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2 Corinthians 13

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



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 perfect knowledge or perfect understanding.

2 Corinthians 13.

Topics.

- Every charge must be established by two or three witnesses.
- Christ is speaking in me.
- Christ's authority in Paul.
- Christ was crucified in weakness, but lives by the power of God.
- We also are weak in Christ.
- Examine yourselves, to see whether you are in the faith.
- Jesus Christ is in you.
- We cannot do anything against the truth, but only for the truth.

The previous chapter: in the previous chapter Paul spoke of himself being caught up into paradise (fourteen years ago) he told the Corinthians he would only boast in his weakness and of a thorn in his flesh. He said when he is weak then he is strong and spoke of the signs of a true apostle and the obligation of children and parents. The chapter ended in Paul fearing that when he visits the Corinthian brothers and sisters for the third time they might have fallen into their old sins.

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.

1

2 CORINTHIANS 13:1-4

Every Charge Must Be Established by Two or Three Witnesses.

- **2 Corinthians 13:1-4:** This is the third time I am coming to you. Every charge must be established by the evidence of two or three witnesses.² I warned those who sinned before and all the others, and I warn them now while absent, as I did when present on my second visit, that if I come again I will not spare them³ since you seek proof that Christ is speaking in me. He is not weak in dealing with you, but is powerful among you.⁴ For he was crucified in weakness, but lives by the power of God. For we also are weak in him, but in dealing with you we will live with him by the power of God.

The previous chapter ended with Paul saying when he visits them (for the third time) he is fearful that he will find that they have fallen back to their old sins, "Quarrelling, jealousy, anger, hostility, slander, gossip, and division" (2 Cor. 12:20-21) no-doubt this is one of the reasons he is now telling them if anyone is going to bring any accusation to him against another brother or sister their accusation, "Must be established by the evidence of two or three witnesses" (v1) meaning he will not accept any accusation or negative report from any individual unless what they say is supported by at least two other people.

Two sides to every story: there is a common secular expression that states, "There are always two sides to any story" But the statement; though it has some truth is lacking the complete picture. This is because whoever is accusing another is bias toward themselves and therefore

whatever they say is going to be tainted in such a manner that they are going to look like the gold while the other party appears as the muddy clay, added to this the one being accused also has bias toward themselves and therefore their testimony will also be tainted in a such a manner that it favours them. Paul was obviously very aware of this principal and understood that the statement "There is always two sides to any story" is not a true statement, since in most cases there is always three sides to every story:

1. The side of the one making the accusations.
2. The side of the one defending themselves.
3. The truth.

This is the reason Paul's tells the Corinthians unless they have at least two other witnesses to support any accusation or negative report about another brother or sister he will not accept it.

Christ is speaking in me: the easiest way to understand the expression, "Christ is speaking in me" (v3) is to imagine that the President or Prime Minister of your country has given you full authority to be their ambassador in representing and speaking on their behalf to a leader of a foreign country. Since you have their full authority and approval and understand exactly their thoughts, position and standing on any matter when you speak to that foreign leader, it can be rightly stated that, "Your President or Prime Minister is speaking in you or through you."

Christ's authority in Paul: Paul has previously warned the Corinthian brothers and sisters about their sinful behaviour (his first letter is mostly about teaching them right behaviour) and now tells them since they desire to see proof that Christ is speaking through him, "He will not spare them" (v2) meaning he will be far more authoritative this time in regards to speaking against their behaviour that is contrary to the gospel and dishonours the Lord's name. Since Paul's first visit was about two years or so ago, they should have developed some spiritual growth in the fruits of the Spirit, i.e., love, kindness, patience, mercy, grace and compassion etc. They should not still be acting from the flesh or behaving in a worldly manner thus the reason Paul will speak in a much more powerful and authoritative manner. It is in this way he will show that Christ's authority in him is not lacking when he visits them for the third time if they are still behaving as they were on his first visit.

2

NOTE: the sins Paul has in mind are not limited to theft, adultery, unlawful and selfish sex, physical abuse and murder etc., which is normally what comes to the mind of most, but includes the following behaviour that the average person rarely thinks of as being extremely sinful, yet in God's eyes they are considered not only grossly ugly, but seriously harmful and equally as destructive (especially amongst brothers and sister in Christ) not only to a person's faith but to human relationships.

These sins included: boasting and exalting self and esteeming those in authority or who are gifted with extraordinary abilities or talents above others. Quarrelling and disputing with each other and holding in the heart such things as jealousy, envy covetousness and resentment. Harbouring anger and hostility toward a person or a group and demeaning, slandering, insulting or smearing a person's character through gossip and rumours, they include self-righteousness, pride, conceit, self-importance, snobbery, arrogance and brothers and sisters who not only consider themselves superior and looked down on others as less, but also those who cause disorder and division (2 Cor. 12:19-21). Sadly, all of these existed in the Corinthian church when Paul first visited it.

Christ was crucified in weakness, but lives by the power of God: the statement, "Jesus was crucified in weakness" (v4) means he was put to death in the nature of mortal humanity and the words, "Christ lives by

the power of God (v4) refers to God resurrecting Jesus to eternal glory and eternal life. Note this also shows that God is the source of all life (i.e., mortal and eternal).

We also are weak in Christ: Paul's words, "We also are weak in him" (v4) means Paul and those ministering with him were humble before Christ and fully submitted to his authority, while the words, "but in dealing with you we will live with him by the power of God" (v4) means that while with the Corinthian brothers and sisters they will in contrast to their humbleness and submission to Christ, be strong in Christ's authority toward them especially if Paul finds on his third visit that they:

- Still need to be fed with milk (babies drink milk) because they are still of the flesh (being merely human) acting as infants in Christ full of boasting, jealousy and strife and behaving only in a human way (1 Cor. 3:1-4).

NOTE: the expression "Being fed with milk" refers to being taught godly behaviour, while "Solid food" refers to revelations, prophecies, the promises of God and Christ's glorious return etc. In Paul's eyes it was pointless to teach such things to brothers and sisters in Christ who were still behaving in a worldly manner i.e., boasting, jealousy and strife etc. When a church is in a such mess as the Corinthian church was when Paul first visited it his first priority was not to teach the "Solid food," revelations, prophecies, the promises of God and Christ's glorious return etc., but the "Milk of the word," i.e., godly behaviour. (1 Cor. 3:1-4).

2 CORINTHIANS 13:5-6

Examine Yourselves, to See Whether You are in the Faith.

- **2 Corinthians 13:5-6:** Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realise this about yourselves, that Jesus Christ is in you? — Unless indeed you fail to meet the test! ⁶I hope you will find out that we have not failed the test.

3

The words, "Examine yourselves whether ye be in the faith" (v5) are to be considered with the words, "Since you seek proof that Christ is speaking in me" (v3) certain men amongst the Corinthian church had demanded a proof that the voice and power of Christ was in Paul, he in turn is now directing them to examine themselves to see if they are in the faith and in Christ which should be the first aim of any brother or sister in Christ's rather than seeking a proof of Christ dwelling in another.

Two reasons Paul calls on the Corinthians to examine themselves: Paul feared that many of them had been deceived by the self-appointed false super apostles ministering amongst them (2 Cor. 11:5) (2 Cor. 12:11) thus Paul is calling on them to test what they are being taught by these false teachers against what he has written, and see whether they are still in the Gospel of the Lord Jesus Christ. Paul had previously warned them that "If he visits them again he will not spare those who sinned" and had told them that "Christ is not weak in dealing with them" (v3) meaning that Paul's authority in Christ will not be weak in disciplining any corrupt behaviour within their midst that dishonours God and the name of the Lord Jesus Christ.

The primary context of what Paul is saying is in the framework of right and wrong behaviour, thus it is clear that Paul is calling them to examine their behaviour against what he has taught them and see if they are still in Christ. The Corinthian church was full of boasting, jealousies, contentions and disorders that it would no-doubt appears to any faithful Christian looking upon their church that they were totally ignorant of the nature of Christ and of the Christian faith so much so that Paul considered it important for them to examine themselves against what he had written to ascertain whether the false teachers disguised as servants righteousness (2 Cor. 11:15) had completely deceived and led them away from the Gospel of the Lord Jesus Christ.

The message of the super apostles: no-doubt the message of these false teachers was one that appealed to self-ego and pride and proclaimed that the way to righteousness and eternal salvation was not only through self-effort i.e., keeping religious laws, (circumcision, holy days and such like), but also through a legalistic practise of keeping ceremonial rites, customs and traditions. It is hardly likely that the Corinthians would be deceived by any message that denied Christ, since they had originally been taught by Paul. Therefore, the message the super apostles were proclaiming was most likely very similar to what Paul had taught them. It is almost certain that the false teachers were proclaiming the death and resurrection of Jesus and that he was the Christ and the Lord. Their deception begins not by them denying Christ, but with their teaching on salvation and abiding in the faith. The super apostle's gospel message would no-doubt have been one of works, meaning that salvation and abiding in the faith was not through faith and grace alone, but by keeping religious laws, traditions and ceremonial practices and that without these no-one could be saved to eternal life.

New converts: being enticed back under Jewish religious laws, traditions and ceremonial practices was one of the main struggles that Paul came up against. Paul in his letter to the Galatians writes:

- Foolish Galatians! Who has bewitched you?" It was before your eyes that Jesus Christ was publicly portrayed as crucified. Let me ask you only this: "Did you receive the Spirit by works of the law or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?" Know that all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith (Galatians 3:1-11).

Keeping religious laws, traditions and ceremonial practices to be counted as righteousness appeals to the flesh for two reasons:

1. It leads to self-righteousness and pride loves this since self-righteousness produces a feeling of superiority and therefore pride is able to exalt itself above others who it deems to be less righteous.
2. It allows a person who keeps the religious laws, traditions and ceremonial practices to live as they like since as long as they legalistically keep the religious laws and ceremonial practices they believe they are right before God regardless of behaviour.

4

Jesus Christ is in you: the following are two understandings of the words, "Jesus Christ is in you" (v5).

1. In the book of John Jesus said:

- In that day you will know that *I am in my Father, and you in me, and I in you.* Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him (John 14:20).

Jesus is saying, "He is in his Father and those who belong to Christ are in him and Jesus is in them," and then says, "Whoever loves him is loved by the Father and whoever is loved by the Father Jesus will love and manifest himself to them." Christ is in the Father by love, the Father is in Christ by love and those who belong to Christ are in Christ by love and Christ is in them by love. Love is the Spirit that unites the Father, Christ and those in Christ.

Christ in you: Jesus says, "Greater love has no-man than this, that he lays down his life for his friends," (John 15:13). When a person's eyes are opened to their fallen condition before God and perceive what it cost the Lord Jesus Christ to save them their heart is filled with love for him, it is in this sense that Christ dwells in the human heart.

Dwelling in the heart of another: the following is a true story and a good example of a person being in the heart of another. An eight-year old disabled girl, whose best friend was her mother was doing her first live stage show at her school. The mother loved her daughter but could not

be at the opening show as she was in hospital with terminal cancer. A television reporter asked the mother's daughter if she would be sad and miss her mother at the opening of the show. The young girl with tears in her eyes said, "Yes I will miss her, but she will be in my heart where she belongs." Love for a person creates the reality or presence of that person in the human heart.

The Father in Jesus, Jesus in the Father, believers in the Father and in Jesus. Jesus prayed:

- I do not ask for these (apostles) only, but also for those who will believe in me through their word, that they may all be one, *just as you, Father, are in me, and I in you*, that *they also may be in us*, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, *I in them and you in me* that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me." (John 17:20-23)

Jesus in prayer prays that everyone who belongs to him will all be perfectly one, just as the Father is in Jesus and Jesus is in the Father. He asks God that everyone who is trusting in him would also be in him as he is in the Father. Jesus desire is that those who belong to him would be one in the Father and in Jesus so that the world may believe that God sent Jesus and loves those who belong to him with the same love that he loves Jesus with. Once again this is all about love, the Father, Jesus and those who belong to him are in each other by love. Jesus is praying that those who belong to him will be in the Father and in Christ by love because it is this love that manifests Christ and the glory of the Father to the world. In this context to become perfectly one means to be united perfectly in love with the Father, with Jesus and with each other.

The Father is in me (Christ) and I am in the Father (God and Jesus are one). Jesus prays:

- That they all may be one; as thou, *Father, art in me, and I in thee*, that they also may be one *in us*: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: *I in them, and thou in me*, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me (John 17:21-23)

5

Jesus prays that those who belong to him will be one in him and in the Father in the same way as the Father is one in Jesus and Jesus is one in the Father. Jesus desire is to be in those who belong to him in the same way as the Father is in him so that they would be all perfect in one. In this way the world will know the Father sent Jesus and loves those who belong to Jesus with the same love that he loves Christ with. It is in relationship to being one that the Father is in Christ and Christ is in the Father. It is in the sense of being one in mind, purpose, love and unity that Jesus is saying, he is in the Father and the Father is in him. In these verses Jesus is praying that all who believe will be one in the same way that Christ and the Father are one, obviously multitudes of people cannot become a single person which clearly shows that when Jesus says that he and the Father are one he is not implying that God the Father and the Lord Jesus Christ are a single person, but rather that they are one in perfect love and unity with each other.

Christ's love for those who trust in him: a Bible teacher once asked his new students, "How do you make someone love you without controlling their free will? After a moments silence he told the young students, "Die for them." Jesus said, "Greater love has no one than this that someone lays down his life for his friends." A Christian knows that God and Jesus love them by looking at the cross (John 15:13). It is by love that Christ dwells in the heart of all who faithfully follow him.

2. Some translate the words, "Jesus Christ is in you" (v5) to be, "Jesus Christ is among you" meaning, Jesus is amongst the church of Corinth by his power and miraculous gifts which of course is also a true statement. Even today it can be said that in any Christian worship service Christ is amongst the praises of the worshippers.

I Hope you find we have not failed the test: Paul's words, "I hope you will find out that we have not failed the test" (v6) are most likely spoken in the following sense, "Whatever may be the result of your examination of yourselves, I hope you will not find us false and therefore reject us, but, trust you will find in me and those ministering with me all the qualifications and evidence needed to accept me as a true apostle commissioned by the Lord Jesus Christ and that I have preached the true faith amongst you."

2 CORINTHIANS 13:7-10

Paul's Prayer for the Corinthian Brothers and Sisters.

- **2 Corinthians 13:7-10:** But we pray to God that you may not do wrong—not that we may appear to have met the test, but that you may do what is right, though we may seem to have failed (though we be as reprobates in KJV). ⁸For we cannot do anything against the truth, but only for the truth ⁹For we are glad when we are weak and you are strong. Your restoration is what we pray for. ¹⁰For this reason I write these things while I am away from you, that when I come I may not have to be severe in my use of the authority that the Lord has given me for building up and not for tearing down.

That we may appear to have met the test: one of the ways to tests if a teacher is called of the Lord or a false teacher is to look at the fruit they produce. Jesus in the book of Matthew said:

- Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves, you will recognize them by their fruits a healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit, thus you will recognize them by their fruits" (Matt 7:15-20).

This means that a true teacher will produce healthy fruit while a false teacher produces unhealthy fruit. In the light of these verses Paul in the following words, "We pray to God that you may not do wrong—not that we may appear to have met the test" (v7) is saying we are not praying for our benefit but for yours, we are not praying that you will do no wrong so that we will pass the test of an apostle. Our motivation for praying that you do no wrong is not motivated by any selfish desire on our part, but rather for your own good.

6

Though we may seem to have failed: in the previous chapters Paul said to the Corinthian brothers and sisters, "I consider that I am not in the least inferior to these super-apostles" (2 Cor. 11:5) and in the following chapter, "I have been a fool! You forced me to it, for I ought to have been commended by you, because I was not at all inferior to these super-apostles, even though I am nothing" (2 Cor. 12:11). From these words of Paul, it is not unreasonable to conclude that Paul's words "We may seem to have failed" (v7) refers to the fact that the Corinthians considered Paul and those ministering with him inferior to the self-appointed false super apostles influencing them at this time.

We cannot do anything against the truth, but only for the truth: the words, "We cannot do anything against the truth, but only for the truth" (v8) means that even though the Corinthian's consider Paul as inferior and less in authority than the super apostles it does not allow Paul and those ministering with him to pray against them or for their harm since those serving Christ cannot do anything that would discourage people from the faith, but only what enhances the lives of others, draws people closer to the Lord Jesus Christ and advances the Good News of the Gospel. This means that the words, "We are glad when we are weak and you are strong" means if the Corinthian are strong in their faith and the Lord Jesus Christ Paul and those ministering with him will rejoice regardless of how little the Corinthians think of them or how inferior they think Paul is to the super apostles. The entire reason Paul is writing this is in the hope that they will have forsaken any behaviour and teaching that is contrary to the Gospel and be growing in the grace of the Gospel

of the Lord Jesus Christ before he visits them the third time so that he won't have to be severe in disciplining them when he arrives, but instead would not only be able to fully focus on edifying and encouraging them, but also on enriching and enlightening teaching.

The sentiment is: if Paul and those ministering with him know that the Corinthian church is spiritually healthy it doesn't matter to them if they appear to be weak or inferior in the eyes and estimation of others. Basically Paul is saying, it is not so important to him what people think of him or how they consider his life as long as he knows it does not affect the Corinthians, if they are spiritually healthy Paul is not going to worry or fret about what others think of him especially since he knows that his own integrity will not allow him to do anything that is contrary to the teachings of Christ.

2 CORINTHIANS 13:11-14

Greet one another with a Holy Kiss.

- **2 Corinthians 13:11-14:** Finally, brothers, rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you. ¹²Greet one another with a holy kiss. ¹³All the saints greet you. ¹⁴The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

When the primary aim of a church is focused on restoration, comfort, rejoicing, peace and learning to agree with each other, then not only will God by His Love be with the people, but the atmosphere of that church will be full of harmony, joy, kindness, grace, mercy, compassion, comfort, safety and peace etc., in contrast to division, jealousies, strife and contention.

7

NOTE: the words, "Agree with one another" means agree on the Gospel of the Lord Jesus Christ, but that does not mean that every brother and sister within a church has to agree on every teaching of the Bible from Genesis to Revelation since discovering the glorious majestic spiritual truths the Bible contains is an exciting lifetime adventure.

The Gospel we are to agree on: The Gospel we are all called to agree on refers to the message of salvation. It is about believing in the death and resurrection of the Lord Jesus Christ, recognising that one falls short of God's Glory and absolute Holiness. It is, believing that throughout the entire history of mankind there has only been one man who has ever been able to attain to God's perfect standard. It is agreeing on the majestic Good News of the Gospel, which states; "Whoever humbly comes to God through repentance and faith in His Son the Lord Jesus Christ is not only approved of and accepted by God the Father, but all their sins are forgiven, not because they are deserving of it, by any self-effort or religious good works, but because through faith in Christ, righteousness is imputed from God to them as a pure and free gift." But; this is not the end of the Good News that we are all called to agree on since the Gospel of Christ also embraces God's promise that the faithful who abide in the Lord will be resurrected to eternal glory and everlasting life. It is these things that we are all called to agree on. We are not expected to agree on every detail of the Bible since then would all have to be walking Bible encyclopaedias, neither do we have to know every detail of the Bible to be in Christ and saved to eternal life, which means that the words:

- Agree with one another (v7).

Means that we as brothers and sisters in the family in Christ agree (accept) that outside of the Gospel that leads to Christ and eternal salvation there will be things we will intellectually see differently to each other since we all come from different cultures, have different educational backgrounds and not only come to Christ with all sorts of different

baggage, but also grow intellectually at a different pace to one another and are at different levels of spirituality to each other. For these reasons we need to agree that in the local and global family of Christ there will be differences of understanding certain Scriptures outside of the message of the cross and the Gospel of the Lord Jesus Christ that leads to eternal salvation.

Unity and harmony: in this agreement and understanding there can be unity and harmony within the family of Christ despite some intellectual differences. It also allows every brother and sister to grow at their own pace and walk before the Lord with their own conscience rather than having the ministers or the congregation's conscience imposed on them. Added to this brothers and sisters are able to reason together over the differences in a spirit of adventure and the excitement of discovery rather than feeling they must prove they are right and the other person is wrong which simply develops an attitude of defending and attacking which leads to argument, strife and contentions (which is what Paul was trying to correct in the Corinthian church).

A holy kiss: means a brotherly or sisterly kiss, a kiss of friendship in contrast to a romantic or sensual kiss.

The grace of Christ and the love of God: the grace of the Lord Jesus Christ and the love of God comes to us not only through believing and trusting in the gospel of the Lord Jesus Christ, but also by placing our eternal future in the hands of Jesus and trusting that he will save us not because of our self-effort or because we legalistically keep ceremonially laws and religious practises, but because of our faith in him.

The key to understanding why those in Christ are called to keep the law: the spirit behind the law is love because each law protects another human from harm. In the book of Romans Paul states:

- Love does no wrong to a neighbour; therefore love is the fulfilling of the law. (Romans 13:10).

The spirit of the law is to protect the innocent from physical, financial, sexual, verbal and emotional and spiritual harm, thus those who know God aim to keep the Law because it is the right and loving thing to do. It fulfils the Ten Commandments regarding man, and the Royal Law:

- Love your neighbour as yourself (Mark 12:31) (Jas 2:8).

It pleases God and brings a good testimony to His name and the name of, Jesus and the Christian faith. Those who belong to Christ aim to keep the law not to get saved, but because they are saved. They understand that righteousness is a free gift of God that comes through faith in the Lord Jesus Christ and cannot be earned by self-effort. Though the law is splendid as a guide to understanding God's will, as a means of reunion with God, the God we have sinned against, it is a hopeless failure nevertheless both law and grace go together, the law without the Gospel is diagnosis without remedy, but the Gospel without law is only the Good News of salvation for people who don't believe they need it because they have never heard the bad news of judgment, the law is not the Gospel, but the Gospel is not lawless (Rom. 3:19-20) (Eph. 2:13-22).

Micah, Isaiah and Jeremiah.

- Micah wrote: "What the LORD requires of mankind is to do justice, love kindness, and walk humbly with their God" (Micah 6:5-10).
- Isaiah says: "The LORD loves justice, hates robbery and wrong doing" (Isaiah 61:8).
- Jeremiah said: "Those who know God practise steadfast love, justice, and righteousness in the earth, because it is in these things that God delights" (Jer. 9:24).

The great prophets Micah, Isaiah and Jeremiah clearly show us that the people the LORD loves are not only those who acknowledge God, but who also uphold justice, do not lie, deceive or make promises they do not

intend to keep, but speak the truth, do what is right, show respect and give help to others when able and make choices that lead to peace. These are the things the LORD delights in and that bring His favour.

Jesus famous sermon on the Mount: the constant theme throughout Jesus famous Sermon on the Mount is doing what is right before God by seeking the way of peace in all situations. Jesus calls Christians to treat people fairly and with respect, dignity, decency grace compassion, kindness, mercy and to be quick to forgive, which meant that living a life that honours God and the Lord Jesus Christ is about doing all we can do to protect people from harm and being dominated by the thought:

- What action can I take or do that will help and encourage this person.

It is all about doing right to others, thus the reason the message Jesus spoke on the mountain is referred to as, "The Famous Sermon" because the principals if followed not only by Christians but all humanity are the only way to peace (Matt 5). These are the things that delight the heart of God. A wicked person is primarily one who deliberately and consciously denies the existence of God and does harm to other humans. For further information on Jesus Famous Sermon see:

- Matthew 5 in Commentary New Testament (ON WEBSITE MENU).

The fellowship of the Holy Spirit: the fellowship of the Holy Spirit comes to us and is present with us when those who belong to Christ come together in an atmosphere of godliness and righteousness in which the primary focus is on God, the Lord Jesus Christ and the Bible in contrast to a worldly carnal, sensual event devoid of God and anything that represents Christ and the Christian faith.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.