This is the very thing I wrote you, so that when I came, I would not have sorrow from those who ought to make me rejoice; having confidence in you all that my joy would be *the joy* of you all. {4} For out of much affliction and anguish of heart I wrote to you with many tears; not so that you would be made sorrowful, but that you might know the love which I have especially for you.”

(2 Co 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. {6} Sufficient for such a one is this punishment which *was inflicted* by the majority, {7} so that on the contrary you should rather forgive and comfort *him*, otherwise such a one might be overwhelmed by excessive sorrow. {8} Wherefore I urge you to reaffirm *your* love for him. {9} For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things. {10} But one whom you forgive anything, *I forgive* also; for indeed what I have forgiven, if I have forgiven anything, *I did it* for your sakes in the presence of Christ, {11} so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes.”

### 1. **The sorrow of confrontation** (2 Cor 2:1-4)

This is a transition paragraph. Paul has been responding to the criticism that he was not a man of his word. He had communicated his travel intentions to the Corinthians, but his plans had changed. He told them that he was not a person who vacillated between yes and no. If he made a commitment to them, he was going to honor that commitment in the same way that the Lord honors all His promises. Then, Paul gave them another reason for not coming, and that was that he had determined not to come to them in sorrow again.

(2 Cor 2:1-4) “But I determined this for my own sake, that I would not come to you in sorrow again. {2} For if I cause you sorrow, who then makes me glad but the one whom I made sorrowful? {3} This is the very thing I wrote you, so that when I came, I would not have sorrow from those who ought to make me rejoice; having confidence in you all that my joy would be *the joy* of you all. {4} For out of much affliction and anguish of heart I wrote to you with many tears; not so that you would be made sorrowful, but that you might know the love which I have especially for you.”

This letter is 2 Corinthians, but it is the fourth letter that we know of. There was another letter in between 1 Corinthians and 2 Corinthians, and it is called the letter of sorrow. Paul said that he had written them out of much affliction and anguish of heart, and with many tears. We do not have a copy of that letter, and it was not included in the canon of Scripture, but it was apparently a very tough letter. Many scholars believe that Paul also made an emergency trip to Corinth, which is why he said he did not want to come to them in sorrow again.

(2 Cor 7:8) “For though I caused you sorrow by my letter, I do not regret it; though I did regret it—*for* I see that that letter caused you sorrow, though only for a while—”

The word for sorrow that Paul used is *lype* (Strong’s G3077) which means grief, sorrow, or heaviness. If you have ever had to bring correction to your children, you know that it pains you to discipline them. If you have ever had to confront anyone at work, you know how upsetting it is to you. The same is true in church. If you ever have to confront someone in sin at church, it is a difficult situation and causes much grief, sorrow, and heaviness. There are all kinds of feelings and thoughts going through you, and there is no peace and joy. Conflict wears people out. We hate it. I have not met anybody that loves to correct and confront. I have met people that are better at it than others, but I have not met anyone that said it is a joy to confront others. Paul’s trip and his letter caused him much grief, anguish, and distress. He wrote his letter with tears. His tears tell us how much he loved the Corinthians, and how much this hurt him to have to do this.

What was the issue that Paul wrote them about? Nearly all of the commentaries say that this is a follow-up to the church discipline that Paul asked them to carry out in 1 Corinthians 5. A man was involved with his mother-in-law, a sin that was even extreme to unbelievers. The church had not dealt with the sin, and Paul told them to judge the man, and remove him from their midst. Since everybody in the church, and even those outside the church knew of the sin, it was already at the church level.

(1 Cor 5:1–13) “It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father’s wife. {2} You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. {3} For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. {4} In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, {5} *I have decided* to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.... {12} For what have I to do with judging outsiders? Do you not judge those who are within *the church*? {13} But those who are outside, God judges. Remove the wicked man from among yourselves.”

There are some well-respected Bible teachers that teach that this is not referring to the immorality in 1 Corinthians 5, but it pertains to the attack on Paul’s character, reputation, and apostolic ministry. They believe the letter of sorrow mentioned in 2 Corinthians 7:8 is not the letter that we know as 1 Corinthians. They say the content of 2 Corinthians, which pertains to a defense of Paul’s character and apostleship, is a follow-up to that letter of sorrow. Therefore, it is logical that this does pertain to the person who had been involved in the personal attack on Paul.

(2 Cor 7:8) “For though I caused you sorrow by my letter, I do not regret it; though I did regret it—*for* I see that that letter caused you sorrow, though only for a while—”

Since we are missing Paul’s third letter to the Corinthians, we do not have conclusive evidence to whether this is referring to the man in 1 Corinthians, or the person who has led an attack on Paul’s character and apostleship. No matter which view is correct, the message of restoration of a repentant person is valid, and the confrontation of those in sin is difficult and painful.

## 2. **The sorrow sin causes others** (2 Cor 2:5)

When people sin, and have to be confronted, it brings much sorrow, grief, affliction, and distress to the people involved, particularly those that have to address it. In verse five, Paul wrote that 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. Sin affects everyone. It does not just affect the person who commits the sin, it impacts the lives of many others.

(2 Co 2:5) “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.”

When a person is being tempted to sin, he needs to give some consideration to the consequences of carrying out those actions, and not just to himself, but to everyone else. Too often people do not consider the impact of their sins on the lives of others. When a person looks at pornography, his sin not only affects his relationship with God, but will also affect his relationship with his spouse and others. When a person tells a lie, it not only affects his relationship with God, it makes it more difficult for other people to trust him. That loss of credibility affects his relationship with many people. A person’s sins cause grief and sorrow to others.

As a prison chaplain, I saw lots of men whose actions landed them in prison. But their families were also impacted. I saw wives who were struggling to make house and car payments because their husband was in jail, not on the jobsite. I saw families lose houses and cars because of the financial impact. I saw children being raised in a single parent home because their father was in prison. One day I was ministering to a man in prison, and he told me his father was also incarcerated. He had grown up without a father, and he ended up in prison, just like his father. Our sins impact other people.

## 3. **The sorrow that leads to repentance** (2 Cor 2:6-7, 7:8-11)

Paul said that he had not come because he did not want to come in sorrow again. He wanted to come in joy. He wanted the Corinthians to make him rejoice. Paul has given the person sufficient time, and Paul is now confident that the person has repented and that the church discipline that they had carried out had produced a sorrow that led to repentance.

(2 Cor 2:1-3) “But I determined this for my own sake, that I would not come to you in sorrow again. {2} For if I cause you sorrow, who then makes me glad but the one whom I made sorrowful? {3} This is the very thing I wrote you, so that when I came, I would not have sorrow from those who ought to make me rejoice; having confidence in you all that my joy would be *the joy* of you all.”

Paul said, “Sufficient for such a one is this punishment which was inflicted by the majority.” The majority of the congregation had followed through with the church discipline and what they had done was sufficient. What they had done was enough to bring the person to repentance.

(2 Cor 2:6) “Sufficient for such a one is this punishment which *was inflicted* by the majority,

In 2 Corinthians 7, Paul wrote again about sorrow. He said, “For though I cause you sorrow by my letter, I do not regret it; though I did regret it, for I see that that letter caused you sorrow, though only for a while. I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of

God.” Paul brought correction to the church at Corinth and caused them sorrow. They took action and brought correction to the person attacking Paul. Paul now rejoices because they were made sorrowful to the point of repentance.

(2 Co 7:8–11) “For though I caused you sorrow by my letter, I do not regret it; though I did regret it—for I see that that letter caused you sorrow, though only for a while— {9} I now rejoice, not that you were made sorrowful, but that you were made sorrowful to *the point of* repentance; for you were made sorrowful according to *the will of* God, so that you might not suffer loss in anything through us. {10} For the sorrow that is according to *the will of* God produces a repentance without regret, *leading* to salvation, but the sorrow of the world produces death. {11} For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter.”

There is a worldly sorrow about getting caught in sin, and a godly sorrow about being caught in sin. The worldly sorrow is a sorrow that they were caught. It is not a sorrow about the wrong that they did, and the grief, anguish, and pain it caused to others. When I was working in prison, inmates would fill out a chaplain request form, and we would take as many of these as we could and visit those inmates. I saw many inmates come to Christ in these chaplain visits, which led to follow-up visits to disciple them. One of the questions that I asked them as we got started was why they were in prison. The ones that took no responsibility for their actions were sorry that they had been caught. That worldly sorrow leads to death. The inmates that said that they had messed up, and wanted to make changes in their life were ripe for harvesting. There is a big difference between worldly sorrow and godly sorrow.

Godly sorrow produces a repentance, a desire to do an about face, and go a different direction. Godly sorrow wants to make amends with those that they have harmed. Godly sorrow produces a repentance without regret, leading to salvation. Paul wrote that godly sorrow had produced a vindication of themselves, an indignation, a fear, a longing, a zeal, and an avenging of wrong. There is a marked difference in the attitudes and the consequences for those with a worldly sorrow and a godly sorrow.

Paul was convinced that the punishment inflicted by the majority was enough. The goal of discipline is to win our brother, not to hurt or cause unnecessary sorrow. Since the brother had repented, it was time to stop the discipline and move on to restoration.

Paul talks about another sorrow, an excessive sorrow, which could come to the repentant person if their punishment continued. We do not want to use any more discipline than is necessary. Again, our goal is to win the brother.

(2 Cor 2:7) “so that on the contrary you should rather forgive and comfort *him*, otherwise such a one might be overwhelmed by excessive sorrow.”

#### 4. **The restoration of the Repentant Person** (2 Cor 2:7-11)

Paul then tells the Corinthian church to do three things in restoring the repentant person: forgive, comfort, and affirm their love.

## A. Forgive

First, Paul tells them to forgive him. Restoration begins with forgiveness. Without forgiveness there cannot be restoration. In a marriage where forgiveness is not practiced, the offenses will build up, even though there has been repentance by the offender, and bitterness and other problems will make the marriage miserable. There will be excessive sorrow, grief, anguish, and misery when forgiveness is not given. The same is true in a church family. Without forgiveness, there will be no restoration, and there will be no peace.

(2 Cor 2:7-8) “So that on the contrary you should rather forgive and comfort *him*, otherwise such a one might be overwhelmed by excessive sorrow. {8} Wherefore I urge you to reaffirm *your* love for him.”

Some people have this idea that forgiveness is an option that they can choose if they feel like it. Unfortunately, the Scriptures do not support that. We are to forgive others just as the Lord forgives us. When Jesus was teaching about forgiveness, Peter asked Him how often he needed to forgive his brother. The Lord told him seventy times seven, which means indefinitely, continually, without a limit.

(Mt 18:21–22) “Then Peter came and said to Him, “Lord, how often shall my brother sin against me and I forgive him? Up to seven times?” {22} Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven.”

Then the Lord gave the parable of the king who settled accounts with his slaves. One of them owed him ten thousand talents, and when he begged for forgiveness, the king granted it. That slave that had been forgiven found another slave that owed him a hundred denarii, and he would not forgive him of that much smaller debt, and threw him into prison. His fellow slaves went to the king and reported what he had done, and he summoned the slave, and said, “You wicked slave, I forgave you all that debt because you pleaded with me. Should you not also have had mercy on your fellow slave, in the same way I had mercy on you? And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him.” Then Jesus summarized, saying, “My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart.” We are to forgive others as the Lord forgives us. It is the starting point of restoration.

(Mt 18:31–35) “So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. {32} “Then summoning him, his lord said to him, ‘You wicked slave, I forgave you all that debt because you pleaded with me. {33} ‘Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?’ {34} “And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. {35} “My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart.”

## B. Comfort

Second, Paul told the Corinthians to comfort the repentant person. He wanted them to come beside him and encourage him. The Greek word is *parakaleo* (Strong’s G3870), which is a compound word. *Para* means around and *kaleo* means to call, so it means to call someone to your side. Paul wanted them to reach out to him, help him, comfort him, and encourage him. We often think that comfort is sharing comforting words, and it can be that; but comforting may simply be

going to the person and being with them. I have found that often times when people are grieving or in great pain, being there is often the best thing. We should not speak just to speak.

(2 Cor 2:7-8) “So that on the contrary you should rather forgive and comfort *him*, otherwise such a one might be overwhelmed by excessive sorrow. {8} Wherefore I urge you to reaffirm *your* love for him.”

One day as I was driving to the prison where I worked, I was praying about the message that I was going to preach that morning. I was also praying about the various men that I would be meeting with in the different pods. I had studied and prepared and was feeling pretty good about what I was going to teach that day. The Holy Spirit spoke something to me that I will never forget. He said, “It is not what you teach that is going to make the biggest impact; it is just being with them.” Our acceptance and encouragement to others makes a huge impact on the lives of others. This repentant person in Corinth was probably feeling isolated and imprisoned by his actions, and he needed others to come alongside of him, forgive, accept, and comfort him.

### C. Reaffirm your love

Third, Paul told them to reaffirm their love for him. The Greek word that is translated as reaffirm is *kyroo* (Strong’s G2964). The root word is *kurios*, the Greek word for Lord or master. *Kyroo* is a technical term that means to legally ratify something. It is to make a formal conclusion. It carries authority. The church has gone through a disciplinary process with the man who was attacking Paul’s character and causing division and rebellion. Now that the disciplinary process is concluding, the elders need to make a formal decision and announcement that the brother is being restored, and to encourage the brethren to forgive, comfort, and affirm their love for the man.

There are lots of ways to affirm your love for someone. The most obvious way is to tell them that you love them. That is really difficult for some people to say, but it is a very powerful thing to do. God tells us in Proverbs that open rebuke is better than love that is concealed. Open rebuke is not a good thing, so concealing our love for others is not a good thing. We should affirm our love for other people.

(Pr 27:5) “Better is open rebuke Than love that is concealed.”

Husbands are taught to love their wives as Christ loved the church. He laid His life down for us. He nourishes and cherishes us. Husbands need to nourish and cherish their wives. Husbands need to lay their lives down for their wives by serving them. Husbands need to tell their wives they love them, and they also need to demonstrate their love through their actions.

(Eph 5:25–29) “Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.... {28} So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; {29} for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the church,”

John wrote about this in 1 John 3. He said, we know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. But whoever has the world’s goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with word or with tongue, but in deed and truth.”

(1 Jn 3:16–18) “We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. {17} But whoever has the world’s goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? {18} Little children, let us not love with word or with tongue, but in deed and truth.”

When we reaffirm our love for a repentant person, we should help meet their needs. We should serve and help them. We should encourage and comfort them. We should make sure that they are included and feel accepted. After correction, they will feel some hesitancy about being with others, thinking they may be judged or condemned. We need to make sure that they do not feel condemned, but forgiven and loved.

Paul ends this section by saying that he wrote, putting them to the test, to see whether they would be obedient in all things. They have passed the test with flying colors and this had to make Paul rejoice. Then, Paul said that anyone that they forgive, he also forgives. Paul said that he did it for their sakes, so that no advantage would be taken of them by Satan. The sin was against Paul, but it had caused many others to be defiled. Both Paul and the Corinthian church needed to forgive the man. Paul and the Corinthians were not ignorant of the schemes of the devil. He loves to take advantage of situations like this.

(2 Cor 2:9-11) “For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things. {10} But one whom you forgive anything, I *forgive* also; for indeed what I have forgiven, if I have forgiven anything, *I did it* for your sakes in the presence of Christ, {11} so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes.”

After Jesus had been tempted by the devil with every temptation, he left Him until an opportune time. What is an opportune time? There are many opportune times. One of the most opportune times is when there has been an unresolved offense. Bitterness and many other things can be the end result. Satan has a field day twisting words, and communication becomes very difficult. When people forgive one another, they take away the opportunity for Satan to come in and divide the body. Forgiveness restores relationships, and gives the enemy no opportunity to kill, steal, and destroy.

(Lk 4:13) “When the devil had finished every temptation, he left Him until an opportune time.”

As a competitive person, when playing ping pong or tennis, I am aware of the strengths of my opponent. If he has a great forehand slam, I will not be hitting many balls to his forehand. I will not give an advantage for my opponent to take advantage of me. We see this in professional football. If there is a key receiver, the opposing team will double-team him. They do not want the other team to take advantage of them.

We are not ignorant of Satan’s schemes. As believers, we must be alert to the schemes of the devil. He wants to take advantage of us, and unforgiveness plays to his advantage. It gives him many opportunities to bring division, strife, and harm to the body. We want to take away those advantages and opportunities. If you are not aware of the devil’s schemes, Joe Warner wrote a book called, *Battle For Your Life*. He goes through the schemes of the enemy for our lives. I recommend the book. Paul did not want the Corinthians to give any advantage to the enemy, so he exhorted them to forgive, comfort, and love the unrepentant sinner. These things heal up the relationships, and the people involved, and give no opportunity for the devil.

## Conclusion and Applications

This is a beautiful example of a successful disciplinary process that is being brought to a conclusion. The church body had followed Paul's instructions and carried out discipline against the person in their body that had been disciplined. It may have been the immoral person in 1 Corinthians 5, or it could have been someone else that was involved in an attack against Paul and his ministry. Whoever this person was, he had caused great sorrow, anguish, grief, and pain to Paul, and to the whole Corinthian body. Everyone is affected by sin, and everyone at the Corinthian church experienced sorrow. The person being disciplined had repented, and now it was time to restore the man. Paul exhorted them to forgive, comfort, and reaffirm their love for him. Paul gave a final word about forgiveness, and how it is important so that Satan cannot take advantage of them. Paul was aware of Satan's schemes and when there has been an offense, it is an opportune time. Forgiveness closes those doors of opportunity. Forgiveness heals and restores the relationships and the individuals involved.

As we close, let me ask you some questions. Is there somebody in your life that you have not forgiven? Is there an unresolved offense in your life? Scripture tells us that inasmuch as it depends on us, be at peace with all men. That means that we have to do our part to try and reconcile with others. Reconciliation does not always happen. Not everyone will repent for their actions. Not everyone will forgive. But, if we have wronged someone, we should repent and ask for forgiveness. If they have wronged us, we should work through the offense with them and forgive them. Is there somebody that you need to forgive today? We do not want to give Satan any advantage in our life, so let me encourage you to take a minute right now and forgive them. It is pretty simple. "Father, I forgive \_\_\_\_\_ for what they did to me."

(Ro 12:18) "If possible, so far as it depends on you, be at peace with all men."

## Closing Prayer

Father God, thank You for this passage and great example of the conclusion of a disciplinary process. This has been instructive for me and for all of us. Help us to be a church that walks in right relationship with You and with one another. We are the Connection Church and we want to be rightly connected to You and with one another. Help us learn to walk through offenses. Help us to be a body that deals with offenses properly. Help us to be a forgiving body. Help us to be a body that comforts those who are suffering. Help us to be a body that reaffirms its love for one another. May all men know that we are Your disciples by the love that we have for one another. Help us to be a light to those around us. I pray this in Jesus' name. Amen.

**Introduction** (Mt 18:15–17, Gal 6:1-3, 2 Cor 2:1-11)

1. **The sorrow of confrontation** (2 Cor 2:1-4, 1 Cor 5:1–13, 2 Cor 7:8)
  
2. **The sorrow sin causes others** (2 Cor 2:5)
  
3. **The sorrow that leads to repentance** (2 Cor 2:1-3, 6-7, 7:8-11)
  - Godly sorrow:
  - Worldly sorrow:
  
4. **The restoration of the Repentant Person** (2 Cor 2:7-11, Mt 18:21–22, 18:31–35, Pr 27:5, Eph 5:25-29, 1 Jn 3:16-18, Lk 4:13)
  - A. Forgive
  - B. Comfort
  - C. Reaffirm your love

**Conclusion and Applications** (Ro 12:18)