

# O Ye Corinthians

By Gary Shepard

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**Bible Text:** 2 Corinthians 6:11-18  
**Preached on:** Sunday, December 14, 2008

**Sovereign Grace Baptist Church**  
2031 Burgaw Highway  
Jacksonville, NC 28540

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I would invite you to turn with me this morning to 2 Corinthians and the sixth chapter. 2 Corinthians six beginning in verse 11.

O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.<sup>1</sup>

Now I don't feel like I have a lot of voice this morning. But if I have anything to say, if I have any message from the Lord it is has to be from this text. I have looked at a lot of Scripture this week. But I have not been able to escape these verses that we have read. Paul writes and speaks these words from a pastor's heart. He writes to those who profess to be believers in the Lord Jesus Christ and you can sense the feeling that he has for them in that 11<sup>th</sup> verse when he begins this part of his letter saying, "O ye Corinthians."<sup>2</sup>

And he often expresses things in this way in Scripture because he is like a parent over his children seeing the dangers that they don't and being concerned for their greatest needs that they don't seem to understand. He is like the servant of God described in the Old Testament. He is a watchman set on the wall.

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<sup>1</sup> 2 Corinthians 6:11-18.

<sup>2</sup> 2 Corinthians 6:11.

A little later in this same book he says to them, “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”<sup>3</sup>

He says much the same way to those at Thessalnica.

“As ye know how we exhorted and comforted and charged every one of you, as a father doth his children.”<sup>4</sup>

And then you might remember what he wrote to those at Galatia. He says, “My little children, of whom I travail in birth again until Christ be formed in you.”<sup>5</sup>

And not only did Paul write to these groups and churches in all these epistles, but so did John who referred to those he wrote to as these little children born of God.

And in verse 11 it tells us that he speaks from an enlarged heart. What does that mean? That means a heart that swells with love for them. Some described his words in another place as hard to be understood. And likewise the words of our Lord Jesus Christ they were described as hard sayings.

But they both were words of love. They were words spoken of the truth. And it would be said of those Hebrews in Hebrews five he says, “Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.”<sup>6</sup>

But these words come out of a heart that loves this people and such as are described in Hebrews 13 who speak the Word of God. He says, “Obey them that have the rule over you, and submit yourselves: for they watch for your souls.”<sup>7</sup>

Why is it that we are to hear the spoken word of God? Why would we listen to any man seek to speak for God? He said, “For they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”<sup>8</sup>

They watch for your souls. They say what they say watching for the souls of their hearers and they themselves must give account to God. And he says not to hear and not to listen and not to submit yourself would be unprofitable not for them, he says, but for you.

And then in verse 12 he says something that amounts to this. He says to them, “If you can’t rejoice in me and what I write to you or if you cannot repay or respond to me with the light affection then the fault is in you. I have done my duty from a true principle of love to you.”

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<sup>3</sup> 2 Corinthians 11:2.

<sup>4</sup> 1 Thessalonians 2:11.

<sup>5</sup> Galatians 4:19.

<sup>6</sup> Hebrews 5:5.

<sup>7</sup> Hebrews 13:17.

<sup>8</sup> Ibid.

He says, “Spoken the truth in love.”

But no man stands before a people and speaks in love who does not speak the truth.

Then he says in verse 13, he says, “I speak to you as a spiritual father and I do not want your money, your silver or your gold or a reward from you, but only your heart that is opened in love to me.”

Hold your place here and turn back to 1 Corinthians chapter four and listen to how he expresses it in the first letter in verse 14.

I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.<sup>9</sup>

He said, “You may have many instructors.” But he said, “You only have one that God has used to beget you or bring you to life through the gospel that I preach. So what I say to you is not to shame you, but rather to instruct you and encourage you and to rebuke you if necessary by the Word of God.”

As a matter of fact in Hebrews again it says of God’s people, “And ye have forgotten the exhortation which speaketh unto you as unto children.”<sup>10</sup>

Which was what? “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”<sup>11</sup>

The apostle John had this to say concerning his greatest delight. He said, “I have no greater joy than to hear that my children walk in truth.”<sup>12</sup>

So every word that is spoken, including every rebuke, every word of chastisement, every word of exhortation, every word of comfort, every word spoken by those sent of God are sent and spoken to be a blessing to the Lord’s people. And after he establishes this, after he reminds them of this relationship and of his love for each and every one of them to whom he wrote, he sets forth this very strong admonition.

Look down in verse 14. He says, “Be ye not unequally yoked together with unbelievers.”<sup>13</sup>

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<sup>9</sup> 1 Corinthians 4:15-16.

<sup>10</sup> Hebrews 12:5.

<sup>11</sup> Hebrews 12:5-6.

<sup>12</sup> 3 John 4.

<sup>13</sup> 2 Corinthians 6:14.

Now I realize that some have taken that and narrowed that down to whatever little matter they want to address among the Lord's people. But the truth is, this is a very broad and a very general and a very all encompassing admonition from God.

“Be ye not unequally yoked together with unbelievers.”<sup>14</sup>

Now there is a great temptation for us to do as so many have done and to say that he has to be talking about the very worst of society. But the truth is, he says not simply the immoral, not simply the those who are blatantly and outwardly wicked, not simply just those who are obvious false religionists, not simply those who are unreligious in every way, but he says, “but all unbelievers.”

“Be ye not unequally yoked together [to] unbelievers.”<sup>15</sup>

And what he is not saying here, he is not saying, “Become like a monk or something or go live in a monastery all to yourself.” Because we know—just like Paul knew—that we live in this world and we have many necessary dealings and contacts with unbelievers in our work, in our home even and in our family and in many situations of this life. If he were saying something like that, that exclusiveness, how would the gospel ever go out? How would we ever speak the word of truth to men and women? And he is certainly not saying here that we are to live in this life and act in some way as those who are holier than thou in the presence of others.

But rather he takes an illustration from nature and from the Old Testament concerning the obvious problems that arise from seeking to yoke together that which can't be.

He is speaking of something like we find in the Old Testament that was forbidden which was the yoking together of a horse and an ox. What would the problem be? Well, there would be an obvious difficulty in yoking together those things which are so different in size. It would be wrong to seek to yoke together in order to accomplish something those which were obviously very different in speed. And without a doubt who in the world would want to yoke together in a team to plow or pull a cart or whatever it would be those which were so opposite in temperament? You wouldn't want to put a wild spirited horse on one side of that yoke and on the other side put a slow, meek and stumbling ox. That is what he is saying.

As a matter of fact, under the law in Deuteronomy 22 it says:

Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woollen and linen together.<sup>16</sup>

Why? To show the impossibility of harmony, the impossibility that these two yoked together could ever go in the same direction, can ever accomplish anything and most

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<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Deuteronomy 22:10-11.

especially there cannot be such a yoking together amongst those who believe on the Lord Jesus Christ and those who do not.

And what he is saying here is simply what we find pictured, I believe, in the Old Testament concerning the people of Israel and all those Canaanites in the land that they were about to live in.

Hold your place and turn back to Exodus 34. As they are about to enter into that land, as they are about to go into that which God has promised. And, by the way, I don't believe Canaan is a type of heaven, but it is a type of this life that the Lord's people live while they are here in this world.

All right. Look back in Exodus 34 and beginning verse 12 listen to what he says.

He says, "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee."<sup>17</sup>

What is a snare? It is a trap.

All right, listen.

But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice.<sup>18</sup>

Oh, don't you imagine that they will go do their thing and then he will let you do your thing. No, he says, "They will call you."

And what will you do? You will eat of their sacrifice.

All right, listen to the next verse.

"And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods."<sup>19</sup>

That was the instruction. In other words, what it amounted to was the same thing that Paul is saying spiritually, be careful, he said. "Be ye not unequally yoked together with unbelievers."<sup>20</sup>

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<sup>17</sup> Exodus 34:12.

<sup>18</sup> Exodus 34:13-15.

<sup>19</sup> Exodus 34:16.

<sup>20</sup> 2 Corinthians 6:14.

And then Paul gives, he gives in order to cause us to think, he gives in order to cause these Corinthians to think about what is involved in this. He gives them five questions by which to show them and remind them of the great difference between unbelievers and what these Corinthians profess to believe.

You know what the Bible says concerning God and his people. He says, “God maketh his people to differ.”

Now they are not different by nature. As a matter of fact, the same apostles says that they are all by nature the children of wrath even as others. But God in his distinguishing grace and mercy in the Lord Jesus Christ he has chosen them and saved them out of the world.

As a matter of fact, he says they are not of this world. He tells them, “If any man love the world, the love of the Father is not in him.”<sup>21</sup>

He says, concerning every person, “If any man love not the Lord Jesus Christ...”<sup>22</sup> And I mean as he is in this book, “let him be Anathema Maranatha.”<sup>23</sup>

That means let him die the death. Jesus is coming.

Paul, when he wrote to Titus he says of Christ that, “[He] gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”<sup>24</sup>

A particular people, a distinguished people that Peter describes in this way. He says, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”<sup>25</sup>

But since there are many dangers, many, many dangers and much deception and many who seek to allure our wandering hearts, he gives us all these warnings. And I found out this. And that is only God’s true people heed the warnings. They are part of this great and marvelous work and word by which he preserves and keeps every one of them. He, like Moses, moves them by fear. He causes them to see their danger and he enables them to heed the warning.

Only his people as he says, “ My sheep hear my voice... and they follow me.”<sup>26</sup>

Now what does he say in verses 14 through 16? Five questions. He stands back and he says, first of all, “For what fellowship hath righteousness with unrighteousness?”<sup>27</sup>

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<sup>21</sup> 1 John 2:15.

<sup>22</sup> 1 Corinthians 16:22.

<sup>23</sup> Ibid.

<sup>24</sup> Titus 2:14.

<sup>25</sup> 1 Peter 2:9.

<sup>26</sup> John 10:27.

<sup>27</sup> 2 Corinthians 6:14.

Isn't that what he says? What fellowship can there be between those who have been made the righteousness of God in Christ by grace and those that Paul describes in another place like his own people that he says they are going about to establish their own righteousness? What kind of fellowship can there be between people who look to the Lord Jesus Christ and call him all their righteousness and those who on the other hand cover themselves, dress themselves in the filthy rags of their own self righteousness?

If we didn't know anything else, we would know by the virtue of the fact that even among those first two boys that were born into this world, Cain and Abel, there could not be—even though they were brothers—any fellowship because one was righteous and the other was unrighteous.

What fellowship can there be between those whose hope is in an imputed righteousness, one charged to their account by God and that of Christ and those things that they do by their own hands or don't do?

No way. No way.

What fellowship could there be between those who believe and hope in the free grace of God alone and those who fly in the face of God's Word and seek to be justified by their own works? There is no way. There is absolutely no way.

What in the world could they have in common when the very essential thing to their existence and their hope for all eternity is just exactly the opposite?

And then he asks the second question. He says, "What communion hath light with darkness?"<sup>28</sup>

You see, believers are described as the children of light. It says that they have been made light in the Lord Jesus Christ and they have been enlightened by this Word in the hands of his Spirit and they have been shown some things by God.

Isn't that right? They are not know it alls. And they don't claim to know everything. But by the grace of God they have been shown some things by God. They are even described by Christ himself as those who have been taught of God. He has given them an understanding that they might know the true God. They have light on what sin really is in the sight of God. They have some knowledge and understanding as to who God really is as he says he is in this book. And they have some light on what is going on in this world.

You have any light on what is going on in this world? I know how we are sometimes. We throw up our hands and we say, "Well, I just can't figure out what in the world is going on."

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<sup>28</sup> Ibid.

Yes, you can, if you believe this book. What is going on in this world is the fact that God is carrying out his purpose. God is in that glorifying himself and he is saving and calling out all of his people and we have some light, not only on that, but we have some light on what will happen in the future. We know that Christ is returning to this earth and he will bring about a great transformation of this earth and cause the very elements polluted by sin to melt with a fervent heat and a new heaven and a new earth wherein dwells righteousness will be for all eternity.

We are not guided by what the world thinks is right and by what the world says is wrong. Not that the world in our day says that there is anything wrong. But we are guided by what God says is right. And we know that what God does is right. He has given us life. We didn't deserve it. We weren't looking for it.

John says, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."<sup>29</sup>

Joe, what light is that? That has to be gospel light. That has to be the light of the truth in Jesus Christ. And the very thing that is our hope, the very light that God has given us in the crucified Christ Paul says the gospel of the cross or the preaching of the cross is to them that are perishing foolishness, just foolishness.

He said the natural man, that is what we are by birth and nature apart from the grace of God and the work of God's Spirit. The natural man receives not the things of God. They are spiritually discerned. He cannot discern them and therefore they are to them foolishness.

Let me read you something in 2 Samuel. This came to my mind this morning. Most of us are familiar with David. And on the occasion of the ark falling into the hands of the wrong people and then finally being brought back to the house of one by the name of Obed Edom, David went down to bring up the ark.

2 Samuel chapter six. "And it was told king David, saying, The LORD hath blessed the house of Obededom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness."<sup>30</sup>

He didn't bring it up the wrong way this time.

And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. And David danced before the

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<sup>29</sup> 1 John 1:5-7.

<sup>30</sup> 2 Samuel 6:12.



LORD with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.<sup>31</sup>

She what? He rejoiced. Actually what David was doing was he was rejoicing in the gospel. That is what the ark of the covenant, the ark of the Lord stood for. That is where the blood was sprinkled on the ark. That is where God met with his people through that blood and sacrifice. But when she saw him rejoicing with the people over the return of the ark of the Lord, it says she despised him in her heart.

And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!<sup>32</sup>

What did David look like? He simply became as one of the people showing no distinction between him and any of the other people. They all came before God and were accepted by God by one way and that was Christ as he is pictured in the ark of the Lord.

She mocked him.

And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD. And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour. Therefore Michal the daughter of Saul had no child unto the day of her death.<sup>33</sup>

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<sup>31</sup> 2 Kings 6:13-16.

<sup>32</sup> 2 Samuel 16:17-20.

<sup>33</sup> 2 Kings 6:21-23.

She wasn't a believer. David was. And they were yoked together in this relationship. But when he began to worship God, when he began to glorify God, when he began to look to Christ to praise him, to thank him, to put him first, to abase himself, she despised him and mocked him.

What does Paul say, thirdly?

“What concord hath Christ with Belial?”<sup>34</sup>

What is a concord? An agreement.

Belial is, for the most part in Scripture, used to speak of the devil. Christ distinguished when he spoke between the children of God and the children of the devil.

I heard some Christmas music playing this week. And, you know, you listen to things and you are not ready... you don't realize what you have listened to. But this one was something about Santa Claus coming. And according to the song writer, do you know what Santa Claus knows? He says Santa Claus knows that we are all God's children.

No way.

Christ looked at those Pharisees and he said, “You are of your father the devil.”<sup>35</sup>

John eight he said to them:

Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.<sup>36</sup>

Those who believe a lie rather than the truth, if they continue to do so, they show themselves the children of him who is the father of a lie.

You remember Naboth? Maybe you haven't read about Naboth right lately, but Naboth was a man who had been given as a part of his birthright which was a picture of something spiritual, he had been given as a part of his birthright a vineyard. But there was a king who wanted that vineyard. And the king's wife who was a treacherous woman arranged everything necessary for her pouting husband to get that vineyard. And she told some people to tell some lies in a big meeting, in a big gathering, to tell some lies about Naboth.

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<sup>34</sup> 2 Corinthians 6:15.

<sup>35</sup> John 8:44.

<sup>36</sup> John 8:43-44.

Do you know what she told them to tell about Naboth? She told them to say out before everybody, “Naboth has blasphemed God.” That is about all you had to do before a crowd, especially of religionists in our day.

“So and so blasphemed God. So and so told a lie on God. So and so has departed from the gospel.”

Do you know what they did? The mob rose up and stoned him to death. Do you know how they were described, those who told the lies, who spoke the accusation? They were described as the sons of Belial. They tolerate Naboth, his right to have his vineyard, keep that which was his possession? No.

But I will tell you this. God wrought a judgment against that people. He wrought a judgment against that king and as the prophet said, “The dogs licked his blood in a certain place when he was smote by a man who drew a bow at a venture in a battle and smote in the joint of the harness of his armor and he died. And men took that wicked woman and they cast her out of the window of a high palace floor and her brains spattered there on the stone walkway below and the Bible says, “And the dogs licked up her blood.”

“What concord hath Christ with Belial?”<sup>37</sup>

Then he says this.

“What part hath he that believeth with an infidel?”<sup>38</sup>

What part, what could we have in common, he says, those who believe with those who do not believe?

What do think is the most important aspect of our life? If we are believers it is Christ who is our life. You see, the goals of a believer’s life are completely different from the unbelieving world. Our chief goal is to glorify God. Men by nature, women by nature try to get all the glory that they can for themselves, not God’s people. They have seen that he alone is worthy of all the glory. Our goal is not to get all the money we can, not to advance ourselves at all costs, not to exalt ourselves, not to live purely for pleasure, gratifying the flesh. God’s people are growing a different direction from the men and women in this world.

We believe in two different Gods. We don’t believe in what Paul calls another Jesus or another gospel or another spirit. And the truth is the generic one size fits all god of this day is not God.

All your religious friends, all your... oh, they are so nice. How are you going to think that they are Christians? Well, they are just the nicest people. They are the most generous

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<sup>37</sup> 2 Corinthians 6:15.

<sup>38</sup> Ibid.

people. And you could go on with an endless list of descriptions describing the outward character and works of men and women when the truth is hell is full of them.

But they don't believe the truth. They do not cast off themselves and look to Jesus Christ alone. They will tell you what they know. They will tell you what they have done. They will tell you what they have not done. They will be so likeable and so generous and so friendly, but when it comes down to the gospel, no way, absolutely no way. There are two kingdoms, two ways, the way that seemeth right to a man and Jesus Christ, the way; the way that seems right, but the way thereof is the way of death and the way of Christ who alone is our life.

He says, "Be ye not unequally yoked... with unbelievers."<sup>39</sup>

Go back in the Old Testament and read about the yoking together of Jehoshaphat, who was a believer, and Ahab another king who was not. What happened?

Well, I will tell you what happened. Their armies went up to Ramoth Gilead and were sorely defeated. Then he says this.

"What agreement hath the temple of God with idols?"<sup>40</sup>

You see, that is what the true Church is, not a building, but the true Church and every individual believer in particular, they are called by God the temple of God. And all who worship idols whether they are hewn out of rock or stone or whatever it is or whether or not they are simply in their own minds and imagination, all who worship idols, no matter what they are, are idolaters.

That is just the way it is. Many say that they are not against the truth of God's gospel. They just don't quite understand it. But that is not true. What God has to say he has said so clearly and so unmistakably plain that the problem is not in how he said it, the problem is with our unwillingness to believe it.

And none ever will believe it apart from a work of God's Spirit, a work of his grace. Only his sheep believe. He said to those people, he said, "But ye believe not, because ye are not of my sheep, as I said unto you."<sup>41</sup>

Believers are not to enter into close relationships or agreements or business partnerships or recreation or any other unions with those who do not believe the gospel, with those who do not trust Christ alone as their righteousness. And we are not to be deceived into thinking that by these relationships we will have an influence on them.

No.

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<sup>39</sup> 2 Corinthians 6:14.

<sup>40</sup> 2 Corinthians 6:16.

<sup>41</sup> John 10:26.

Or be a means by which they might believe.

And many have been deceived into thinking this before they enter into the relationship but find out all too soon that when they are joined together that the other party exerts far more influence than they could have imagined.

I know people, some living, some dead, who as believers entered into marriage with an unbeliever, as believers entered into a business partnership with unbelievers, as believers entered into a social relationship with unbelievers. As believers entered into a recreational relationship or whatever it is. I can almost give you an example of every kind and they did so to their eventual sorrow.

I have known people who married unbelievers they thought that they were going to be able to convert that unbelieving one. I know a dear lady. She lived out so many years, just a sweet dear lady. But I will tell you this. If she were raised and come back to this world she would give you a testimony that what Paul was saying here was absolutely true.

He is not saying here undo relationships that are if the Lord saves you. But he is saying don't get into any if the Lord has saved you.

We are to believe God. It will be as he says, as he knows and as he warns, because he gives these words in love and concern for his people.

All right, I will close. But look down here in the latter part of verse 16.

He says, "For ye are the temple of the living God."<sup>42</sup>

See, the living. He makes that distinction, the living God. Believers in Christ and the gospel that gives him all the glory, they believe on the living God. They are the temple of the living God.

He says, "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."<sup>43</sup>

Or they shall be to me a people.

Wherefore, in light of what God has promised, he said, "the living are not to live with the dead." And we do not lose by this. We have in Christ a far better relationship and it is with God himself and it cannot be lost and there cannot be anything better.

He says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean..."<sup>44</sup>

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<sup>42</sup> 2 Corinthians 6:16.

<sup>43</sup> Ibid.

<sup>44</sup> 2 Corinthians 6:17.

What is that next word? Thing?

But it is an italicized word. So what Paul is talking about is not a thing at all. He says, “And touch not the unclean and I,” God says, “will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”<sup>45</sup>

Now I can't make a direct application to your individual particular situation nor to anybody that hears this. I don't know. But I trust the Holy Spirit to, because he knows all our hearts.

Now can you hear this?

“Be ye not unequally yoked together with unbelievers.”<sup>46</sup>

Bear witness to the gospel to them. Speak kindly to them. Be gracious and kind to them. But don't be yoked together with unbelievers.

*Our Father, this day we give you thanks and praise for the words that you speak to our hearts, our wandering, straying, unfaithful hearts that you might keep us. And as they hymn writer said, “Bind our wandering hearts to thee.” Help all who hear this, all your people and give us more grace for we pray and ask all things in the name of Christ. Amen.*

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<sup>45</sup> 2 Corinthians 6:18.

<sup>46</sup> 2 Corinthians 6:14.