

Godly Sorrow - 1 Cor 5+2 Cor 7

by Phil Beach Jr.

The sermon emphasizes the importance of godly sorrow and repentance in response to sin, and the need to tell the truth in order to produce genuine change.

Duration: 28:57

Scripture: 2 Corinthians 7:8

Topics: "Godly Sorrow", "Repentance"

Description

Phil Beach Jr. emphasizes the significance of godly sorrow in the life of believers, particularly in the context of the Corinthian church's struggles with false teachers and moral decay. He explains how Paul, in his letters, addressed the serious issues of sin and the need for repentance, highlighting that true love involves telling the truth, even when it is uncomfortable. The sermon underscores that godly sorrow leads to genuine repentance, which produces a change in behavior and a deeper relationship with God. Beach Jr. warns against the dangers of being influenced by false teachings that prioritize pleasing people over God, urging the congregation to embrace a holy fear of sin and a desire for moral purity.

Transcript

In Corinthians chapter 6, the Corinthians were beginning to turn from Paul. He had left them for several years because of various circumstances that were uncontrollable. He was being persecuted by the Jews, he was being persecuted by the Gentiles, and he had purposed to visit them several occasions, but unfortunately, he himself said Satan hindered, and of course Satan was using ungodly men.

And as a result of not being with them for several years, many teachers had risen up among them who were trying to turn the Corinthians from Paul's influence. Some of them were saying he wasn't a true apostle, others were saying that he is not what he says he was, and the Corinthians were really being tested and being attacked horrendously by the devil. And 2 Corinthians is a result of Paul's despairing heart when he became aware that the church in Corinth was questioning his apostolic authority, and as a result they were beginning to get under the influence of false teachers who were using them for financial gain.

They were taking advantage of them, and they were robbing them, and they were just abusing them, and these false teachers didn't have anywhere near the love that Paul had for these Corinthian believers. But because they were phonies and they had a little bit of charismatic spirit to them, the Corinthian believers just believed what they said, and Paul said, what is it with you Corinthians? Don't you know that these

so-called apostles that have come in your midst are just basically using you for financial gain? But nevertheless, the apostle Paul wrote the letter of 2 Corinthians, and of course this letter is after the letter he sent for 1 Corinthians. And you'll remember that in 1 Corinthians chapter 5, you can turn there if you like, 1 Corinthians chapter 5, you see, one of the marks of the false apostle was that they were basically interested in pleasing people, not God.

They wanted to please the people because they knew that if they pleased the people, they could keep getting their money. See, it's a real common lie today that's going on. As long as we keep things nice enough so that everybody stays happy, at least 98% of the people, then we know that the offering will continue.

And if the offering continues, then we have the money that we need to do what we want. Well, this was the chief characteristic of these false apostles and teachers that had risen up. They were phonies.

P-H-O-N-I-E-S. Phonies. They were charlatans.

They did not love the Corinthians because they didn't tell the Corinthians the truth. See, you don't love somebody the way you ought to if you don't tell them the truth. You don't love that person.

Most of the time we don't tell someone the truth because we're afraid of being rejected. So that means that we love people's acceptance of us more than we love them. There's a lot of reasons why we don't tell the truth.

But Paul was saying, listen you Corinthians, you're under the influence of these false teachers who are robbing you. They're not telling you the truth. So therefore, they were getting wayward.

They had all kinds of sin going on in the church. And we're going to read in 1 Corinthians 5 that Paul dealt with a former letter. Now this is a former letter.

Paul dealt with a problem of fornication in the church. Now this is 1 Corinthians 5. It is reported commonly that there is fornication among you. And such fornication as is not much as named among the Gentiles that one should have his father's wife.

So here there was somebody in the church who was professing to be a believer, but yet they were having a marital affair. They were having a relationship, an intimate relationship with their father's wife. So apparently this person had a father who had a wife that was not his mother.

And he was actually having an affair with this woman. Now so much for these false teachers. What were they doing? Well, they were in there not saying anything because they wanted the money.

Well, let God deal with them, you know. Let God deal with them. Here's these false preachers and teachers who were not preaching against sin.

Especially a believer. Believers ought not to be involved in any kind of sexual sin, beloved. None at all.

None at all. God has called us to be purely His in body, soul, and spirit. So we find that there was these Corinthian believers, Paul says here in 1 Corinthians 5, and there was a person who was involved.

And then in verse 2, "...and ye are puffed up and have not rather mourned." Now here's a second result of being under the influence of false apostles and teachers that the Corinthians were under. And here's

another result. Their conscience had become seared.

Sin no longer bothered them. You see, instead of coming to church and getting down on their knees and falling down on their face and praying and saying, Oh God, deliver this dear brother who has fallen into this sexual immorality. Instead of doing that, they were puffed up.

They were haughty. It didn't bother them that there was sin that wasn't being dealt with. So, we're beginning to see now the characteristic of the world, first of all.

The world doesn't care what kind of sin you're involved in as long as it feels good. But beloved, that's one thing for the world. But when that spirit begins to get into the church and believers become insensitive to sin, that's detrimental.

So here's the setting. We've got a church who were under the influence of these false teachers who were trying to teach them that Paul wasn't worth anything and not to really listen to them. Who were robbing the church of their money.

Always wanted their money. Always wanted to rob them. Always wanted their money.

They were flattering the people, telling them lies, just to keep them happy so that the money kept coming in. And as a result, their conscience was becoming seared as with a hot iron. Verse 2, 1 Corinthians 5, and then we're just going to read this portion of Scripture in 2 Corinthians.

And ye are puffed up and have not rather mourned that he that hath done this deed might be taken away from among you. So Paul was basically saying that if this person would not repent to stop fellowshiping with them because this was a sin that was not just something we could look over. Now verse 3, For truly as absent in the body but present in the spirit, I have judged already as though I were present concerning him that hath done so this deed.

In the name of our Lord Jesus Christ, when you are gathered together and my spirit with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus Christ. Your glorying is not good. Don't you know that a little leaven leaveneth the whole lump? Purge out therefore the old leaven that ye may be a new lump as ye are unleavened.

For even Christ our Passover is sacrificed for us. Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity which is a word that means pure. Moral purity.

Moral purity. The unleavened bread of purity and sincerity and truth. I wrote to you in an epistle.

Now we don't know where this epistle is. See, most scholars believe that Paul wrote three letters to the Corinthians. But we don't know where this epistle is.

We only got 1st and 2nd Corinthians, but here Paul says, I wrote to you in an epistle. So there's somewhere where Paul had written to them even prior to this 1st Corinthians and had instructed them that they were not to fellowship with people who called themselves believers but were continuing in sexual immorality. They weren't to fellowship with them.

Now Paul explains what he means. Verse 10. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters.

For then must ye needs go out of the world. In other words, Paul's saying, now listen, I've taught you not to fellowship with fornicators. But Paul's saying, but don't go to work and if you find out your boss is having an affair or something, don't withdraw from that person because you're going to find this conduct in the world and we are in the world.

We're not of the world but we're in the world. We have to live among the world. So we don't become, you know, I'm holier than thou and I don't fellowship with sinners if we have to work with them on a professional basis.

So Paul's not saying, you know, don't separate yourself from the world and go live on a mountain somewhere. Get in, mingle in with people on a professional basis. Now don't get buddy-buddy with somebody who's living in sin unless you're willing to be their friend and yet tell them at the same time, I disagree with what you're doing and it's wrong and I will not condone it or have any part with it.

You can be friends with anybody but don't let your friendship bring you into a participation with their sin. Neither let them think that you approve of what they're doing. See, that's the basis of being a true friend.

You've got to tell them the truth. Hey, I accept you the way you are but let me tell you something, that's wrong. God's Word says it is.

And I love you enough to tell you. We need a good dose of that back in, don't we? So Paul's saying, alright now, don't fellowship with those who profess it but live in that way. Now verse 11, But now I have written unto you not to keep company if any man that is called a brother, now listen to this, be a fornicator, that's any kind, it does not, listen, this word in the Greek does not exclusively mean a relationship outside of marriage.

It does not exclusively mean it. This word has its roots in what we get the word pornography from. So basically Paul is saying don't condone anyone who says they're a Christian but are involved in any form of pornography at all.

Whether it's actually a relationship or whether it's visual. Now, is that what it says? It's what it says. See, this is a serious thing.

The person ought to be brought to the tension that this is not right, that God's Word does not allow these things to be done in the Christian life. There needs to be a space of time when that person has an opportunity to repent and turn from this sin and if not, then the Lord has to deal with them. But we're commanded not to keep company with these people.

Now listen to this, a fornicator, now listen to the second word, covetous. Now that's interesting, isn't it? What's a covetous person? What's the word covetous mean? An insatiable lust for more, more, more, more of what is natural. Now I tell you, these are very sobering scriptures.

Covetousness runs rampant among those who name the name of the Lord. Covetousness runs wild in Christendom. See, these things ought to make us mourn and weep.

These things ought to make us cry. But see, because we live in a society where these things are so accepted, unless you stay so close to the Lord and so full of His Spirit, your conscience will just begin to condone these things because everywhere you turn. But God's Word, thank God for His Word.

So here's what it says, fornication, covetousness, ought not to be named, there ought not to be a little teeny bit of it in anyone who says, I belong to Jesus Christ. That's what the Word says. Now what's the next thing here? An idolater.

Now an idolater is someone that worships or pays homage to something other than God. Or a railer. A railer is a troublemaker.

Someone who's always getting into trouble. Someone who's always starting trouble with people. Or a drunkard.

That's self-explanatory. Or an extortioner. There's a lot of people who claim to be Christians and they're nothing more than extortioners.

That is, they're always trying to get the better deal. They're always trying to get money in a wrong way. Extort.

To extort somebody. I have the definitions of all these words in my notebook. I'm trying to remember.

But they're trying to get the better deal. Extortioner. In unjust ways.

With such a one known not to eat. Now that's pretty serious. See, back in the church in the days of Acts, eating with the saints suggested that there was close fellowship.

And Paul said, don't do it. For what have I to do to judge them that are without? Do not ye judge them that are within, but them that are without God judges. In other words, God's going to judge the sinner who doesn't claim to be a Christian.

There's going to come a day. See, within refers to those in the church. Those who profess to be Christians.

Without are those who do not profess to be Christians. We're not to be judging them. God will take care of them.

However, we need to judge ourselves and make sure that God is truly, truly working in our lives on a daily basis. Now listen to what Paul says. Therefore, put away from among yourselves that wicked person.

That's pretty strong language, isn't it? Now remember, this isn't Brother Phil's crazy doctrine that he brought forth. This is what the Bible says. Now, go to 2 Corinthians.

And we're going to be done in a couple of minutes here. Go to 2 Corinthians 6. Paul has in mind what he wrote to them prior to this epistle. What I just read.

Paul has that in mind. Now that's some pretty harsh words, huh? Do you think that has the potential to make people very sad and very grieved and very troubled? Sure it does. That's why Paul was concerned.

Because he knew he had spoken very harshly to them. But guess what? He had to. Because guess who Paul was going to stand before someday? The Lord Jesus.

He was going to stand before Jesus someday. And he knew he was going to be accountable. Now watch this.

2 Corinthians 6. 2 Corinthians 7, I'm sorry. Verse 8. For though I made you sorry. What's he referring to? Some of that strong language he used in 1 Corinthians.

Listen to this. With a letter, I do not repent. Now the word repent there means regret it.

Though I did repent. Or I did regret it. For I perceive that the same epistle hath made you sorry, though it were but for a season.

Now I rejoice. Not that you were made sorry. Now listen.

This is the whole reason why God deals with us in a firm, strong way. This is the whole reason. Now I rejoice, not that you 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. Godly sorrow.

When God makes you sorry. When God makes you grieved. When God deals with you strongly.

It is for one purpose and one purpose alone. That it might produce genuine repentance. And we preached Wednesday night what repentance was.

Repentance is to turn around a change in mind. In other words, true repentance affects what we want to do. True godly repentance affects us so that we recognize our wrong and we turn from it and we say by the grace of God, I'm looking to the Lord Jesus Christ.

I do not want this wrong anymore and I've decided because God has stirred my heart to look to Him and to be free from whatever it is that's not pleasing to Him. That's godly repentance. That's why Paul had to make the Corinthians sorry.

Because God knew that they would not repent unless they were made sorry. Now notice what the repentance did. Verse number 11.

Represents the true fruits of godly repentance. Whatever God deals with you about, true repentance always produces these characteristics in your life. Verse 11.

For behold, this selfsame thing that ye sorrowed after a godly sorrow, what carefulness it wrought. I was going to read my NIV. Excuse me? Yeah.

Let me just read it in here so I don't confuse anyone. Now see, genuine repentance will bring about a change in action. See? Now listen, worldly sorrow, you feel bad about something, you regret having been caught, but you don't change.

You just continue. That's not the kind of sorrow God wants to produce. God wants to produce godly sorrow which produces repentance, a change in mind.

Now watch this. Chapter 7, verse number 11. Observe this very thing that you sorrowed in a godly manner.

What diligence it produced in you. True repentance produces diligence. Now let's keep it within the context.

Diligence toward the matter. The matter that God was dealing with you about. I mean, let's say you have a problem drinking and God's dealing with you about it.

If you truly repent and God truly works a genuine repentance in you, then your relationship to that sin from that moment on, as long as genuine repentance is operating in your life, your relationship to that sin is going to be one... Well, let's read it. Verse number 11. What diligence it produced in you.

There's going to be a holy diligence to stay away from that sin. What clearing of yourselves. There's going to be every single attempt by the grace of God operating in your life to clear yourself fully and completely from that sin.

Diligence. Clearing. What indignation.

Did you ever get mad over sin? What indignation. Paul said, You learn to hate fornication. You learn to hate the very thought of any kind of sexual impurity.

You became indignant over the thought of offering your mind or your body or your tongue to that which is not pleasing to the Lord. Indignation. Holy rage against sin and filth and the devil.

Wow. Something there. What diligence.

What clearing. See, Paul's saying, You see, I realized that I made you sorry because I told you the truth. Some of you were very upset with me.

Some of you got angry. And because of that I became very hurt because you're the only reason why I live. Paul says, I love you.

I'm your servant. I have no other reason. You're my children.

If I make you angry and you reject me, it breaks my heart. So Paul says, There was a time when I was so sorry and so sad because I was praying that telling you the truth wouldn't turn you from me. Paul was confused.

He said, The more I tell you the truth, the less you love me. And Paul's saying, I don't understand why. The more I tell you the truth, the less you love me.

That's what he told the Corinthians. But then he saw that though he was sorry, yet he recognized that making the Corinthians sorry produced genuine repentance in them. It brought diligence toward that sin.

It brought a sense of wanting to clear themselves from any possibility of being entangled in that sin. And if they did fall, they repented again and they were more determined by the grace of God to stay away from it. It brought indignation in them.

They learned to hate and abhor and detest sin. This is what God wants to do. Okay.

What fear! Oh, that we would have a holy fear against sin. You wouldn't mess with sin if you feared it. Do you fear sin? When you walk down the street and you see a place where you know there's sin going on, does your heart lead you to where you want to get as close as you can but yet know you're a Christian? Or

do you want to look like Joseph and turn and run the other way? Do you fear sin? When its evil torment begins to rise within you, do you stop immediately in your shoes? Oh my God, the torment of sin is rising.

Lord, sin is so ugly. Deliver me, God. Deliver me from this sin.

I don't care what it is. It could be the sin to want to be unkind to somebody, to want to speak harshly. What fear! You remember what Joseph did when Potiphar's wife got a hold of him and wanted him to go to bed? She grabbed his garment.

Come on, Joseph. Joseph ran and she kept the garment. He ran out of the house.

That's a man who feared sin. I suggest and I want to encourage you by the love of God, that when you feel the clutches of sin grab ahold of your garment to want to take you into something that's not pleasing to God, I pray you'll ask God to teach you to run like Joseph and clear yourself from that sin. Even if it means being misunderstood.

What fear! What vehement desire! Vehement desire is an intense desire. Again, it's an intense desire to want to be completely free from that thing that God dealt with. Now listen to this.

What vindication! Oh my Lord! What holy vindication! In other words, to vindicate yourself. To prove yourself to be clear from this. You were willing to go at any measure to prove to the world, to the angels, to the church, to me, to your husband, your wife, your children.

You were willing to go at any measure to prove that by the grace of God you have been freed and you stand trusting God on a daily basis and you don't want anything else to do with it. In all things, you proved yourselves to be clear in this matter. God is bidding us, beloved, to consider Jesus as Colette Red is bidding us to come to Him.

Fall before Him and let Him soften and continue to soften and keep us soft before Him. Because He has wonderful things He wants to do for us as we come His way. Thank you, Lord.

Amen.

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