

2 Corinthians Chapter 7

1. Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

A. Therefore,

1. This word is a connector to the end of the last chapter where God promises to be our God, our Father, and to accept us.
2. We can find freedom from the sins of the flesh and spirit when we know God first as our God, then as our Father, and finally that He accepts us fully in Christ.

B. having these promises,

1. **promises-** Gr. **epaggelia**
 - a. That God is our God, Father, and that He accepts us in Christ.

C. beloved- Gr. **agapetos**

1. The sins of the flesh and spirit have sway over people who do not know they are fully and unconditionally loved by God. God's love is both the antidote and power to walk free from sin. Sin thrives in the vacuum where the love of God is absent in one's heart. Once this vacuum is filled with God's love and acceptance, then the allure and power loses its hold.

D. let us cleanse ourselves from all filthiness of the flesh and spirit,

1. cleanse- Gr. **akatharizo**

- a. This cleansing takes place by the washing of the water of God's Word and by the cleansing power of the Holy Spirit. This cleansing is within the realm of the soul.
- b. Our spirit was once and for all cleansed at the new birth from all contamination of sin and sealed by the Holy Spirit, but we have a part to play in the sanctification of our soul. We need to stay in God's Word and trust in the Spirit of God in us to progress in sanctification in our mind, will, emotions, and actions. We have a part to play in this. God will not sanctify our soul apart from our cooperation.

2. filthiness- Gr. **mulosmos-** *pollution, defilement*

- a. This is the contamination of sin.

3. flesh- Gr. **sarx**

- a. This is speaking of sins of the body- sexual immorality,

addictions, gluttony, drunkenness, etc...

4. spirit- Gr. **pneuma**

a. This does not refer to pollution of our born-again spirit.

When we are born again our spirit is sealed by the Holy Spirit and cannot be polluted by sin. [1 John 3:9](#), [2 Cor 1:22](#), [Eph. 1:13](#), [Eph. 4:30](#)

b. This refers to sins that are not physical in nature- hatred, variance, pride, holding and promoting of false doctrine, and idolatry, etc... The instigators of such sins are unclean spirits in Satan's kingdom. This are called spiritual sins.

E. perfecting holiness in the fear of God

1. **perfecting-** Gr. **epiteleo-** *to bring to an end, accomplish, perfect, execute, complete*

a. Holiness began when we were born-again. When we received Jesus, we were sanctified once and for all in our born-again spirit. [Heb. 10:10, 14](#), [Heb 12:23](#) Now, we are to carry on the process of sanctification in our soul- mind, will, and emotions by believing and acting upon the Word of God. [1 Pet. 1:22](#)

2. **holiness-** Gr. **hagiosune-** *this is the state of being set apart*

a. Holiness is the by-product of touching the presence of God. God dwells in our spirit, so holiness abides there. When the presence of God touches our soul, holiness is the by-product. It is not the product of self-effort and human morality.

3. **fear-** Gr. **phobos-** *reverence, fear*

a. Our consecration and holy living rests upon two legs- the love of God and fear [reverence] of God. We need both working in our hearts and lives in balance in order to walk in holiness. He is our Abba Father, but He is also God Almighty.

2. Open your hearts to us. We have wronged no one, we have corrupted no one, we have cheated no one.

A. Open your hearts to us

1. **open-** Gr. **choreo-** *make space or room*

a. This is something the Corinthians would have to do themselves, because they were the ones who had closed their hearts against Paul.

2. hearts- Gr. kardia

a. This must have been very disheartening to Paul. He did everything he could do when he was with the Corinthians so that his motives could be seen as above board and he still was blamed for impure motives. [2Co 1:12](#), [2Co 4:2](#) Sometimes, even if you do everything you can do to show people God's love and have a pure motive, they will still judge and accuse you. Remember, you serve Jesus first, and then people.

B. We have wronged no one,

1. **wronged-** Gr. **adikeo-** *to treat unjustly*

a. Paul was being accused of being unjust.

C. we have corrupted no one,

1. **corrupted-** Gr. **phtheiro**

a. Paul was being accused of corrupting people.

D. we have cheated no one.

1. **cheated-** Gr. **pleonekteo-** *to gain or take advantage of another, to overreach*

a. Paul never took an offering or received any financial compensation for his ministry at Corinth but was still be accused of impure motives financially. [2Co 11:9](#)

b. Paul was raising an offering for the poor saints in Jerusalem, and undoubtedly some thought he was going to run off with the money and use it all for himself. Paul however had offered for some of the Corinthians to come with him to make sure all the money was safe and was delivered to those it was intended for. Apparently, they did not give in the offering or did not send anyone along with Paul because no one from Corinth is listed as those going with Paul to Jerusalem with the offering for the saints there.

3. I do not say *this* to condemn; for I have said before that you are in our hearts, to die together and to live together.

A. I do not say this to condemn,

1. **say-** Gr. **lego**

2. **condemn-** Gr. **katakrisis**

a. Paul was confronting the Corinthians with the truth, not condemning them, however, usually those who are confronted

with truth will claim they are being condemned. They will proclaim, "Judge not, lest you be judged."

B. for I have said before that you are in our hearts,

1. **said before-** Gr. **proereo**

2. **hearts-** Gr. **kardia**

a. What a work God had wrought in this Jewish man, Paul. He was saying to a bunch of Gentiles that he had them in his heart. Before his conversion he hated Gentiles and would not walk across the street to spit on them if they were on fire.

Now, he was passionate about them. [Php 1:7-9](#)

b. The closer we get to Jesus the more our heart will burn for people.

C. to die together and to live together

1. **die-** Gr. **sunapothenesko**

a. Undoubtedly, as martyrs.

2. **live-** Gr. **suzao**

a. This is covenant talk. Today we would say, "We are together sink or swim!"

4. Great *is* my boldness of speech toward you, great *is* my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation.

A. Great is my boldness of speech toward you,

1. **Great-** Gr. **polus**

a. You can have great boldness when you know you are God's spokesman and declaring His Word.

2. **boldness of speech-** Gr. **parrhesia-** *freedom to speak, all outspokenness, frankness, boldness*

a. Paul could be bold in speaking because he had a clear conscience and had God's truth.

B. great is my boasting on your behalf,

1. **boasting-** Gr. **kauchesis**

a. It is not wrong to be proud of someone, as long as it is based in what God has done in and through that person.

b. Paul learned that his focus determined his attitude. He chose to focus on the good in the Corinthians and cultivate a gratitude attitude.

C. I am filled with comfort,

1. **filled**- Gr. **pleroo**

2. **comfort**- Gr. **paraklesis**

a. Paul could be filled with comfort because of his focus. No matter what our circumstances are or what people's opinion of us is, we can be filled with comfort when we focus on Jesus and cultivate a gratitude attitude.

D. I am exceedingly joyful in all our tribulation

1. **exceedingly joyful**- Gr. **huperperisseuo chara**

a. It is not normal for a natural man to have joy in the midst of tribulations. This is supernatural. It comes by one's focus upon Christ, the Word, and maintaining a gratitude attitude.

2. **tribulation**- Gr. **thlipsis**- *pressure from all sides*

a. Paul will enumerate some of these tribulations later in this book. [2 Cor. 11:23-28](#)

5. For indeed, when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside *were* conflicts, inside *were* fears.

A. For indeed,

B. when we came to Macedonia,

1. **Macedonia**- means *extended land*

a. This is the region in which Philippi and Thessalonica are.

b. *Here Paul resumed the story that he left off in [2Co 2:13](#) of how he had forsaken some exciting evangelistic opportunities in Troas in order to look for Titus in Macedonia. He knew that Titus had visited Corinth and would have some news of how the Corinthians were progressing in their faith. So like a father who was anxious to hear news of his children, Paul had hurried ahead to find out how the Corinthians were doing. - Life Application Commentary*

C. our bodies had no rest,

1. **bodies**- Gr. **sarx**- *flesh*

2. **rest**- Gr. **anesis**

a. *On leaving Troas, Paul continued to face **conflict**. Paul's first visit to Macedonia had been a tumultuous one, and it appears that this one was also. On his first visit, a group of Jews from Thessalonica had followed him all over the province of Macedonia, opposing his teaching (see [Act 17:13](#)). Perhaps it*

was those determined opponents in Thessalonica who harassed Paul on this journey. -Life Application Commentary

D. but we were troubled on every side

1. **troubled**- Gr. **thlibo**- *pressured*

2. **every side**- Gr. **pas**

a. Paul discussed earlier in this letter how he responded to being troubled on every side. He drew upon God's grace.

[2Co 4:8-12](#)

E. Outside were conflicts,

1. **outside**- Gr. **exothern**

2. **conflicts**- Gr. **mache**- *a fight or combat*

a. This is from unbelieving Jews, Gentiles, and false teachers in the church.

F. inside were fears

1. **inside**- Gr. **esothern**

2. **fears**- Gr. **phobos**

a. Paul admitted to having fears inside of him. Just like temptation is not sin, so feeling fear is not sin, but what you do with that fear determines if it will end up sin or not.

b. The feeling of fear is a natural result of feeling inadequate in the natural to handle with what is facing you. That is a good thing if you then turn to God and His grace to confront it. This is what Paul did.

c. In times of fear seek the Lord and He will deliver you out of all your fears. [Psa 34:4](#)

6. Nevertheless God, who comforts the downcast, comforted us by the coming of Titus,

A. Nevertheless God,

1. This is God the Father

B. who comforts the downcast,

1. **comforts**- Gr. **parakaleo**

a. God is the God of all comfort. [2Co 1:3-4](#), [Rom 15:5](#)

2. **downcast**- Gr. **tapeinos**- *humble, low-lying, brought low with grief*

a. This is true if we look up. When we are at our lowest, is when we need to look up the most. When you are rock bottom the only direction to look and go is up!

- b. God gives grace to the humble [**tapeinos**]. [James 4:6](#)
- c. The humble does not look to themselves for help but looks to God in faith.

C. comforted us by the coming of Titus

1. **coming-** Gr. **parousia-** *presence after absence*

- a. This word has within it an idea of an arrival after an absence that brings joy. This is the same word used for the "coming" of the Lord Jesus Christ to earth. The coming of Titus was like the appearance of Jesus, which brought comfort and peace.
- b. We should be ones who bring such comfort and blessing to others that is like Jesus coming when we arrive.

7. and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.

A. and not only by his coming,

1. **coming-** Gr. **parousia-** *presence after absence*

B. but also by the consolation with which he was comforted in you,

1. **consolation-** Gr. **paraklesis**

- a. We can receive comfort from the Scriptures, from the Spirit, and from other believers.

2. **comforted-** Gr. **parakaleo**

C. when he told us of your earnest desire,

1. **told-** Gr. **anaggello-** *to announce*

2. **earnest desire-** Gr. **epithesis-** *earnest desire, strong affection, longing*

- a. Undoubtedly, this does not describe all at Corinth, but some. Paul just asked that they open their heart to him. There was a group in Corinth that was somewhat hostile towards Paul.

D. your mourning,

1. **mourning-** Gr. **ordurmos-** *wailing, lamentation, mourning*

- a. Some in Corinth had repented of their sins but some others had not. [2 Cor. 13:2](#)

E. your zeal for me,

1. **zeal-** Gr. **zelos**

- a. Some had a zeal for Paul, but others did not.

F. so that I rejoiced even more

1. **rejoiced-** Gr. **chairō**

- a. As a minister it is important to focus on those who are receiving the Word and growing. Many ministers focus on those that are not and are discouraged.
- b. Paul could rejoice because of his focus.

8. For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while.

A. For even if I made you sorry with my letter,

1. **made you sorry-** Gr. **lupeō**

2. **letter-** Gr. **epistole**

- a. Scripture is God's main way of disciplining His children. [2 Tim. 3:16](#), [Rev. 3:19](#) If we will not listen to the Word, then our circumstances and consequences of our fleshly actions will spank us!

B. I do not regret it,

1. **regret-** Gr. **metamellomai-** *to feel differently*

- a. This word means to feel differently about something. This is not the same as biblical repentance which is another Greek word- **metanoia-** *to change your mind about something*. You can feel bad about something and not really change your mind about it. Changing your mind is true repentance. Just feeling bad about something is worldly repentance.
- b. We can't be led by our feelings in the ministry. We need to be led by the Spirit and the Word in dealing with people.
- c. It says Judas repented of betraying Jesus. [Matt. 27:3](#) The word used there is **metamellomai**. He felt bad about it. However, he never truly repented- **metanoia-** changed his mind about it. Peter betrayed Jesus as well, but he repented- **metanoia**. The first kind of repentance will cause you to go away from the Lord, and the second kind will lead you back to the Lord. Judas went and hung himself, but Peter jumped out of the boat and swam to Jesus. [John 21:7](#)

C. though I did regret it

1. As most parents have experienced when they have disciplined their child, they question themselves if they were too harsh when

they see their child crying afterwards. However, if it is done properly this discipline leads to repentance and life change. Paul went through this after he wrote his first letter to the Corinthians which was full of correction and some hard rebuke.

2. Have you heard parents say, "this is going to hurt me more than it hurts you." As a child you roll your eyes and say, "Sure, it will". This is until you become a parent and realize it is true. Writing his first letter to the Corinthians was very painful for Paul to do, but he knew it was for their good. [2Co 2:4](#)

D. For I perceive that the same epistle made you sorry,

1. **perceive-** Gr. **blepo-** *see*

a. True repentance can be clearly seen.

E. though only for a while

1. **a while-** Gr. **hora-** *hour*

a. Discipline is not pleasant for a while, but afterwards yields the peaceable fruit of righteousness. [Heb. 12:10-11](#)

9. Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.

A. Now I rejoice,

1. **rejoice-** Gr. **chairō**

a. When you discipline those you love it is hard for the moment, but it will eventually bring joy when it brings help and betterment to them.

B. not that you were made sorry,

1. **made sorry-** Gr. **lupeō**

C. but that your sorrow led to repentance

1. **sorrow-** Gr. **lupeō**

a. You can sorrow about the consequences of your actions and never repent of the sin.

2. **repentance-** Gr. **metanoia-** *to change the mind*

a. They did not just feel bad about their ways, but actually saw the errors and changed their minds about them and did a 180 degree turn around.

D. For you were made sorry in a godly manner,

1. **godly manner-** Gr. **kata theos-** *according to God*

- a. Paul used a godly manner or method to bring them to sorrow and repentance. He lovingly used the Word of God to correct them.
- b. Some ministers use ungodly ways to try to get people to turn around and act differently. Some of these ungodly ways are manipulation, fear, condemnation, and intimidation. There is no need for these kinds of things in the church. The Word and Spirit can do the work of bringing people to repentance quite well.

E. that you might suffer loss from us in nothing

1. **suffer loss**- Gr. **zemioo**- *to affect with damage, do damage to, receive injury*

- a. Paul had wondered if he had hurt or damaged the Corinthians by his letter, which by the way, is the Word of God. However, it brought good instead of harm.
- b. Some ministers that use ungodly ways to minister to their people harm and injure them instead of helping them.

10. For godly sorrow produces repentance *leading* to salvation, not to be regretted; but the sorrow of the world produces death.

A. For godly sorrow produces repentance leading to salvation,

1. **godly sorrow**- Gr. **kata theos lupe**

- a. Godly sorrow comes from ministry done in a godly manner. This is by the simple application of the Word of God and the ministry of the Holy Spirit.

2. **produces**- Gr. **katergazomai**- *to effect, produce, bring out as a result, to bring about, accomplish, to carry out a task until it is finished*

3. **repentance**- Gr. **metanoia**- *to change your mind*

- a. True change does not start with our actions, but with the way we think.

4. **salvation**- Gr. **soteria**- *deliverance, perservation, safety*

- a. This is not referring to eternal salvation, because the Corinthians were already saved. This is talking about temporal salvation, the salvation of the soul.
- b. This brings out that without continued intake of the Word of God and corresponding repentance -changing of the mind- we

can get to where we are held captive by the enemy and not experience the fulness of our salvation.

B. not to be regretted,

1. **regretted-** Gr. **ametamelatos-** *to not feel bad or sorry about*

C. but the sorrow of the world produces death

1. **world-** Gr. **kosmos**

a. The world will sorrow when they experience negative consequences, but this is backed up by the blaming of others and minimizing personal responsibility.

b. A case of this comes to mind. There was recently a comedian who did something very disgusting and disrespectful towards the president of the United States. Because of this, there was a big backlash against this individual. She has been on the news crying and bemoaning her situation because she has lost all her following and can't find any jobs. She will cry but then blame the president and anyone else she can find for her situation. This is an example of worldly sorrow.

2. **death-** Gr. **thantos**

a. This was vividly displayed in Judas feeling sorry for what he did but then he went and hung himself. His sorrow was of the world not of God.

11. For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, *what* clearing of yourselves, *what* indignation, *what* fear, *what* vehement desire, *what* zeal, *what* vindication! In all *things* you proved yourselves to be clear in this matter.

A. For observe this very thing,

1. **observe-** Gr. **idou-** *look, see*

a. True repentance can be seen.

B. that you sorrowed in a godly manner:

1. **sorrowed-** Gr. **lupeo**

a. Paul had brought correction to the church in different areas but the biggest one was involving a man who was having carnal relations with his step-mother.

2. **godly manner-** Gr. **kata theos**

a. Paul ministered correction to the Corinthians in a godly manner and the Corinthians repented in a godly manner.

C. What diligence it produced in you,

1. **diligence-** Gr. **spoude-** *with haste, hastily, quickly, earnest*
 - a. Once they read Paul's letter, they moved immediately to remove the man who had sinned in their midst.
2. **produced-** Gr. **katergazomai**

D. what clearing of yourselves,

1. **clearing-** Gr. **apologia-** *to make a defense, usually verbal*
 - a. They cleared themselves of culpability in the situation of the man sinning with his step-mother by expelling him out of their congregation.

E. what indignation,

1. **indignation-** Gr. **aganaktisis-** *indignation, irritation, vexation*
 - a. They showed their indignation towards this man's sin.

F. what fear,

1. **fear-** Gr. **phobos-** *reverence*
 - a. They feared God.

G. what vehement desire,

1. **vehement desire-** Gr. **epipothesis**
 - a. They had a strong desire to please God.

H. what zeal,

1. **zeal-** Gr. **zelos**
 - a. They dealt with this man with zeal. Some of them probably over did it.

I. what vindication

1. **vindication-** Gr. **ekdesis-** *vengeance, punishment, retributive justice*
 - a. They meted out punishment to the man by excommunicating him out of the church.

J. In all things you proved yourselves to be clear in this matter

1. **proved-** Gr. **sunistao-** *to present oneself, to show oneself*
2. **clear-** Gr. **hagnos-** *pure*
 - a. They did something about the situation lest they be a partaker in this man's sin. [1Ti 5:22](#)
3. **this matter-** Gr. **pragma-** *a thing done, fact, deed, work, transaction*
 - a. Paul is referring to the issue he brought up in his first letter to the Corinthians. A man in their midst was living and have

sexual relations with his step-mother and apparently bragging about it at church.

12. **Therefore, although I wrote to you, *I did not do it* for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you.**

A. **Therefore,**

B. **although I wrote to you,**

1. **wrote-** Gr. *graphe*

C. **I did not do it for the sake of him who had done the wrong,**

1. **sake of him**

a. The man who was sinning with his step-mother.

2. **wrong-** Gr. *adikeo*

a. He was having sexual relations with his step-mother.

D. **nor for the sake of him who suffered wrong,**

1. **sake of him**

a. This would be the man's own father!

E. **but that our care for you in the sight of God might appear to you**

1. **care-** Gr. *spoude- eager concern*

a. If Paul did not care about the Corinthians, he would not have bothered to bring correction to them. If you love someone you will tell the truth even though it is painful for the moment.

2. **sight-** Gr. *enopion- in one's presence*

3. **appear-** Gr. *phaneroo- to be made clear or manifest*

13. **Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all.**

A. **Therefore we have been comforted in your comfort.**

1. **comforted-** Gr. *parakaleo- to encourage*

a. Comfort can be transferred and shared but so can discouragement.

2. **comfort-** Gr. *paraklesis*

B. **And we rejoiced exceedingly more for the joy of Titus,**

1. **rejoiced exceedingly-** Gr. *perissoteros chairō*

2. **joy-** Gr. *chara*

a. We should hang around Christians that bring us joy, not

sadness or anger.

3. **Titus**- means *nurse*

a. Titus was Paul's trouble shooter he would send to places and people that were in need of critical care. He would nurse them to health. Sometimes he would need to administer correction in the process. Titus was a strong individual. He was more firm and harder of nature than young Timothy. [Gal. 2:3](#)- In the real difficult cases Paul would send Titus instead of Timothy.

C. **because his spirit has been refreshed by you all**

1. **spirit**- Gr. **pneuma**- *the disposition or influence which fills and governs any one*

a. The quality of our life is determined by our attitude and spiritual disposition. We can either have a positive or negative attitude or spiritual disposition. Often our attitude or disposition will be impacted by those we associate with. Therefore, it is vital who you decide to spend time with and interact with.

2. **refreshed**- Gr. **anapauo**- *to cause or permit one to cease from any movement or labour in order to recover and collect his strength*

a. It is a wonderful thing when other Christians refresh you when you are with them. It is also true that some Christians drain your and pull you down by being around them.

14. **For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true.**

A. **For if in anything I have boasted to him about you,**

1. **boasted**- Gr. **kauchaomai**

a. It is not wrong to have pride in someone as long as it is pride that is based upon what God has done in them and who He has made them to be.

2. **to him**

a. This is Titus.

B. **I am not ashamed,**

1. **ashamed**- Gr. **kataischuno**- *to dishonour, disgrace*

a. If what Paul told Titus about the Corinthians was proven false, then Paul would have been dishonored and disgraced.

C. **But as we spoke all things to you in truth,**

1. **spoke**- Gr. **laleo**

2. **truth**- Gr. **aletheia**

a. No doubt, Paul shared with Titus before he sent him the negative things he knew was going on in the church at Corinth, but also the good things. Here Paul is talking about the good things he had reported to Titus.

D. even so our boasting to Titus was found true

1. **boasting**- Gr. **kauchesis**

2. **found**- Gr. **ginomai**- *to be or become*

a. There was a lot of bad stuff going on in Corinth, but Paul wrote in faith believing these people would turn around. He thought and believed the best in them.

b. The Corinthians by in large received Paul's correction and had made the necessary changes. The good things Paul spoke in faith over the Corinthians actually "became" true in reality. The word for "found" here actually is the Greek word for "become". Usually, people will raise to the level you believe about them and speak over them. They will become what you speak in faith over them!

15. And his affections are greater for you as he remembers the obedience of you all, how with fear and trembling you received him.

A. And his affections are greater for you as he remembers the obedience of you all,

1. **affections**- Gr. **splangnon**- *the bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tenderer affections, especially kindness, benevolence, compassion; hence our heart (tender mercies, affections, etc.)*

a. A pastor or minister will grow in fondness of a congregation that will follow their lead and respond to their ministry.

2. **greater**- Gr. **perissoteros**

3. **remembers**- Gr. **anamimnesko**

4. **obedience**- Gr. **hupakoe**- *to hearken under*

a. This means that a large part of the church accepted Paul's authority and correction and made the necessary changes, especially in regard to the man sinning with his step-mother.

5. of you all

a. Here Paul says "all" in faith and in love. The reality was that not all in Corinth responded to Paul's authority but was actually questioning and resisting it. We see Paul address this in this same letter. [2 Cor. 12:11-21](#)

B. how with fear and trembling you received him

1. fear- Gr. **phobos-** *reverence*

a. This is reverence for God and Paul.

2. trembling- Gr. **tromos**

a. This is trembling due to self-distrust which leads one to fully trust in God. Without God's enabling grace we will sin and bring dishonor to God.

b. This also was manifested naturally because of Titus strong personality and how he carried himself with God's authority.

c. We are to work out our salvation with fear and trembling.

[Php 2:12](#)

3. received- Gr. **dechomai-** *to welcome*

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

A. rejoice- Gr. **chairō**

B. confidence- Gr. **tharrheō-** *boldness*

1. A leader has great joy when he knows those who they are called to minister to are willing to follow them. It brings them greater confidence in ministry.

C. in everything