

## *II Corinthians*

### *Chapter 13:4-14*

(Before we begin, I would like to go back and take a look at one of the verses from last week. Both Wiersbe and MacArthur really key on one word in the verse below.)

*<sup>2</sup>I have previously said when I was present the second time, and though now absent I say in advance to those who have sinned in the past and to all the rest as well, that if I come again I will not **spare** anyone,*

**Spare** > (Strong's) spare, forbear

**Wiersbe** > "I will not spare!" was his warning, and he used a word that means "to spare in battle."

**MacArthur** > *phedomai* is a strong word, used in classical Greek to speak of sparing someone's life on the battlefield. It conveyed the idea of having mercy on an enemy.

It is with that understanding that Paul next states ...

*<sup>3</sup>since you are seeking proof of the Christ who speaks in me, who is not weak toward you, but mighty in you.*

Paul then relays the wonderful, but tragic, illustration > the death of the Lord Jesus Christ.

*<sup>4</sup>**For indeed He was crucified because of weakness**, yet He lives because of the power of God. For we too are weak in Him, yet we will live with Him because of the power of God directed toward you.*

How "powerful" did He seem at that time? Yet he was (and remains) the Son of God!

***For indeed He was crucified because of weakness*** > (Constable) Jesus experienced crucifixion because He was obedient to His Father's will, and therefore did not assert Himself against His enemies who eventually executed Him. He appeared to be very "weak" to onlookers. However, His "weakness" was in reality an evidence of great strength, strength of commitment to His Father's will—even to death on a cross.

***Philippians 2:5-11*** > *<sup>5</sup>Have this attitude in yourselves which was also in Christ Jesus, <sup>6</sup>who, as He already existed in the form of God, did not consider equality with God something to be grasped, <sup>7</sup>but emptied Himself by taking the form of a bond-servant and being born in the likeness of men.*

<sup>8</sup> And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death: death on a cross. <sup>9</sup> For this reason also God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup> so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, <sup>11</sup> and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>5</sup> **Test yourselves** to see **if you are in the faith**; **examine yourselves!** Or do you not recognize this about **yourselves**, that Jesus Christ is in you—unless indeed you **fail the test**? <sup>6</sup> **But I expect** that you will realize that we ourselves do not fail the test.

**Test** > (Strong's) *peirazo* > to make proof of, to attempt, test, tempt (from a word meaning a trial, an experiment)

**Utley** > This is the word *peirazō*, which means "to test with a view toward destruction." (We had seen this word discussed earlier in this book)

**If** > (Utley) This is a (Greek grammar) which is assumed to be true. Paul is not doubting their faith, but challenging them to wake up!

**Yourselves** > (Swindoll) It occurs three times in this verse. Not only is the term emphasized by repetition, but it is emphasized in Greek by being placed out of the normal order of the sentence structure. A more literal rendering might be: "You yourselves test . . . you yourselves prove . . . that Jesus Christ is in you." The emphasis is on each one of us examining ourselves to see whether Jesus is, in reality, in us.

(Remember James? > **James 2:18** > <sup>18</sup> *But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works."*)

**Examine** > (Strong's) *dokimazo* > to test, by implication to approve

**Utley** > Paul repeats his command but uses the other term (i.e., *dokimazō*) for testing, which implies to test with a view toward approval.

**Fail the test** > (Strong's) *adokimos* > not standing the test, rejected

**Robertson** > Paul challenged his opposers in Corinth to try themselves, to test themselves, whether they were "in the faith", a much more vital matter for them than trying to prove Paul a heretic.

**Constable** > Testing themselves would preclude his having to discipline them. Paul believed that "Jesus Christ" was working in each one of them—"unless" they failed this "test."

(Thought here? >) **Constable** > Verse 5 may at first seem to be talking about gaining assurance of one's salvation from his or her works. However, this was not what Paul advocated here, or anywhere else in his writings. He was writing to genuine believers (1:1, 21-22; 3:2-3; 6:14; 8:9). He told them to examine their works to gain the assurance that they were experiencing sanctification, that they were walking in obedience to the faith

**Barnes** > The particular reason why Paul calls on them to examine themselves was, that there was occasion to fear that many of them had been deceived. Such had been the irregularities and disorders in the church at Corinth; so ignorant had many of them shown themselves of the nature of the Christian religion, that it was important, in the highest degree, for them to institute a strict and impartial examination to ascertain whether they had not been altogether deceived.

**Expect** > (KJV > Trust)

**Wuest Translation** > *Be putting yourselves to the test whether you are in the Faith. Be putting yourselves to the test for the purpose of approving yourselves, and finding that you meet the specifications, put your approval upon yourselves. Or, do you yourselves not recognize that Jesus Christ is in you, unless you are those who are disapproved?*

<sup>7</sup>*Now we pray to God that you do nothing wrong; not so that we ourselves may appear approved, but that you may do what is right, though we may appear unapproved.* <sup>8</sup>*For we cannot do anything against the truth, but only for the truth.*

**Wrong** > (Strong's) evil

**Right** > (Precept Austin) kalos describes that which is inherently excellent or intrinsically good, providing some special or superior benefit. *Kalos* is good with emphasis on that which is beautiful, handsome, excellent, surpassing, precious, commendable, admirable.

**Though we may appear unapproved** > (Swindoll) Why wasn't he angry and resentful? Because he had deliberately set aside his pride. His ministry experiences taught him how to handle abuse, rejection, persecution, and hatred. He could handle a little Corinthian confusion and waffling. Pride produces anger, resulting in resentment and retaliation. His thorn in the flesh and his confidence in the Spirit's empowerment replaced his pride with humility, his anger with forgiveness. He had no pristine public image to project or to protect; he was a "nobody" (12:11). He had no greedy desire for material goods; he wanted only a loving relationship with his children in the faith (12:14). Clearly, he was a man of honesty and humility.

<sup>9</sup> **For we rejoice when we ourselves are weak, but you are strong; this we also pray for, that you become *mature*.**

**Rejoice** > (S. Zodhiates) *xará* ("joy") and *xáris* ("grace") are cognate\* with *xáirō* ("to rejoice"), i.e. all share the same root and therefore *the same core (fundamental) meaning*. (\*"In linguistics, cognates are words that have a common etymological origin.")

**For we rejoice when we ourselves are weak, but you are strong;** > The Wuest Translation clarifies this > *For, as for us, we rejoice when we are weak, but as for you, when you are strong.*

**Mature** > (Precept Austin) The original idea (of the Greek word for *mature*) is that of 'fitting together,' whether of setting bones or reconciling parties, and hence in N.T. the verb is often used of setting right what has previously gone wrong, rectifying and restoring, rather than merely bringing onwards to perfection.

<sup>10</sup> **For this reason I am writing these things while absent, so that when present I need not use *severity, in accordance with the authority which the Lord gave me for building up and not for tearing down.***

**For this reason I am writing these things while absent** > As per the previous verse ... Paul doesn't WANT to come to Corinth with a stick.

**Severity** > (Precept Austin) is an adverb which means literally "in a manner which cuts off". Figuratively, it means *abruptly, curtly, sharply, precipitously, harshly, rigorously*.

**In accordance with the authority ...** > (Utlely) This exact phrase appears in **2 Cor. 10:8**. This Apostolic authority, whether in personal presence or from afar (cf. 1 Cor. 5:4), has Christ's authority (cf. 2 Cor. 12:19; 13:3).

**2 Cor. 10:8** > <sup>8</sup> *For if I boast somewhat more about our authority, which the Lord gave for building you up and not for destroying you,*

<sup>11</sup> **Finally, brothers and sisters, *rejoice, mend your ways, be comforted, be like-minded, live in peace; and the God of love and peace will be with you.***

Let's begin with the end of the verse ... ***And the God of love and peace will be with you*** > Do you see it?? It doesn't say, *May the God of love and peace be with you*. It is a conclusive thought ... the results of something going on before it. In this verse Paul lays out five commands (Utlely > *imperatives*) that will result in the God of love and peace being with them. They are > (1) Rejoice, (2) Mend your ways, (3) Be comforted, (4) Be like-minded, and (5) Live in peace

**Finally** > (Precept Austin) lit, as to what remains

**Rejoice** > (S. Zodhiates) *xará* ("joy") and *xáris* ("grace") are cognate with *xairō* ("to rejoice"), i.e. all share the same *root* and therefore *the same core (fundamental) meaning*.

**Precept Austin** > In the classics used both at meeting and at parting. Lit., hail!" See **James 1:1** > <sup>1</sup> *James, a bond-servant of God and of the Lord Jesus Christ, To the twelve tribes who are dispersed abroad: Greetings. (*xairō*)*

**Vincent** > In parting the idea may be "joy be with you."

(The fact that this word is used as both in greeting and departing is why the KJV translates it as *farewell*.)

**Mend your ways** > I LOVE this translation!! You'll see why shortly. The KJV has the word translated as *be perfect*. Normally that would be a Greek word meaning *complete*. In fact, **Strong's** translates it as > *to complete, prepare*. But there is a prefix in front of the word that changes it a bit. Let's let **Wiersbe** explain.

**Wiersbe** > The word is part of a word family in the Greek that means "to be fitted out, to be equipped." As a medical term, it means "to set a broken bone, to adjust a twisted limb." It also means "to outfit a ship for a voyage" and "to equip an army for battle." In Matthew 4:21, it is translated "**mending nets**." (There is is!!)

**Be comforted** > (Utley) > This commentator gives us the Greek grammar for this command ... which has the sense of living in the knowledge that the same comfort with which the Lord blessed us in the past remains active for today.

**Be like-minded** > (Precept Austin) *phroneo* from *phren* = literally the diaphragm and thus that which curbs or restrains. Figuratively, *phren* is the supposed seat of all mental and emotional activity) refers to the basic orientation, bent, and thought patterns of the mind, rather than to the mind or intellect itself. *Phroneo* includes a person's affections and will as well as his reasoning. In other words, *phroneo* refers not simply to intellectual activity but also to direction and purpose of heart.

**Live in peace** > (Precept Austin) means to bring peace, to be at peace, to live in harmony or accord. The Greek word can signify in non-biblical Greek "to bring to peace" ... or "to live peaceably". The Septuagint version demonstrates both meanings.

<sup>12</sup> **Greet** one another with a holy kiss. <sup>13</sup> *All the saints greet you.*

**Greet** > (Strong's) to welcome, greet [The source word really gives the meaning > From *a* (as a particle of union) and a presumed form of *spao*; *to enfold in the arms*,]

<sup>14</sup> **The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.**

***The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit*** > This is referred to as the ***Trinitarian Farewell*** as it clearly exalts the Trinity:

- *The grace of the Lord Jesus Christ*
- *The love of God*
- *The fellowship of the Holy Spirit*

In addition > it reveals to the Corinthian believers the source of their needed attributes:

- *The grace of the Lord Jesus Christ*
- *The love of God*
- *The fellowship of the Holy Spirit*

With the above in mind ... let's conclude this study with Paul ...

*(May) The grace of the Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit,  
be with you all.*

*Amen*