



Proof From Testing

The word “test” in 2 Corinthians 2:9 is the Greek word δοκιμή (dokimē) and means a tried character. The word “proven” in Philippians 2:22 and the word “proof” in 2 Corinthians 13:3 mean a specimen of tried worth. This is the concept of whether you have the inward character to face your responsibilities and therefore, evidence them in your overt actions. This is the communicator seeking an evidence of the inward character of the congregation. In Corinthians 13:3, we have the reverse where the congregation seeks the inward character or a specimen of tried worth of the ones teaching them Bible doctrine. That which is inward must be overt.

"For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things." (2 Corinthians 2:9, NASB)

"But you know of his proven worth, that he served with me in the furtherance of the gospel like a child serving his father." (Philippians 2:22, NASB)

"since you are seeking for proof of the Christ who speaks in me, and who is not weak toward you, but mighty in you." (2 Corinthians 13:3, NASB)

In Acts 1:3, the word “proofs” is τεκμήριον (tekmērion) and means an indubitable evidence, too evident for doubts, unquestionable. Jesus Christ, Himself, went to great lengths to insure the removal of all doubts in the minds of people as to His resurrection body and existence. We often state that we do not have to answer questions, give explanation, etc. and that is true, but not always the best policy. Sometimes answers to questions can give the assurance for the listener to continue on until they get the stability to operate without answers to their questions.

"To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God." (Acts 1:3, NASB)

In 2 Corinthians 8:24, the word “proof” is ἐνδειξις (endeixis) and means a demonstration, a proof, a manifestation, a sign, an evidence. It is used as the outward demonstration and evidence of their love for their communicators sent to them by Paul.

"Therefore openly before the churches, show them the proof of your love and of our reason for boasting about you." (2 Corinthians 8:24, NASB)

In Acts 25:7, the word “prove” and in Acts 2:22 the word “attested” is ἀποδείκνυμι (apodeiknumi) both mean to prove by arguments, to show what kind of a person one is, to exhibit, to declare. God manifests to others what kind of a person you are by many overt actions. God can see what you are on the inside, He can see faith, He can see the invisible, but man cannot. Therefore, God reveals what is on the inside to those on the outside by getting the invisible to become visible. By testing your faith, God enables you to manifest overtly to others in divine good production what they could not otherwise see.

"After Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him which they could not prove," (Acts 25:7, NASB)

""Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know" (Acts 2:22, NASB)



In Romans 12:2, the word “prove” is δοκιμάζω (dokimazō) and means to test or examine to determine the genuineness of something, also to recognize as genuine after examination. This particular term implies the need to determine whether something is genuine or not. It also makes the point that proper testing and examination will turn up the truth even if you didn’t have it to start with. 2 Cor. 8:8; 2 Cor. 8:22; 2 Cor. 13:5; Gal. 6:4; Eph. 5:10.

"And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect." (Romans 12:2, NASB)

"We have sent with them our brother, whom we have often tested and found diligent in many things, but now even more diligent because of his great confidence in you." (2 Corinthians 8:22, NASB)

"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?" (2 Corinthians 13:5, NASB)

"But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another." (Galatians 6:4, NASB)

"trying to learn what is pleasing to the Lord." (Ephesians 5:10, NASB)

In Acts 24:13, the word “prove” is παρίστημι (paristēmi) and means to show by argument, to prove, to present. The opposition is not able to refute and disprove Christianity or God’s plan for your life. This is in the context of false accusations. When someone threatens you, you can be assured that God will vindicate you, that they will be frustrated in their attempts to prove you wrong, guilty, or in error.

"Nor can they prove to you the charges of which they now accuse me." (Acts 24:13, NASB)

In John 6:6, the word “test” is πειράζω (peirazō) and means to test a person on what they think or how they will behave.

"This He was saying to test him, for He Himself knew what He was intending to do." (John 6:6, NASB)

In Acts 9:22, the word “proving” is συμβιβάζω (sumbibazō) and means to cause one to unite with one in a conclusion or come to the same opinion. One reason for testing is to bring out the true nature of a person. A test will often surface the real issue within a person’s life. The testing of people and the challenging of an issue are designed to bring people in agreement, not to further separate them.

"But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this Jesus is the Christ." (Acts 9:22, NASB)

In Romans 3:9, the word “charged” is προαίτιόμαι (proaitiaomai) and means to bring a charge against previously. This is a unique construction where the reference is made in the word to a previous charge, then it is followed by an infinitive in which the charge is stated.

"What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;" (Romans 3:9, NASB)

In Psalms 17:3 and Psalms 95:9, “tested” is צָרַף (tsâraph). In Psalms 81:7, “prove” and in Malachi 3:10, “proved” mean to be refined, tested, proved. This is used for God testing and proving the believer. Not only does the communicator seek proof of the congregation and the congregation proof of the communicator, but God also seeks proof of those of His family.

"You have tried my heart; You have visited me by night; You have tested me and You find nothing; I



have purposed that my mouth will not transgress." (Psalms 17:3, NASB)

""You called in trouble and I rescued you; I answered you in the hiding place of thunder; I proved you at the waters of Meribah. Selah." (Psalms 81:7, NASB)

""When your fathers tested Me, They tried Me, though they had seen My work." (Psalms 95:9, NASB)

""Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this," says the LORD of hosts, "if I will not open for you the windows of heaven and pour out for you a blessing until it overflows." (Malachi 3:10, NASB)

This is used of God in His testing of people in Psalms 26:2, Psalms 66:10, and Jeremiah 9:7.

"Examine me, O LORD, and try me; Test my mind and my heart." (Psalms 26:2, NASB)

"For You have tried us, O God; You have refined us as silver is refined." (Psalms 66:10, NASB)

"Therefore thus says the LORD of hosts, "Behold, I will refine them and assay them; For what else can I do, because of the daughter of My people?" (Jeremiah 9:7, NASB)

In 1 Samuel 17:39, “tested” is נָסָה (nâsâh) and means to test something, to try it out. David was trying out Saul’s armor. The context indicates that the proving or testing would have given David the ability and confidence to use the armor and weapons. This establishes the point and principle of the value of testing. Testing, proving, and the process of giving evidence increases the ability and confidence of the thing being tested or the person being tested. This Hebrew word is also used in Exodus 16:4, Exodus 20:20, 1 Kings 10:1, and Daniel 1:12-14.

"David girded his sword over his armor and tried to walk, for he had not tested them. So David said to Saul, "I cannot go with these, for I have not tested them. " And David took them off." (1 Samuel 17:39, NASB)

"Then the LORD said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction." (Exodus 16:4, NASB)

"Moses said to the people, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin."" (Exodus 20:20, NASB)

"Now when the queen of Sheba heard about the fame of Solomon concerning the name of the LORD, she came to test him with difficult questions." (1 Kings 10:1, NASB)

This is verified in Daniel 1:12-14 where Daniel was asking for himself, Hananiah, Mishael, and Azariah to be tested as to appearance after being given vegetables and water instead of the king’s choice food and wine. He then asked for them to be compared after ten days to the overseer’s servants who were eating the king’s choice food and wine.

""Please test your servants for ten days, and let us be given some vegetables to eat and water to drink. "Then let our appearance be observed in your presence and the appearance of the youths who are eating the king's choice food; and deal with your servants according to what you see." So he listened to them in this matter and tested them for ten days." (Daniel 1:12-14, NASB)