

2 Corinthians 13:14

Authorized King James Version (KJV)

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Analysis

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—This Trinitarian benediction is Christianity's most complete liturgical blessing, explicitly naming all three persons of the Godhead. **The grace** (hē charis, ἡ χάρις) **of the Lord Jesus Christ** grounds all blessing in Christ's unmerited favor achieved through incarnation, death, and resurrection.

The love of God (hē agapē tou theou, ἡ ἀγάπη τοῦ θεοῦ)—God the Father's eternal, initiating love (John 3:16, Rom 5:8) is the source from which grace flows. **The communion of the Holy Ghost** (hē koinōnia tou hagiou pneumatos, ἡ κοινωνία τοῦ ἁγίου πνεύματος)—koinōnia means "fellowship/participation/sharing," describing the Spirit's work creating participation in divine life and mutual fellowship among believers. This blessing names distinct roles: Christ's mediating grace, the Father's originating love, the Spirit's applying communion.

Theologically, this is proto-Trinitarian formulation: three persons, coordinate in blessing, distinct in function, united in redemptive purpose. Used liturgically for centuries, this benediction closes worship by invoking complete divine blessing—relational Trinitarian presence "with you all" (meta pantōn hymōn, μετὰ πάντων ὑμῶν).

Historical Context

This benediction became standard in Christian liturgy by the early church. Its Trinitarian structure demonstrates developed Christology and pneumatology by mid-first century, decades before formal Trinitarian creeds. Paul's closing pronouncements were read aloud in worship assemblies, thus this blessing shaped corporate worship from Christianity's earliest decades, forming theological consciousness through liturgical repetition.

Related Passages

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. How does this Trinitarian benediction reveal distinct roles of Father, Son, and Spirit in our salvation?
2. Why does Paul close a confrontational letter with this blessing—what's the connection between discipline and benediction?
3. How does this blessing's liturgical use shape our understanding of the Trinity through repeated worship?

Interlinear Text

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη
G3588 **The grace** G3588 **of the Lord** **Jesus** **Christ** **and** G3588 **the love**
G5485 G2962 G2424 G5547 G2532 G26

τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος
G3588 **of God** **and** G3588 **the communion** G3588 **of the Holy** **Ghost**
G2316 G2532 G2842 G40 G4151

μετὰ πάντων ὑμῶν ἀμήν
be with **all** **you** **Amen**
G3326 G3956 G5216 G281

Additional Cross-References

Ephesians 2:22 (Spirit): In whom ye also are builded together for an habitation of God through the Spirit.

Romans 5:5 (Love): And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

1 Corinthians 16:23 (Grace): The grace of our Lord Jesus Christ be with you.

Romans 16:20 (Grace): And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Jude 1:21 (Grace): Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Philippians 2:1 (Love): If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

1 Corinthians 6:19 (Holy): What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

2 Corinthians 8:9 (Grace): For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Galatians 5:22 (Love): But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Romans 8:9 (Spirit): But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

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