

**Welcome to: -
Bible House of Grace.**



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

2 Corinthians 1.

(2013).

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

2 Corinthians 1.

Topics.

- God, the Father of mercy and comfort.
 - Sharing in Christ's suffering and sharing in Paul's suffering.
 - A second experience of grace.
 - In Christ it is always yes.
 - Why believers say Amen through Jesus.
 - God has put His seal on us and given us His Spirit in our hearts.
 - The sealing and earnest pledge of God.
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Paul's First Letter to the Corinthians.

Paul in his first letter to the Corinthians was entirely focused on bringing order to their meeting since some amongst them were boasting, "I follow Paul, I follow Appolos and I follow Cephas (1 Cor. 3:4) they tolerated a man sleeping with his mother (1 Cor. 5:1) and were arrogant and conceited (1 Cor. 5:2). They were exalting each other (1 Cor. 3:21-22) there was divisions amongst them (1 Cor. 11:18) and when they came together for the Lord's Supper the noble, the rich and wealthy were being totally selfish and some were even getting drunk (1 Cor. 11:20-22). Thus the reason Paul's focus was on teaching them right behavior when they came together in Christ's name.

Paul's Second Letter to the Corinthians.

The second letter discusses some of the previously addressed topics, but also deals with new issues, while 1 Corinthians called for believers to be unified with each other, in 2 Corinthians Paul urges the church to be "unified" with him in his ministry because his opponents were undermining his work as a missionary for Christ. Paul answers his opponents by pointing out that his persecution and suffering highlights his dependence on Christ as it points to Christ's strength rather than his own (2 Cor. 11:24-29). Second Corinthians includes stirring perspective's on the gospel (chs. 2-5), encouragements to live in a manner that honours God (chs. 6-7) and instructions about giving (chs. 8-9). Paul wrote from Macedonia in A.D. 56, a year after writing 1 Corinthians.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

- In certain chapters this letter is written as though Paul is having a conversation with the Corinthians (i.e., he asks them a question and then answers it etc.).
 - Though Paul's letter is directed to the Corinthian church the content applies to any church or believer in the same situations.
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Blessed be God the Father of Mercies and God of all Comfort.

2 Cor. 1:1-4 ----- ¹Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is at Corinth, with all the saints who are in the whole of Achaia: ²Grace to you and peace from *God our Father and the Lord Jesus Christ*. ³Blessed be the *God and Father*

of our Lord Jesus Christ, the Father of mercies and God of all comfort, ⁴who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God.

The title Paul give to God in these verses is fabulous, "The Father of mercy and comfort" (v3) since it clearly shows that the God of the Bible is not the God of legalism and dogma and that if those confessing to believe in His Son the Lord Jesus Christ desire to be considered great ambassadors to God and the name of Christ they should make it their supreme goal to show mercy and comfort to those in the Kingdom of God and also to those who don't yet know the love and grace of God in Christ.

Suffering and Affliction.

Though Paul is not teaching that God purposely causes us to suffer, hurt and hardship, he is teaching that God will comfort us when we do. We are then able to use the comfort that we have experienced to be able to comfort others who are suffering affliction and pain i.e., the best person to comfort a woman who has been cruelly raped is another woman who has experienced the same humiliation and horror.

That does not mean that no-one else is able to help, since, acceptance, compassion and love expressed toward those suffering will always bring comfort and many have been comforted with a simple hug without any words being spoken, but when it comes from someone who has experienced a similar thing there is an empathy and understanding as the two are instantly connected and bonded by their identification with the same sorrow and suffering.

NOTICE: our relationship to Christ unites us to God the Almighty Father the God of mercy and of comfort. It is His Spirit of pure love flowing through Christ like a crystal clear river with waters of eternal cleansing never stopping until it becomes a lake full of heavenly and spiritual blessings in our hearts.

God and Father of our Lord Jesus Christ.

Paul twice in his greeting says

- God and Father of our Lord Jesus Christ (v2-3).

Clearly showing that Paul does not view Jesus as being God, but rather as God's most beloved, perfect and glorified Son. The Bible tells a beautiful story of an Eternal God the creator of all things and the source of all life and His relationship to His one and only perfect Son who are not only one in relationship, mind, purpose, goals and plan, but also are one in perfect love and perfect unity.

For further information see the title: -

- Trinity (The Doctrine of the Trinity) in Various Topics (ON WEBSITE MENU).

We Share Abundantly in Christ's Sufferings.

2 Cor. 5-10 -----⁵For as we share abundantly in Christ's sufferings so through Christ we share abundantly in comfort too. ⁶If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. ⁷Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort. ⁸For we do not want you to be ignorant brothers, of the affliction we experienced in Asia. For we were so utterly burdened (Ignorant in KJV) beyond our strength that we despaired of life itself. ⁹Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead. ¹⁰He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again.

While in Asia Paul and those with him suffered such enormous affliction that it drained them of all strength so much so they thought they were going to die.

Paul says that this near death experience of hopelessness resulted in them totally giving up relying on themselves and focusing on God who raises the dead. This no-doubt is one of the reasons Paul says in the book of Thessalonians to comfort one another with the following words: -

- The Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God and the dead in Christ will rise first then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord” (1 Thess. 4:16-18).

Sharing in Christ's Sufferings.

The phrase, “Sharing in Christ's sufferings” (v5) refer to the sufferings that comes through persecution to those in Christ when they testify or witness of him and the gospel, this kind of suffering may come in the form of mockery, being treated as simple minded, rejection by family or friends and for some physical torture and death.

If we are Afflicted, it is for your Comfort and Salvation.

Paul statement, “If we are afflicted, it is for your comfort and salvation” (v6) shows that Paul and those with him were not motivated from ego, pride or any form of selfish ambition since they were prepared to suffer loss, pain, rejection, mockery, brutal beatings, and even death for the salvation of others.

Sharing in Paul's Suffering.

The words, “As you share in our sufferings” (v7) mean that the Corinthian brothers and sisters and by extension all who have faith in Christ by being aware of Paul's and those with him suffering and their afflictions will through empathy with them share in their sorrow, but on the upside they will also share in the abundant joy of their deliverance.

It's very much like a husband receiving a phone call and being told his wife has suffered a tragic accident and is now in hospital under intensive care; because of his love for her he is naturally overwhelmed with extreme anxiety and sorrow, but the instant he receives a call that his wife will live his tremendous sorrow is turned into instant and overwhelming joy in this way he shared not only in his wife's affliction but also in her joy.

He will deliver us Again.

Paul's words, “He will deliver us again” (v10) could apply to Paul's faith in God's future protection or the resurrection from the dead.

We behaved in the World with Simplicity and Godly Sincerity.

2 Cor. 1 11-14 ----- ¹¹You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us through the prayers of many. ¹²For our boast is this: the testimony of our conscience that we behaved in the world with simplicity and godly sincerity, not by earthly (Fleshy in KJV) wisdom but by the grace of God, and supremely so toward you. ¹³For we are not writing to you anything other than what you read and acknowledge and I hope you will fully acknowledge—¹⁴just as you did partially acknowledge us, that on the day of our Lord Jesus you will boast of us as we will boast of you.

Paul in these verses is saying that the many prayers of the Corinthian brothers and sisters toward Paul and those accompanying him will bring many blessings for Paul and those with him which will result in many others giving thanks.

The blessing Paul most likely has in mind are firstly doors being opened for him to proclaim the Gospel (without persecution) and secondly for sinners to be saved, since his boast is in the fact he knows that he and those with him have lived their lives in an orderly and godly manner and not only ministered the words of Christ with love and grace toward those they proclaim the Gospel to, but also with

sincerity, meaning in honesty and in truth contrasted to those who minister from ego, pride and selfish ambition (earth and fleshy).

You will Boast of us as we will Boast of You.

Paul's words, "On the day of our Lord Jesus you will boast of us as we will boast of you" (v14) refer to the resurrection, he is telling the Corinthians that when he is resurrected he will speak well of them to the Lord and is hoping that they will do the same for him. This verse shows us that when we are resurrected we will recognise those who we have known in this world.

A Second Experience of Grace.

2 Cor 1 15-24 ----- 15Because I was sure of this, I wanted to come to you first, so that you might have a second experience of grace. 16I wanted to visit you on my way to Macedonia, and to come back to you from Macedonia and have you send me on my way to Judea. 17Was I vacillating when I wanted to do this? Do I make my plans according to the flesh, ready to say "Yes, yes" and "No, no" at the same time? 18As surely as God is faithful, our word to you has not been Yes and No. 19For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes. 20For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory. 21And it is God who establishes us with you in Christ, and has anointed us, 22and who has also put his seal on us and given us his Spirit in our hearts as a guarantee. 23But I call God to witness against me—it was to spare you that I refrained from coming again to Corinth. 24Not that we lord it over your faith, but we work with you for your joy, for you stand firm in your faith.

The words, "The second experience of grace" refers to Paul's second visit to the Corinthian church since the first time he established it thus the reason it is referred to as a second experience of grace.

Making Plans According to the Flesh.

Paul's statement, "Do I make my plans according to the flesh" (v17) carries the idea of saying something and then changing your mind, it's about telling people you will do something and then not doing it, is making plans and not carrying them out. The reason Paul decided not go a second time to the Corinthian church was because he did not want to lord it over them (v24).

Remember their church was a total mess so rather than visit Paul changed his mind and decided to write them these two letters and trust that they would not only stand in the faith, but also accept what he had written to them and change their egotistic and selfish behaviour and then when he did visit them it would be with joy (v24) (see 2 Corinthians 2:1-4).

In Christ it is always Yes.

Paul in saying, "In Christ it is always Yes" (v19) is telling the Corinthians that in contrast to him vacillating and changing his mind after he had made a decision to visit them, the words of Christ that he proclaims is not spoken according to the flesh (i.e., with a vacillating mind) but with absolute certainty because, "All the Promises are yes in Christ" meaning everything God Promised in the Old Testament Scriptures to Israel and everything promised in the New Testament to both Jews and Gentiles are in Christ all guaranteed.

God's answer to all the promises are a constant yes in Christ, meaning God will never deny the faithful who belong to the Lord Jesus Christ any of the promises made to Old Testament Israel and the New Testament Jews and Gentiles all will inherit the coming Kingdom of God and be raised to eternal glory and everlasting life.

The Promise God made to Israel's Fathers.

(Gen 12:1-3) (Gen 13:14-17) (Gen 15:4-7) (Gen 17:1-8) (Gen 22:15-18) (Deut 9:5).

Now the majestic wonder and beauty of God's promise is revealed in the Lord Jesus Christ. Paul writes that the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith that is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all Abrahams offspring—referring to Jews and Gentiles who share the faith of Abraham, who is the father of us all as it is written: -

- I have made you (Abraham) the father of many nations—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist” (creation and the resurrection).

In hope Abraham believed against hope, that he should become the father of many nations, as he had been told: -

- So shall your offspring be.

Paul tells us that: -

- The twelve tribes of Israel earnestly worshipped night and day hoping to attain to this promise (Acts 26:7).

And then gloriously points out that the Scripture does not say: -

- And to offsprings,

Referring too many, but refers to one saying: -

- And to your offspring, who is Christ.

Some may think the promises made to Abraham was for the Jews only, but Paul magnificently explains in the book of Ephesians that the promises of God have been extended to all nations through being baptised into the Lord Jesus Christ and clearly shows that the promises made to Abraham and to his offspring the Lord Jesus Christ are not limited to the Jews only but embraces whoever will come to God through faith in the Lord Jesus Christ.

(Rom. 4:13) (Rom. 4:16-18) (Gal. 3:16) (Gal. 3:27).

For further information see the title: -

- The Commonwealth of Israel (at the end of this chapter).

Uttering Amen through Christ to God for His Glory.

The words, “That is why it is through him that we utter our Amen to God for his glory” (v20). Before we look at why Christians say, “Amen through Jesus” it is interesting to look at the meaning of the word Amen since its history is fascinating; Amen means: -

- Verily, firm, so it is, so be it and may it be fulfilled.

It is used at the beginning of a discourse to proclaim that what is being said is, surely a truth and when used at the end of a discourse carries the thought of what has been said is certain and asking for it to come to pass and be fulfilled. It was a custom, which passed over from the synagogues to the Christian assemblies, that when he who had read or offered up solemn prayer to God, the others responded by saying, “Amen” and thus made the substance of what was uttered their own.

The word amen is a most remarkable word translated directly from the Hebrew into the Greek of the New Testament, then into Latin and into English and many other languages, so that amen is practically a universal word. It has been called the best known word in human speech. Amen is directly related and almost identical to the Hebrew word for believe (aman) and faithful, thus, it came to mean sure and truly and to be an expression of absolute trust and confidence.

At the end of a discourse, conversation and dialogue amen means: -

- So it is, so be it, may it be fulfilled.

It signifies the end of that discourse or subject, similarly amen at the end of a paragraph tells the reader this is the end of the previous subject and now the story will bring a new subject into focus.

Why believers say Amen through Jesus.

Paul says, “Yes and no is not in Jesus Christ because in Jesus it is always yes,” for the following reason; all the promises of God find their yes in Jesus since God establishes believers in Jesus and has redeemed and saved them through Jesus and put His seal on them because of their faith in Jesus. God has given those who belong to Christ His Spirit and His love in their hearts as a guarantee of salvation and eternal life that is why believers say AMEN in Jesus name because all of God’s promises concerning salvation and eternal life are in the Lord Jesus Christ (2 Cor. 1:19-22).

God has put His Seal on us and given us His Spirit in our Hearts.

The word seal in the following verse, “God has put his seal on us and given us his Spirit (the earnest of the Spirit in our hearts in KJV) in our hearts as a guarantee” (v22) literally means to seal up; to close and make fast with a seal, or signet; as on legal documents and letters, etc., so that they may not be read. But it has various applications; it can be used to denote ownership or to distinguish one thing from another, or to show esteem and affection for persons or things.

It can be used for security and protection or to hide and conceal something. All of these applications can be expressive of the grace of God sealing his people in distinguishing them from the rest of the world, claiming them as His, setting His affections on them and securing, protecting and keeping them for eternal life.

Nevertheless the use of the word seal is not limited to these applications only as it is also used in the sense of setting a seal (or mark) on anything to certify that it is genuine and authentic, confirmed and approved of as when a deed, will or agreement is sealed not only as proof and evidence that it is authorised and approved of, but also that it is permanent and unchanging. Thus when the word sealed is applied to those in Christ it is denoting that they are approved by God and that the Holy Spirit is given to them to confirm them as belonging to God.

God grants them His Spirit which not only produces in their hearts those feelings, hopes, and desires which are an evidence that they are favoured by God and accepted as His adopted children, but also confirms that their hope is genuine and their redemption and salvation is sure in the same way as a seal makes a will, a document or an agreement undisputable, definite and without question guaranteed.

The Sealing and Earnest Pledge of God.

God grants His Holy Spirit to those in Christ as the certain pledge that they are His children and will be approved of and saved in the last day. This sealing and earnest pledge consists of the ordinary operations of the Spirit on the heart which brings about the following four spiritual changes firstly, repentance, faith, hope and joy, secondly, the desire to honour God and the name of Christ, thirdly, the ongoing growth of the fruits of the Spirit i.e. kindness, mercy, compassion, forgiveness and grace etc., and fourthly that same passionate and intimate cry, “Abba! Father!” that Jesus cried when praying to his heavenly Father in the Garden of Gethsemane.

Paul in the book of Galatians states: -

- You are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” (Gal. 4:6) (Rom. 8:15) (Mark. 14:36).

All these are evidences that the Holy Spirit has renewed the heart and that the Christian is sealed for the day of redemption.

The Commonwealth of Israel.

Jews and Gentiles become One New Nation in Christ.

The Apostle Paul said: -

Ephes. 2:11-22 ----- ¹¹Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision (Jews), which is made in the flesh by hands—¹²remember that you (Gentiles) were at that time separated from Christ, alienated from the *COMMONWEALTH OF ISRAEL* and *STRANGERS* to the *COVENANTS of PROMISE*, having no hope and without God in the world. ¹³But now in Christ Jesus you (Gentiles) who once were far off (from God) have been brought near by the blood of Christ. ¹⁴For he himself is our (Jews and Gentiles) peace, who has made us both *ONE* and has broken down in his flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments and ordinances, that he (Jesus) might create in himself *ONE NEW MAN* (or Nation) in place of the two (Jews and Gentiles), so making peace, ¹⁶and might reconcile us (Jews and Gentiles) both to God in *ONE BODY* through the cross, thereby killing the hostility (between the Jews and Gentiles). ¹⁷And he (Jesus) came and preached peace to you (Gentiles) who were far off (from God) and peace to those who were near (Jews). ¹⁸For through him (Jesus) we both (Jews and Gentiles) have access in *ONE SPIRIT* to the Father. ¹⁹So then you (Gentiles) are *NO LONGER* strangers and aliens, but you are *FELLOW CITIZENS* with the *SAINTS* (the Jews) and members of the *HOUSEHOLD* of God, ²⁰built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone ²¹in whom the *WHOLE STRUCTURE* being joined together (Jews and Gentiles) grows into a holy temple in the Lord. ²²In him you (Jews and Gentiles) also are being built together into a *DWELLING PLACE* for *GOD* by the Spirit.

Gentiles were separated from Christ, alienated from the, Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (Nation) in place of the two (Jews and Gentiles).

In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. Christ is the head of this new nation and its Jewish and Gentile citizens are now equal in status before God since in Christ we are all brothers and sisters in the same eternal family that God is now establishing in the Lord Jesus Christ throughout all nations of the world.

The practical application of what this means to you: -

If you belong to Christ, all the future and eternal promises God made to Israel also apply to you. The book of Revelation states: -

- When Christ returns in glory every eye will see him, even those who pierced him and all the tribes of the earth (Rev. 1:7).

And in Revelation chapter five we are told that: -

- Christ was slain, and by his blood he ransomed people for God from every tribe and language and people and nation (i.e., Jews and Gentiles) and he has made them a kingdom and priests to God and they shall reign on the earth (Rev. 5:9-10).

End