

Hello. We will begin the 16th lecture on 1 and 2 Corinthians. /Today's message is from chapters 2 and 3. /The title of chapter 2 is "Forgiveness." /The title of chapter three is "Letters."

/In chapter 2, we see Paul's love for the church of Corinth. /First, verses 1-4, pain and love. /Second, verses 5-11, pain and forgiveness. /Third, verses 12-16, the fragrance of Christ. /Fourth, verse 17, we are not peddlers of God's word.

/The first main point is "Pain and love." /What causes Paul pain?

/Verses 1-3. Let us read. /For I made up my mind not to make another painful visit to you. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all.

/We can sum up Paul's pains into three things. /First, Paul is pained because the Corinthian church members may not have repented. /Second, he is pained because the believers may be tempted after being rebuked by Paul in the letter of 1 Corinthians.

/Third, he is pained because he wants to rescue them from death and bring them to life. /That is why verse 1 says, "For I made up my mind not to make another painful visit to you." /Paul waited for the believers in Corinth who had sinned to repent.

/If Paul visited them after they repented, it wouldn't pain him to visit the Corinth church, but instead, he could go with joy. /However, if Paul visited them when the sinners did not repent, he would have a painful visit.

/That is why Paul could not help but harshly deal with those who did not repent. /Paul had waited for them to stand upright. /He had made up his mind to not make a painful visit, but to go with gladness.

/Because Paul rebukes the church at Corinth, they are able to repent and stand upright. /Then, Paul will be glad. /The Corinthian church is probably the only one to make Paul glad by doing so.

/Verse 3 says, "And I wrote as I did, so that..." /When Paul says this, he refers to 1 Corinthians. /It especially refers to the word from 1 Corinthians 5:1 about punishing sin. /The believers in Corinth are the fruit of Paul, so they should make Paul glad.

/Paul and his evangelism raised up the church, /and through Paul, the church at Corinth received grace. /Because the church grew to what it was, it has the duty of making Paul glad.

/But if they do not chasten sinners and leave them be, Paul cannot help but be pained in visiting them. /Paul, concerned about this, delayed his visit to Corinth.

/Verse 4. /For I wrote to you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

/Earlier, Paul had rebuked the church of Corinth, /but he did not simply rebuke them with words. 1 Corinthians 5:1. /He rebuked them with anguish and with many tears. /He did not do this to cause the believers in Corinth pain.

/He did this because he had abundant love for them. /Church members may despair when their pastor rebukes them. /But if the pastor rebukes them with deep love, he can save a person from death.

/Second, verses 5-11, pain and forgiveness. /This is saying to be generous in Christ. /Paul himself first accepted those who repented, /and he forgives, comforts, and admonishes the believers of the Corinth church.

/Paul speaks to prove his obedience. /Seeing that there were those who sinned in the church at Corinth, Paul was pained, and he wrote to the church with tears and an anguished heart. /But after the sinners repent, Paul accepts them with love.

/Verse 5 says, “Now if anyone has caused pain.” Paul does not directly call out the sinners. /He speaks with an attitude of acceptance. /Verse 5 continues, “He has caused it not to me, but in some measure—not to put it too severely—to all of you.”

/Paul, who does not want to speak too harshly about the sinner, softly says “in some measure.” /When we punish sinners, we must do it softly so that they are able to bear with it. It is better if we do not severely punish them.

/If we punish someone too harshly for his sin, it is easy for the person to despair. /Rather, it is wise for us to lightly punish someone while preventing them from sinning again.

/Verse 6 says, “For such a one, this punishment by the majority is enough.” /The sinners of the church of Corinth had already been punished by many people. /The reason is Paul rebuked them in his letter.

/The believers of the church probably rebuked the sinners again. /Because they had already received their punishment, Paul says it is enough. /And now that they are in repentance, Paul tells them to forgive the sinners and comfort them.

/If they do not do as Paul says, the sinners will be overwhelmed by excessive sorrow. /Therefore it is important that we forgive them and accept them with love. /When someone is sick, he needs to receive surgery, but he also has to be wrapped up and treated. /If a person is not treated this way, it may be worse than not receiving surgery at all. /Thus Paul is telling them to show them love.

/Verses 10-11. /Anyone whom you forgive, I also forgive. Indeed, what I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, so that we would not be outwitted by Satan; for we are not ignorant of his designs.

/Paul says he will forgive anyone whom the church of Corinth forgives. /It is important that we take joint steps when doing the work of God.

/Paul says if he has forgiven anything, it wasn't for his own good. /He did it in faith before Christ for the church.

/We must do this for us to not be outwitted by Satan. /We need to know about Satan's cunning tricks. /The devil tries to seize the opportunity to deceive believers and destroy them.

/When the church rebukes sin, the devil makes false charges and tries to destroy believers. /Also, when the church is abundant in love, the devil makes believers numb to sin, and he tries to destroy believers.

/If Paul hadn't rebuked the believers in Corinth but had gone forward with love and generosity, the devil would have taken advantage of the situation. /In other words, the devil would have given the believers in Corinth a heart of indulgence.

/They also wouldn't have repented of their sins, and the devil would have tried to destroy them by making them sin. /We need to be able to discern these schemes of the devil. /We must also forgive those who repent, though they may have sinned.

/If we forgive the person with love, then we can save him. /If we do not forgive someone who has repented, then Satan will use the opportunity to make the person despair.

/Therefore, in order for us not to fall for Satan's tricks, we must immediately forgive someone who repents and accept them. This will rescue the person.

/Third, verses 12-16 are about the fragrance of Christ. /If we look at verse 12, Paul leaves Ephesus and preaches the gospel at Troas. /At this time, God opened the door of spreading the word.

/Many people returned to Christ, and there was the great work of salvation. /In verse 13, Paul says that his spirit was not at rest because he did not find his brother Titus there.

/Because Paul, who was at Ephesus, was concerned about the affairs of the church at Corinth, he sent Titus to the Corinth church. /He planned to meet Titus in Troas after Titus had solved the problems of the Corinthian church.

/Paul went to Troas where he preached the gospel, and he waited for Titus to return. However, Titus did not return. /Paul was concerned because he could not know the situation at the Corinthian church, and therefore, his spirit was not at rest.

/Titus did not quickly return because he admonished the believers in Corinth to repent and to live according to Paul's commands. /It seems as though Titus' return was delayed because he was trying solve to a certain extent the problems of the church in Corinth.

/If Titus had handled the problems and returned, Paul planned to visit the church at Corinth. /However, because Titus did not make a quick return, Paul, whose spirit was not at rest, went from Troas to Macedonia.

/The reason Paul went to Macedonia is Macedonia is close to Corinth, and from there, he would learn more about the situation of the Corinthian church. /At Troas, the door of preaching the gospel was opened, and the work of salvation happened. /However, Paul prioritized the affairs of the church of Corinth, which he had raised up through the preaching of the gospel.

/Verse 14. Let us read. /But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere.

/The verse says, "Who in Christ always leads us in triumphal procession." /The believer can be triumphant in Christ. /If we are not in Christ, we cannot help but fail. /Living in Christ means to be united with him in life.

/The verse also says, "And through us spreads the fragrance of the knowledge of him everywhere." /The fragrance of the knowledge of Christ is making Christ known. /It refers to Christ's love, character, power, and work that are revealed.

/The word "fragrance" is "osme" in Greek. /It is a very pleasant smell. /This smell is a fragrance that is pleasing to everyone. /It refers to the good deeds of Christians.

/To those who are saved, Christ's fragrance is a smell of life, /but to those who perish, it is the smell of death. /Verse 15 says, "For we are the aroma of Christ to God among those who are being saved and among those who are perishing"

/To one person, it is a fragrance from death to death, but to another, it is a smell from life to life. /When it says a believer is the fragrance of Christ, it means the believer is the light and salt of the world.

/To those who refuse the fragrance of Christ revealed through believers, the fragrance is a smell to death. /Who gives off the fragrance of Christ? /The person who lives in Christ and owes his life to Christ gives off this fragrance.

/Therefore, Christians must enter deep into Christ and deeply understand the word of God to move forward in faith. Then will we give off the fragrance of Christ. /Believers, have you smelled the fragrance of grass or flowers?

/We Christians must give off this pleasant aroma. /A true believer must give off the smell of Christ. /The reason is the spirits of us believers are alive, which means we cannot help but give off Christ's fragrance.

/What must a believer do to give off a stronger fragrance of Christ? /We need a lot of perfume in us. /Perfume is prayer and the word of God. /By deeply praying and meditating on the word, we can give off this scent.

/Also, when we obey the word and put it into practice, Christ's fragrance will spread. /For example, when King Darius prohibited prayer for 30 days, Daniel could not bring himself to meditate in his heart or pray in the night with his door closed.

/Therefore, he did what he did before. He opened his window toward the Jerusalem temple and prayed three times a day. /Eventually, his enemies found out about this, and Daniel endured much suffering.

/But because he gave off the strong fragrance of Christ, he showed the foreign king and the foreign people God and his power. /When Christ's fragrance grows stronger, other smells grow stronger as well.

/In other words, the devil's forces threw Daniel into the lions' den. /However, God's power made the fragrance of Christ triumphant. /When God gives us power, we can do anything.

/Verse 17. /For we are not, like so many, peddlers of God's word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.

/Fourth, we are not peddlers of God's word. /To give off the fragrance of Christ, we must receive the word of God with life, and we must deliver it properly. /For us to receive with life the word of God and deliver it, /we need to learn a few things.

/First, we must not be peddlers of God's word, but we must speak it sincerely. /We must not add or subtract anything from the word. /Second, we need to do as we receive from God. /When we understand the Bible through deep prayer and speak the word, there is life.

/Third, we must speak the word before God. /We must rely on God and owe it to him when we speak the word. /Fourth, we must speak in Christ. /We need to deliver the word in Christ, with the authority that comes from the power of the life of Christ.

/Then, we will rescue others and give off Christ's fragrance. /We mustn't mix knowledge, mysticism, humanism, or secularism with the Bible. /We must deliver the pure truth alone. /If we do not spread the truth, Christianity will become corrupt.

/The title of chapter 3 is “Letters.” /First, verses 1-4, a letter from Christ. /Second, verses 5-6, the ministry of the gospel is of the Spirit. /Third, verses 7-18, the glory of the ministry of the gospel.

/Verses 1-2, the church at Corinth is a letter from Paul. /Verse 3, believers are a letter from Christ. /Verses 4-5, gifts given to believers who keep their faith.

/Verses 1-2. Let us read. /Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you, or from you? You yourselves are our letter of recommendation, written on our hearts, to be known and read by all.

/In the church at Corinth, there were people who criticized Paul and denied his apostolic authority. /They said that the Apostle Paul doesn’t have official letters of recommendation. /Paul defends himself by saying this.

/ “Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you, or from you?” / “To commend ourselves” means they recommend themselves or introduce themselves.

/Next, there are “letters of recommendation.” /It is a word of recommendation from a famous person. /Paul says it isn’t necessary for the church of Corinth to send these things. /It is said that letters of recommendation or introduction were commonly used during the time of the early church.

/They serve as a person’s position, letter of attorney, or a letter of credentials. /During this time, Paul’s opponents from the church of Corinth had letters of introduction, but they were not from the apostles.

/They came from the legalists from Judaism. /That is why the Apostle Paul says, “You yourselves are our letter.” /Paul didn’t carry around a letter of introduction or a bill.

/Because Paul had a deep relationship of faith with the Corinthian church, he did not need a letter of recommendation. /Paul and his evangelism planted the church of Corinth. /Because the believers in Corinth heard Paul’s teachings, their spirits and souls came to life.

/Therefore, that itself is a letter of recommendation proving that Paul is God’s servant and a true apostle. /But the verse says, “You yourselves are our letter of recommendation, written on our hearts, to be known and read by all.”

/The church at Corinth received the gospel that Paul and his partners preached. /Paul and his partners saw and found out about the fruits that they bore. /Verse 2 also says, “To be known and read by all.”

/When other people saw the believers in Corinth, they acknowledged Paul as a servant of power used by God. /Through this, we can see that Paul, as a true apostle, properly preached the word of God.

/Verse 3 says that believers are a letter from Christ. / “A letter from Christ” means that Christ wrote the letter. /The believers in Corinth are a letter from Christ delivered by Paul.

/In other words, the believers in Corinth are a letter from Paul, and they also are a letter from Christ. /They build up the same truth that Paul came to understand. /We believers need to be like a letter from Christ to the world.

/Before we believed, we lived in sin, doing evil and bad things. /But after we came to believe in Jesus Christ, we became new people who live good and godly lives.

/Now, when people see us, they see who Jesus is. /In that sense, the believer, in the world, functions as a letter from Christ. /On the other hand, if believers act like unbelievers by not being sincere or living in debauchery, then they are not a letter from Christ, but a letter from the devil.

/On the envelop, it says Christ, but the writings on the letter are from the devil. /If an unbeliever is mistreated by someone who believes in Jesus, the person will not easily accept Jesus when we preach the gospel to him.

/When this happens, the believer has not fulfilled his duties as a letter. /This covers the glory of God. /In that sense, we Christians, in whatever we do, must be careful of what we say.

/We are a letter from Christ. We need to make sure that unbelievers do not misread us. /Verse 3 says, “Written not with ink but with the Spirit of the living God.”

/Whatever is written with ink will wear out and disappear. /However, whatever is written with the Spirit of God is imperishable, and simultaneously, it has life and is mature. /This isn’t written on tablets of stone but on tablets of human hearts.

/The letter from Christ is not written on tablets of stone on which the Ten Commandments were written. /The work of the spirit that is born again in the Holy Spirit is the character of faith revealed through the heart and the flesh.

/When our spirits come to understand the word in the Holy Spirit, our character must be made according to the word. /The letter of Christ is not just written once, but it continues to be written.

/Just because we believe in Jesus doesn’t mean Christ’s letter is complete. /We must always receive the word in the Holy Spirit and our reborn spirits must grow in

accordance with the word. /Our heart and flesh will be used to fulfill God's will in proportion to the growth of our spirits.

/Verse 4 says, "Such is the confidence that we have through Christ toward God." /Paul was confident that Christ had written the letter through him. /The believers in Corinth were also confident that Christ's letter had been written through them.

/To repeat what I said, Paul is saying he is a true servant used for Christ. /Paul was confident that the church in Corinth was the fruit that Christ bore through Paul. /Verses 5-6 say that the ministry of the gospel is of the Spirit.

/Verses 5-6. /Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who has made us sufficient to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

/Paul, concerning his work as an apostle, was not sufficient in himself to claim that he did something right. /God is the only one who does the work. /The verse says, "God, who had made us sufficient to be ministers of a new covenant."

/The "new covenant" is new compared to the covenant of old. /The "old covenant" refers to the Law of Moses. /God made the Apostle Paul sufficient to be a minister of the new covenant.

/This wasn't done of the letter, but it was done of the Holy Spirit. /Paul didn't become a minister of the gospel by letters from the outside or by any system or ritual.

/God, through the Holy Spirit, gave Paul the ministry of the Spirit. /The Law of Moses simply condemns and kills people. /All letters kill.

/If today's churches are guided in the Spirit, they live, but if they are guided in letters, they die. The Spirit brings to life. /Our reborn spirits must work through the Holy Spirit. / This is to bring others to life.

/Preachers of the gospel must in the work of the Spirit deliver the word of God to the souls of believers. Then will believers' spirits come to life and be moved. /There must be works when we worship in the church, and our spirits must be inspired.

/Our spirits cannot live in letters or in ritualistic worship. /If we follow ritualism while our spirits are dead, it is as if we wear the clothes of dead people and are cremated.

/A young child may be clothed in rags, but if he is alive and he grows, there is hope for him. /Therefore the believer who serves God in the Spirit is the true believer.

/Third, verses 7-18, the glory of the ministry of the gospel. /Here, we see the comparison between the ministry of the law that bring upon death and condemnation, /and the ministry of the new covenant that bring about righteousness and salvation to man.

/Here we learn about the Mosaic covenant and the new covenant. Also, the word demonstrates for us the superiority and glory of apostleship compared with the ministry of the Old Testament.

/Verse 7. /Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end,

/After Moses went up to Mount Sinai and prayed for forty days and forty nights, he received the Ten Commandments that God himself carved onto stone. /When Moses descended the mountain carrying the two stone tablets and spoke to the people, his face shined.

/The Israelites could not gaze at Moses' face. /However, the commandments that Moses received belonged to letters, and they condemned and killed people. /Because there was glory in the ministry of delivering the law, Moses' face shined.

/However, Paul argues that the ministry of the Spirit is much more glorious. / "The ministry of the Spirit" is the ministry of the apostle that saves souls in the gospel and in the Holy Spirit. /The ministry of the Spirit is the ministry of Christ's servants that brings our spirits to life. /If there is glory in the ministry of condemnation, then there is a far greater glory in the ministry of righteousness.

/Verse 10 says, "What once had glory has come to have no glory at all, because of the glory that surpasses it." /It is saying that when a greater glory appears, the former glory comes to have no glory at all.

/For example, moonlight is bright, but when the sun rises, the moonlight disappears. /Therefore, the word tells us that the ministry of the gospel has much more glory.

/Verse 13. /not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end.

/Moses put a veil over his face so that the people would not gaze at the outcome of what was being brought to an end. /When Moses announced the law to the people, he did it without putting a veil over his face.

/After he finished speaking, he covered his face with a veil. /Why did Moses do this? /The light of the law was covered by rituals and the system, which are like a veil. /The light of the law disappears after it guides us to Christ.

/Therefore, if the Israelites see the light slowly fading away, they may ignore the law and quit following. In order to prevent this, Moses covered his face with a veil.

/The gospel is implied in the Old Testament. /However, it is covered. /Killing sheep and oxen and sacrificing them symbolize Christ who came and shed his blood for us. /For this reason, people of the Old Testament times could believe in Jesus Christ who was to come.

/Genesis 3:15. /Genesis 15:5,6. /Paul, in the New Testament times, did not cover the gospel, but he revealed it and spread it so that everyone could know Jesus Christ.

/Because the Israelites' hearts were stubborn, they read the Old Testament and could not discover Christ who was implied in the law. /This is what it means when the veil was not yet uncovered. /We need to believe in Jesus Christ if we want to correctly understand the law and depart from ritualism.

/Whoever does not believe in Christ does not know the true meaning of the Old Testament. /If someone does not believe in Jesus but reads the Old Testament Bible, he will not discover Christ or the truth of salvation that is implied in the message. /Therefore, we must believe in Christ for our spirits to come to life, and then will we be able to properly understand the Old Testament.

<The Bible verse is deleted>

/Verse 17 says, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom." /The Lord himself is the Spirit. /The Lord, with the truth and the inspiration of the Holy Spirit, saves our souls. /Whoever accepts the Lord is freed from the shackles of the law, and the soul has freedom and life.

/Whoever believes in Jesus has spiritual freedom. /Therefore we must receive the word of God in the Spirit.

/This concludes our 16th lecture on 1 and 2 Corinthians. /Thank you.