

Exegesis and Application of II Corinthians 6:14-18.

Μη
 χίεθε
 ετεροδυοθντες
 αντοροισ

Negative to the verb
 Imper Act. 2nd pl.
 Nom. Pl. Act. Part.
 Fem. Dat. Pl. Noun

Not
 Do become
 otheryoked together
 with unbelievers

(V.14) "Do not become otheryoked together with unbelievers!"

The unbeliever struggles under the yoke of the Law in service to God trying to save himself from damnation by his own works without faith in Jesus Christ. That is a heavy yoke indeed! No mere human has successfully carried that yoke since Adam fell into sin.

The believer is also under a yoke in service to God, but not the yoke of the Law. That Law-yoke has been removed from him through the service of Christ to the Law, and by His innocent suffering and death. The Christian is under the yoke of the Gospel, or as Paul describes the situation in the previous chapter, "For, the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." (II Cor. 5:14,15). That yoke of Christ is easy and the burden light. It is not the yoke of saving oneself, but the yoke of thanking the God who saved us. What a joyful task! The believer should not seek to wear the other yoke, that is, the yoke of the Law, the yoke without faith, thus being yoked together with unbelievers. (c.f. Acts 15:1-31 esp. vs. 10,24. Matt. 11:28-30).

Τις
 μετοχη
 γαρ
 δικαιοσυνη
 ανωμα

Interrog. Pronoun
 Nom. Fem. Sing. Noun
 Conjunction
 Dat. Fem. Sing. Noun
 Dat. Fem. Sing. Noun

What
 A sharing, participation
 For
 Righteousness
 Lawlessness

"For what kind of sharing is there between righteousness and lawlessness?"

It is obvious there can be no joint sharing or participation between righteousness and lawlessness. The two are mutually exclusive. Each one would seek to destroy the other. God's righteousness saved all men. Man's lawlessness brought the curse on all men. If believers seek to earn forgiveness of just one sin and thus seek to place themselves under the yoke of the Law once again, they immediately give up the righteousness Jesus earned for them and again become lawless sinners in God's sight. Thus being otheryoked together with the unbeliever makes an unbeliever out of the believer. The unbeliever's condition does not change.

καὶ	Disjunctive Particle	Or
κοινωνία	Nom. Fem. Sing. Noun	Fellowship, Communion, Marriage
ὡς	Dat. Neut. Sing. Noun	Light
πρὸς	Prep.	With
σκοτός	Acc. Neut. Sing. Noun	Darkness

"Or what fellowship is there between light and darkness?"

This is the same term (fellowship) used to show the oneness which exists between Father, Son, and Holy Ghost. Believers have become light in the Lord, and should walk as children of light. They have been made at one with God. The light is God's presence, holiness, love, forgiveness, knowledge, salvation, power. So, as light and darkness cannot occupy the same space at the same time in the world, likewise the believer cannot fellowship with unbelief, accepting Satan and his ways, or the children of darkness as close friends, approving the absence of God in their lives, their ignorance of their sin and the way of salvation. To do so is for the light to fellowship with the darkness, and to lose one's salvation.

ἁρμονία	Nom. Fem. Sing. Noun	Harmony, Agreement
Χριστοῦ	Gen. Proper Noun	Anointed One, Christ
Βελιαρ	Dat. Proper Noun	Worthlessness, devil

(v.15) "And what harmony is there of Christ with the devil?"

Christ, i.e. the Anointed One of the Father is invaluable to God and to man as well. His holy, precious blood and innocent sufferings and death purchased mankind back from sin and death. Christ is priceless, beyond ability to value. Beliar means worthlessness. The devil brings nothing good to mankind, in fact he is the one who intends to take everything good away from mankind. If one were to try to harmonize Christ with the devil it would be impossible. He certainly would not agree with the devil in any way. But those believers who accept the yoke of the Law again are saying He would.

μερίς	Nom. Fem. Sing. Noun	Part, Portion
πιστοῦ	Dat. Fem Sing. Noun	believer
μετὰ	Prep. with Gen.	with
ἀπίστου	Gen. Fem. Sing. Noun	Unbeliever

"What portion is there for the believer with the unbeliever?"

Through Christ the believer has it all, forgiveness, life and salvation; that is his undeserved but freely given portion. But if he joins the unbeliever what does he gain? He gains condemnation, death and damnation in place of the great blessings he had through Christ. Who would be such a fool?

συνκατάθεσις
 ναῶν
 θεοῦ
 εἰδώλων

Nom. Fem. Sing. Noun
 Dat. Masc. Sing. Noun
 Gen. Masc. Sing. Noun
 Gen. Neut. Pl. Noun

Agreement, Union
 Temple
 of God
 Of False gods, Idols

(V.16) "And what agreement is there for the temple of God with false gods?"

God's Temple is reared to honor Him alone. It was a desecration of the Temple when false gods were brought within its walls and worshiped there. He is the one true God, and they are only idols, i.e. figments of man's imagination. Obviously there can be no agreement between the Temple of God and idols.

ἡμεῖς

Nom. Pl. Pronoun

We

"For we are the temple of the living God;"

God reared, i.e. created us to be His temple. He intends us to honor Him alone, or as Peter has said, to "show forth the praises of Him who hath called us out of darkness into His marvelous light." We did not become this temple by our works or goodness, but through the works, suffering, death, of Jesus Christ, and the sanctifying work of the Holy Spirit who brought us to accept Jesus as Lord. God has made us His temple, He who is the living God, i.e. the source of life itself, and the only God therefore has come to dwell within us as the next section shows.

ἐνοικήσω
 ἐν περιπατήσω
 ἔσομαι
 ἔσονται

Fut. Ind. Act. 1st Sing.
 Fut. Ind. Act. 1st Sing.
 Fut. Ind. Act. 1st Sing.
 Fut. Ind. Act. 3rd Pl.

I Will Dwell In
 I Will Move Among
 I Will Be
 They Will Be

"Just as God said, 'I will dwell within them and walk among them, and I will be their God, and they will be my people.'"

By God's dwelling within the Christian the Christian becomes the temple of God. If God is holy, and He is, then so is His temple, so are His people through the righteousness and blood of Christ, and the indwelling of the Holy Trinity. Paul paraphrases Lev. 26:11 and Ezek. 37:27, but under inspiration!

διό	Conjunction	Therefore
ἐξέλθατε	Aor. Imp. Act. 2nd Pl.	Come Out!
μεσού	Gen. Sing. Adj.	From Among
ἀφορίσθητε	Aor. Imp. Pass. 2nd Pl.	Become Separate!
κύριος	Nom. Masc. Sing. Noun	Lord

(V.17) "Therefore come out from among them and become separate," says the Lord."

Because we have become the temple of the living God through His dwelling within us and His walking among us, we are not to continue to be part of the unbelieving world. We cannot leave the world, but we are no longer to remain in agreement with the world, i.e. the unbelievers who can have only false gods for their gods. God's people are not the same, they have been declared holy, made believers in the true and only God. To show that there is a difference between the believer and unbeliever they must separate in matters of religion from the unbeliever.

ἀκαθάρτου	Gen. Masc. Sing. Adj.	(anything) unclean
ἅπτεσθε	Imp. Act. 2nd Pl.	Do Touch!
εἰς ἑμέμας	Pres. Ind. Act. 1st Sing.	I Will Welcome
ὑμᾶς	2nd Pl. Acc. Pronoun	You

"Do not touch (anything) unclean and I will welcome you."

The idea of touching anything unclean was with the intention of accepting it or admiring it, approving it. The picture is of the believer accepting an idol with admiration for the idol. The temple of God, i.e. the child of God cannot do such things. Thus to revel in or accept the sins which the unbelieving world enjoys cannot be part of the Christian's life. We shun and repent of such idolatry daily showing that we are God's temple and people. Our action reveals the faith which the Lord has given us. We trust Jesus for salvation and therefore are moved to hate false gods. The Lord welcomes us through faith tied to the merits and death of Jesus therefore.

(V.18) "And I will be a Father to you and you will be sons and daughters to Me," says the almighty Lord."

It is a real privilege to be called the temple of God, which is a high designation indeed for the Christian, but a still higher relationship is unfolded in this verse! Through the faith which clings to the merits and death of Jesus, revealed in the daily abhorrence of sin and repentance from it, God is pleased to call Himself the Christian's Father, i.e. the closest relative possible in the family of God (Jesus is our Brother, again closeness of relation) inclusion in God's holy exalted and joyous family is indicated. And the Christian, completely undeserved, is given the title son, daughter of God!!! The almighty Lord, who made the relationship possible by His power and love will keep the Christian in this relationship in spite of Satan, World and Flesh. He will bring the Christian thru death to enjoy Life everlasting.

What does this section of Scripture have to do with receiving assistance in building God's kingdom from the unbelieving world?

- v. 14-15 When the World brings an offering to God it intends to serve God in some way. The problem is that it is under the yoke of the Law since the world lacks faith to accept the sacrifice of Jesus for its sins. So the World brings an offering to God wearing the heavy yoke of the Law. It is trying to save itself by what it does, at best.

It wants acceptance for its offering from the Christian. It certainly does not want condemnation! But because the unbelieving world comes to God without faith in God's Son, God already condemns it and any act which it carries out in worship of Him. If the Christian does not also condemn the offering of the unbeliever he accepts the yoke of the Law which the unbeliever offers him by reason of the silence with which he took the gift. He becomes partaker of another man's sins. The spiritual condition of the unbeliever does not change in this situation but the spiritual condition of the believer who accepts such gifts, and therefore the yoke of the Law, does! It will not do for the unbeliever to say that he is only assisting the Christian and not doing anything toward God, for God Himself cannot make such a fine distinction. Matthew 25 says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Therefore when the unbeliever assists the Wisconsin Ev. Lutheran Synod he is bringing an offering to God.

When believers accept the gifts of unbelievers to further the work of the Lord they are saying that there can be a sharing between righteousness and lawlessness. The unbeliever in his lawlessness approaches the holy God to bring an offering. He does not ask forgiveness first for his lawlessness, he matter-of-factly reacts as though he is not lawless at all. He considers himself on the same level with the believer who has been declared holy through the righteousness of Jesus Christ. If the believer accepts his gift he says, by such acceptance, that lawlessness is as good in God's sight as the righteousness of Jesus Christ! He says it is possible to please God by the works of the Law alone.

Money has always come into the Lord's church from unbelievers who gave their gifts in hypocrisy. If such people give their gifts when we know the Word has been presented to them we can with good conscience accept them. God uses this money as it pleases Him. The unbeliever is not blessed for his deed however as he will find out on Judgment Day if he dies without faith. But because of the 8th Commandment we assume the person to be light until we can no longer make that assumption due to overwhelming evidence to the contrary.

But this section, "What fellowship is there between light and darkness," reveals that when darkness shows itself for what it is by word or deed, then we who are light in the Lord cannot in good conscience have fellowship with it; we cannot have any kind of joint worship toward God. So when unbelievers bring their money to the Lord's church and reveal by their unabashed unbelief that they do not accept the Lord's forgiveness and salvation, but look to their own works to save them, we must, for the sake of the unbeliever (out of love for their souls), for the sake of the believers too (out of love for their souls), and for the sake of Jesus and His sacrifice for us, refuse the gift of the darkness! We must show by action as well as by word that there is no fellowship between light and darkness.

- V. 15 Not to do so says that there is harmony between Christ and the devil! You cannot harmonize Christ who says there is but one way to be saved and the devil who says there has to be another way, i.e. the way of works. But to accept the gifts of unbelievers in worship of God is to say that Christ is not necessary, and that works without faith are valuable.

To permit the unbeliever to bring offerings to the Lord is saying that the believer's portion is not great enough without the unbeliever, i.e. the believer is missing something. But the unbeliever's money is not the believer's portion, and will not prove a blessing at all. The believer's portion is great beyond imagination; Forgiveness, Life, Salvation. What can the unbeliever add of any value?

- V. 16 To permit the unbeliever to bring offerings to God is to sanction Idol worship. The unbeliever cannot worship the true God as God has so often said in the Scriptures, but worships idols. To accept their offerings to idols in our synod therefore makes us say that there is agreement for the temple of God with false gods, for believers are saying that false gods are as much at home in God's temple as is the Trinity.

- V. 17 But Christians are not to join with unbelievers, i.e. the World in anything pertaining to worship of God at all. They are to remain separate. They are not to join in the world's sins which include sanctioning unbelief by acceptance of offerings from unbelievers to the Lord for His work.

God is our Father and we are His sons and daughters by one means only; by the merits and blood of Jesus Christ our Savior. To knowingly accept money into the church which is not washed in the blood of the Savior is to touch the unclean thing, to admire it, to approve it. God will not welcome us, or be our Father, nor will He permit us to continue as His children if we do not end this practice after understanding that it is sinful. He does not allow us Christian freedom here!

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