

2 Corinthians Chapter 6

1. We then, *as* workers together *with Him* also plead with *you* not to receive the grace of God in vain.

A. We then,

B. as workers together with Him also plead with you not to receive the grace of God in vain.

1. workers- Gr. **sunergeo**

a. It is an amazing fact that God not only has chosen to but wants to do His work with us. [1Co 3:9](#) If I were God, I would do everything myself to make sure it was perfect, but no, He delights to work with us in what He does. God uses imperfect vessels to work with and through. God is an unselfish and is a faith God!

b. In the last chapter, Paul states that God was pleading through him and his fellow ministers. This speaks of God working together with us in the gospel. The words "with Him" are in italics which mean they are not in the original, but the context implies God is being spoken of because of what is said in the last chapter.

c. We are **workers together with Him**. Paul never said God works **together with** us. It isn't our work that God helps us with. It is His work that He asks us to do **together with Him**. Instead of trying to persuade God to help us with our work, we need to find out what God's work is, and do it **with Him!** -David Guzik Commentary

2. plead- Gr. **parakaleo**- to exhort

a. Paul exhorted unbelievers to receive the reconciliation with God, but also exhorted believers not to let the grace of God [the result of reconciliation] go without effect in their lives. How can the grace of God be vain in our lives? It is by not tapping into grace by faith and acting upon that faith.

3. receive- Gr. **dechomai**- to welcome

a. Grace must be welcomed [received] by faith. It is not automatically given to everyone. Universalists contend grace is given and it is not necessary to receive it by faith for it to be effective. This is not the case. The grace of God can become

vain towards an individual if not received by faith or acted upon.

4. **grace**- Gr. **charis**- *unmerited favor, ability*

a. Grace is God's provision for man, but we must receive it by faith.

5. **vain**- Gr. **kenos**- *vain, fruitless, void of effect*

a. Calvinists contend the grace of God can never become vain and is always effective to its end. If this was the case, then why is Paul exhorting the Corinthians that they not receive the grace of God in vain? [1Co 15:10](#) Some people don't allow the Bible to stand in the way of what they believe!

b. *Many Christians struggle at this very point. Is God supposed to do it or am I supposed to do it? The answer is, "Yes!" God does it and we do it. Trust God, rely on Him, and then get to work and work as hard as you can! That is how we see the work of God accomplished. If I neglect my end of the partnership, God's grace doesn't accomplish all that it might, and is therefore given **in vain**.* - David Guizik Commentary

2. **For He says: "IN AN ACCEPTABLE TIME I HAVE HEARD YOU, AND IN THE DAY OF SALVATION I HAVE HELPED YOU." Behold, now *is* the accepted time; behold, now *is* the day of salvation.**

A. **For He says,**

1. This is a quote from [Is. 49:8](#).

2. *This is God the Father speaking to God the Son, and so to all believers who are regarded as one with Him.* - JFB Commentary

B. **in an acceptable time I have heard you,**

1. **acceptable**- Gr. **dektos**- *accepted, acceptable, agreeable, approved, propitious*

2. **time**- Gr. **kairos**- *season, set time*

3. **heard**- Gr. **epakouo**- *to listen or hearken to; to hear with favor*

C. **and in the day of salvation I have helped you.**

1. **day**- Gr. **hemera**

2. **salvation**- Gr. **soteria**

3. **helped-** Gr. **boetheo-** *to run to the aid of those who cry for help; to advance to the assistance of any one, help*

D. **Behold-** Gr. **idou-** *Look! See!*

1. We need to closely observe and know the time and season we live in and take advantage of it. [1 Thess. 5:1-2](#), [1 Chron. 12:32](#)

E. **now is the accepted time,**

1. **now-** Gr. **nun**

2. **accepted-** Gr. **euprosdektos-** *acceptable, grateful, pleasing*

3. **time-** Gr. **kairos**

a. ***Now is the acceptable time . . . now is the day of salvation:*** *By quoting and applying [Isa 49:8](#), Paul wants to give the Corinthian Christians a sense of urgency. God has an **acceptable time** for us to work with His grace. God has a **day of salvation** that will not last forever. This is no time for Christian lives all about ease and comfort and self-focus. It is time to get busy for the Lord, and to be **workers together with Him!** -David Guzik Commentary*

b. We have this season [the church age] to work with the Lord with proclaiming the gospel to the nations. Once this time period passes, the opportunity to do this work will have passed away. [Isa 55:6](#)

F. **behold-** Gr. **idou**

1. This word “behold” is again repeated. We need to keep our eyes on the things of God, not on the things of this world.

G. **now is the day of salvation**

1. **now**

a. This time period of the church age is the time where the gospel of grace is being offered. At the return of Christ, it will be too late for men and women to turn to the Lord.

b. *The meaning of this passage is, the “Messiah is come. The time referred to by Isaiah has arrived. It is now a time when God is ready to show compassion, to hear prayer, and to have mercy on mankind. Only through the Messiah, the Lord Jesus, does he show mercy, and people should therefore now embrace the offers of pardon.” The doctrine taught here,*

therefore. is, that through the Lord Jesus, and where he is preached, God is willing to pardon and save people; and this is true wherever he is preached, and as long as people live under the sound of the gospel. The world is under a dispensation of mercy, and God is willing to show compassion, and while this exists, that is, while people live, the offers of salvation are to be freely made to them. The time will come when it will not be an acceptable time with God. The day of mercy will be closed; the period of trial will be ended; and people will be removed to a world where no mercy is shown, and where compassion is unknown. This verse, which should be read as a parenthesis, is designed to be connected with the argument which the apostle is urging, and which he presented in the previous chapter. The general doctrine is, that people should seek reconciliation with God. To enforce that, he here says, that it was now the acceptable time, the time when God was willing to be reconciled to human beings. -Barnes Commentary

2. **day**- Gr. **hemera**- *a point or period of time*

3. **salvation**

a. There is salvation in One person alone- Jesus Christ.

3. We give no offense in anything, that our ministry may not be blamed.

A. We give no offense in anything,

1. **offense**- Gr. **proskope**- *an occasion of stumbling*

2. **in anything**

a. Some ministers only think about their own privileges and blessings. They don't think about how their life looks to others or what impact they have on others.

b. For instance there is nothing inherently wrong with receiving offerings and support from those you minister to, but to cut off any accusation that Paul was just there for money, he did not receive offerings or support from those in Corinth while he was with them. He worked with his own hands while he was there.

B. that our ministry may not be blamed

1. our ministry- Gr. **diakonia**

a. Paul saw that his conduct in the ministry would not just impact his ministry, but it would first impact the ministry of the Lord Jesus, and also then other true ministers.

b. *The phrase, "our ministry," refers here not merely to the ministry of Paul, that is, it does not mean merely that he would be subject to blame and reproach, but that the ministry itself which the Lord Jesus had established would be blamed, or would be reproached by the improper conduct of anyone who was engaged in that work. The idea is, that the misconduct of one minister of the gospel would bring a reproach upon the profession itself, and would prevent the usefulness and success of others, just as the misconduct of a physician exposes the whole profession to reproach, or the bad conduct of a lawyer reflects itself in some degree on the entire profession. And it is so everywhere. The errors, follies, misconduct, or bad example of one minister of the gospel brings a reproach upon the sacred calling itself, and prevents the usefulness of many others. Ministers do not stand alone. And though no one can be responsible for the errors and failings of others, yet no one can avoid suffering in regard to his usefulness by the sins of others.*
-Barnes Commentary

2. blamed- Gr. **momaomai-** *to blame, find fault with, mock at*

a. The world is watching Christians. They are looking for things to accuse or assign blame to so that they can use it as an excuse for not submitting to God in their lives.

4. But in all *things* we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses,

A. But in all things we commend ourselves as ministers of God:

1. all things

a. All of the things Paul mentions here in this verse have been occasions for ministers to leave the ministry over the last 2,000 of the church age.

2. commend- Gr. **sunistao-** *to recommend to favorable attention*

a. A minister is not to be commended so much on his message

than on his lifestyle. No one wants to eat a juicy steak served on a filthy plate. Our message is served upon the plate of our life; therefore we should make it a clean one.

3. ministers- Gr. diakonos

a. A hallmark of a true minister of Christ is an attitude of servanthood and humility.

B. in much patience,

1. patience- Gr. hupomone- to remain under

a. A minister does not just need patience but much patience.

b. Many ministers are not remaining under the pressure of ministry. They are leaving their post. Unless, the Lord tells you to leave, you need to stick it out and keep to your post. It is this sticking it out that brings tested character that God can use.

c. Patience is a chief mark of maturity.

C. in tribulations,

1. tribulations- Gr. thlipsis- intense pressure

a. Pressure comes with the ministry. However, we need to stay in communion with the Lord in the Word and by prayer, and by doing so experience a greater internal pressure from the Word of God and the Spirit of God that overcomes the external pressure upon us.

b. Paul lists some of his tribulations in [2 Cor. 11:23-28](#)

D. in needs,

1. needs- Gr. anagke

a. As a minister you will experience times of need both personally and ministerially. God is our source and supply.

E. in distresses

1. distresses- Gr. stenochoria- narrowness of room

a. Sometimes situations and circumstances seem to box you in and leave you very little room or options. You always have the option to pray and have room to stand before the throne of grace. [Heb. 4:16](#)

5. in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;

A. in stripes,

1. plege- a blow, stripe, a wound

a. Paul said he had received stripes beyond number. This means he lost count on how many he had received.

B. in imprisonments,

1. imprisonments- Gr. **phulake**

a. We know he was imprisoned in Philippi, Jerusalem, and in Rome.

C. in tumults,

1. tumults- Gr. **akatastasia-** *instability, a state of disorder, disturbance, confusion*

a. This speaks of public riot. Paul experienced this in Ephesus when the whole city was in an uproar over defending their goddess Diana in the amphitheater.

D. in labors,

1. labors- Gr. **kopos-** *hard work*

a. Wherever Paul went he worked hard with his own hands so he would not be a burden on anyone.

E. in sleeplessness,

1. sleeplessness- Gr. **agrupnia**

a. An example of this was when Paul was in a horrible storm on a ship as a prisoner that lasted two weeks. No one ate food on the ship because of the violent waves. Undoubtedly, it would have been thrown up if they had. Also, no one could find sleep in that environment.

F. in fastings

1. fastings- Gr. **nesteia**

a. Everything in this list was forced upon Paul due to the hardships of the ministry. This speaks of Paul not having food to eat and forced to fast.

6. by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love,

A. by purity,

1. purity- Gr. **hagnotes**

a. This speaks of the pure motives by which they ministered.

B. by knowledge,

1. knowledge- Gr. **gnosis**

a. This is the knowledge of the Lord Jesus through the Word of

God.

b. In Christ Jesus are hid all the treasures of wisdom and knowledge [gnosis]. [Eph. 3:4](#)

C. by longsuffering,

1. **longsuffering-** Gr. **makrothumia**

a. A fruit of the Spirit.

D. by kindness,

1. **kindness-** Gr. **chrestotes**

a. A fruit of the Spirit.

E. by the Holy Spirit,

1. **Holy Spirit-** Gr. **hagios pneuma**

1. This speaks of the gifts of the Holy Spirit.

F. by sincere love

1. **sincere-** Gr. **anupokritos-** *unhypocritical*

2. **love-** Gr. **agape**

a. A fruit of the Spirit.

b. When you combine the knowledge of the Word, the fruit of the Spirit, and the gifts of the Spirit you really got something!

7. by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

A. by the word of truth,

1. **word-** Gr. **logos**

a. This is the Word of God.

2. **truth-** Gr. **aletheia**

a. Jesus said the Word of God is truth. [John 17:17](#)

B. by the power of God,

1. **power-** Gr. **dunamis**

a. This is the various manifestations of the gifts of the Holy Spirit. [Heb 2:4](#)

C. by the armor of righteousness on the right hand and on the left

1. **armor-** Gr. **hoplon**

a. ***The armor of righteousness*** is described in [Eph 6:14-18](#). It pictures an upright, consistent character. Someone has said, "When a man is clothed in practical righteousness, he is impregnable. -Believer's Bible Commentary

2. **righteousness-** Gr. **dikaiosune**

3. right hand- Gr. dexios

a. We are to wield the Sword of the Spirit, which is the spoken word of God.

4. left- Gr. aristeros

a. *There is some doubt as to the exact meaning of the expression **on the right hand and on the left**. One of the more probable explanations is that in ancient warfare the sword was held in the right hand and the shield in the left. The sword spoke of offensive combat and the shield of defensive.* -

Believer's Bible Commentary

b. We hold the shield of faith by which we quench all the fiery darts of the enemy.

8. by honor and dishonor, by evil report and good report; as deceivers, and yet true;

A. by honor and dishonor,

1. honor- Gr. doxa- glory

a. In the ministry you will receive honor from some and dishonor from some.

2. dishonor- Gr. atimia

a. If you are moved by man's praise, you will be moved by man's criticism.

B. by evil report and good report,

1. evil report- Gr. dusphemia- injurious report or rumor

a. Sometimes in the ministry you will have negative reports about you and in some cases injurious rumors made about you that are not founded on truth.

2. good report- Gr. euphemia- good report or rumor

a. You are almost never as bad or good as people say you are. Don't be moved by what people have to say about you unless what they say about you negatively is true. Then you need to be moved to repentance and to correcting the situation.

C. as deceivers,

1. deceivers- Gr. planos

a. This was one of the accusations leveled against Paul. Of course, he was not a deceiver.

D. and yet true

1. **true-** Gr. **aletheia**

- a. Although Paul was being called a deceiver, in actuality he was true in what he said and did.

9. **as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed;**

A. **as unknown,**

1. **unknown-** Gr. **agnoeo**

- a. To many who Paul met in his ministry he was a complete unknown. To those he ministered to some of them did not really know him as well. Such a group of people are the Corinthians who were believing lies about Paul. They did not really know Paul and his heart.

B. **and yet well known;**

1. **well known-** Gr. **epiginosko-** *to know thoroughly by relationship*

- a. Paul was well known by God, angels, and satanic forces. [Gal. 4:9](#)
b. When the seven sons of Sceva were attempting to cast out a spirit by the name of Jesus and Paul, the demon said, "Jesus we know and Paul we know but who are you?" [Acts 19:15](#)

C. **as dying,**

1. **dying-** Gr. **apothnesko**

- a. This was literally fulfilled when Paul was stoned and left for dead but was raised up after prayer. [Acts 14:20](#)

D. **and behold we live;**

1. **behold-** Gr. **idou-** *look!*

2. **live-** Gr. **zao**

- a. This is the picture of a surfer who has a huge wave completely come over him and engulf him. You are sure he is a goner. However, afterwards you see his figure emerge from the mist still riding his surf board. This was Paul. It was shocking to see him still surviving after what engulfed him!

E. **as chastened,**

1. **chastened-** Gr. **paideuo**

- a. This speaks of the beatings Paul endured by the Jews and Gentiles.

F. **and yet not killed**

1. killed- Gr. **thanatoo**

a. Although Paul endured so much physical punishment, yet he was not killed.

10. as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

A. as sorrowful,

1. sorrowful- Gr. **lupeo**

a. This is speaking of his soul. There were times and circumstances, especially concerning people, that brought him sadness. [2Co 2:4](#), [Phil. 2:27](#)

B. yet always rejoicing,

1. rejoicing- Gr. **chairo**

a. This is speaking of his spirit. Although, there was sadness in his soul, he had a joy deep down in his spirit that came from the Lord and hope he had in Him.

C. as poor,

1. poor- Gr. **ptochos**

a. This spoke of his physical state due to his incessant travels of a missionary and the state persecution had left him.

D. yet making many rich;

1. rich- Gr. **ploutizo**

a. This speaks of the treasures of wisdom and knowledge he was imparting to those who heard him. Indeed, this revelation could naturally prosper those listening, however, this verse is speaking of the spiritual treasures given through his ministry.

E. as having nothing,

1. This is speaking of the lack of physical possessions which he forsook to undertake his rigorous traveling ministry. This does not mean that God's wants us to have nothing pertaining to natural possessions. He wants us to use our possessions for Him and that they are submitted under His lordship not having any hold on us.

F. and yet possessing all things

1. possessing- Gr. **katecho**

a. It is a blessed fact as a Christian we possess all things, because we are God's children, and we have an inheritance from Him of all things which belong to Him. [1 Cor. 3:21](#), [Rom.](#)

8:32

11. O Corinthians! We have spoken openly to you, our heart is wide open.

A. O Corinthians!

1. This is an exclamation of passion.

B. We have spoken openly to you,

1. **spoken-** Gr. **stoma-** *mouth*

2. **openly-** Gr. **anoigo**

a. Paul did not try to hide anything. He was open and up front with them on all things. False teachers were telling the Corinthians that Paul was hiding secret motives.

C. our heart is wide open

1. **heart-** Gr. **kardia**

2. **wide open-** Gr. **platuno-** *to widen, enlarge*

a. It is a tendency in ministry to protect yourself and close off your heart to everyone and be very guarded. No, Paul opened up his heart and took the risk of being hurt. Indeed, he had been hurt by the Corinthians, but he still kept his heart open to them.

b. A closed heart may keep bad out, but it keeps good out as well. Open up your heart and let God be your protector, and yes if necessary, your healer.

c. Because Paul opened up his heart, the Corinthians were in his heart. 2Co 7:3

12. You are not restricted by us, but you are restricted by your *own* affections.

A. You are not restricted by us,

1. **restricted-** Gr. **stenochoreo-** *to have no room, cramped, reserved, be unable to express oneself*

a. The coldness between Paul and the Corinthians did not come from Paul's heart. He was warm to them.

B. but you are restricted by your own affections

1. **own affections-** Gr. **humon splanchnon**

a. The lack of affection between Paul and the Corinthians was totally on the part of the Corinthians because they were listening to lies and because of their own pride.

13. Now in return for the same (I speak as to children), you also be open.

A. Now in return for the same

1. **return-** Gr. **antimisthia-** *recompense*

B. I speak as to children

1. **children-** Gr. **teknon**

a. Paul is speaking as a parent to his beloved children.

C. you also be open

1. **be open-** Gr. **platuno-** *to make broad, widen, enlarge*

a. Only when two hearts are open simultaneously can a true and powerful heart exchange be made between them.

14. Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

A. Do not be unequally yoked together with unbelievers.

1. **unequally yoked together-** Gr. **heterozugeo-** *differently yoked*

a. *Mention of the unequal yoke suggests [Deu 22:10](#) : "You shall not plow with an ox and a donkey together." The ox was a clean animal and the donkey unclean, and their step and pull are unequal. -Believer's Bible Commentary*

b. We should be joined to believers in marriage, work, or ministry.

c. A believer is determined not only by character, but by what they believe. If someone does not believe in the virgin birth, the divinity and humanity of Christ, the substitutionary atonement for sin on the cross, the resurrection of Jesus physically from the dead, and salvation by grace through faith, they are not a believer, no matter how nice they seem. They are an unbeliever.

d. In context, Paul is speaking of the false teachers that have come into Corinth and were lying about Paul and were trying to win them over. Having union and intimacy with an unbeliever will cause your heart to be closed to the Lord and the things of the Lord.

2. **unbelievers-** Gr. **apistos**

a. *This section of 2 Corinthians is one of the key passages in all the word of God on the subject of separation. It is clear*

*instruction that the believer should separate himself from **unbelievers**, iniquity, darkness, Belial, idols. It certainly refers to the marriage relationship. A Christian should not marry an unsaved person. -Believer's Bible Commentary*

b. In addition to this, it refers to business. A Christian should not go into partnership with one who does not know the Lord. It applies clearly to secret orders or fraternities: How could one who is faithful to Christ consistently go on in an association where the name of the Lord Jesus is unwelcome? Its application to social life would be as follows: A Christian should maintain contact with the unsaved in an effort to win them to Christ, but he should never engage in their sinful pleasures or in any of their activities in such a way as to lead them to think he is no different than they. -Believer's Bible Commentary

B. For what fellowship has righteousness with lawlessness?

1. **fellowship**- Gr. **metoche**- *to have in association, partnership*

a. We are to make acquaintances with those in the world to minister to them, but we should not become intimately involved with them.

2. **righteousness**- Gr. **dikaioisune**- *the state of being as one ought to be, right standing*

a. This comes as a gift at salvation. It comes by faith in Jesus Christ.

3. **lawlessness**- Gr. **anomia**- *without law*

a. A Christian is not lawless though they have been delivered from the Mosaic Law. We live by the higher laws of faith, love, and the Spirit of life in Christ Jesus. [Rom. 3:27](#), [John 13:34](#), [Rom. 8:2](#)

C. And what communion has light with darkness?

1. **communion**- Gr. **koinonia**- *fellowship, association, community, communion, joint participation, intercourse*

2. **light**- Gr. **phos**

a. Believers are light in the Lord. [Matt. 5:14](#), [Eph. 5:8](#)

3. **darkness**- Gr. **skotos**

a. Darkness is irritated by the light because it is exposed. [Eph. 5:11](#), [John 3:20](#)

15. And what accord has Christ with Belial? Or what part has a believer with an unbeliever?

A. And what accord has Christ with Belial?

1. **accord-** Gr. **sumphonesis-** *unison, accord; agreement*
 - a. We get our English word *symphony* from this word.
2. **Christ-** Gr. **Christos-** *the Anointed One, the Messiah*
 - a. Christ is compared to Belial. Belial means “without profit, worthless”. Christ in turn is valuable and profitable to those who believe.
3. **Belial-** means *worthless or wicked*
 - a. *The Hebrew word בליעל **b^eliya`al** means literally without profit; worthlessness; wickedness. It is here evidently applied to Satan. The Syriac translates it “Satan.” The idea is, that the persons to whom Paul referred, the pagan, wicked, unbelieving world, were governed by the principles of Satan, and were “taken captive by him at his will” (2Ti 2:26 compare Joh 8:44), and that Christians should be separate from the wicked world, as Christ was separate from all the feelings, purposes, and plans of Satan. He had no participation in them; he formed no union with them; and so it should be with the followers of the one in relation to the followers of the other. -Barnes Commentary*
 - b. In the Old Testament wicked ones were called "sons of the Belial". [Deu 13:13](#), [Jdg 19:22](#), [1Sa 2:12](#), [1Ki 21:10](#)

B. Or what part has a believer with an unbeliever?

1. **part-** Gr. **meris-** *an assigned part, a portion, share*
 - a. Unbelievers do not have a portion of the inheritance with the righteous.
2. **believer-** Gr. **pistos**
3. **unbeliever-** Gr. **apistos**

16. And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I WILL DWELL IN THEM AND WALK AMONG THEM. I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE."

A. And what agreement has the temple of God with idols?

1. **agreement-** Gr. **sugkatathesis-** *approval, assent, agreement*
 - a. How can two walk together unless they are agreed. [Amos](#)

3:3 There is no agreement between the temple of God and idols. They are on the opposite sides of the spectrum.

2. **temple**- Gr. **naos**- *inner part of the temple where God's presence was*

2. **idols**- Gr. **eidolon**

a. It is interesting to note the contrast in context that Paul has been talking about is between believers and unbelievers. Believers are the temple of God, so it seems here that unbelievers are likened to idols- false images. Believers are recreated in the image of God. Unbelievers are a marred image of God. They are false images.

B. For you are the temple of the living God.

1. **temple**- Gr. **naos**- *see above*

a. We are the inner sanctuary for the presence of God to dwell. We are the temple of the Holy Spirit.

2. **living God**- Gr. **zao theos**

a. God is alive, idols are lifeless. They can't impart life. God is alive and imparts life.

C. As God has said:

1. **said**- Gr. **epo**

a. This is the distinctive aspect of the living God in comparison to idols. Here we see our God speaks. Idols are not alive and can't speak.

D. I will dwell in them and walk among them.

1. **dwell**- Gr. **enoikeo**- *to indwell*

a. God indwells us individually as believers and corporally as the church by His Holy Spirit.

2. **walk**- Gr. **emperipateo**- *to walk in*

a. God not only lives in us but also walks in us. When we walk in faith, it is really God walking in and through us fulfilling His purpose and will through us.

E. I will be their God,

1. This speaks of God the Father. God the Father becomes someone's God through faith in His Son Jesus Christ. He who as the Son has the Father, but he who does not have the Son, does not have the Father.

F. and they shall be my people

1. **people**- Gr. **laos**- *a people, people group, tribe, nation, all those*

who are of the same stock and language

a. The church is the covenanted people of God.

17. Therefore "COME OUT FROM AMONG THEM AND BE SEPARATE, SAYS THE LORD. DO NOT TOUCH WHAT IS UNCLEAN, AND I WILL RECEIVE YOU."

A. Therefore,

B. come out from among them and be separate,

1. come out- Gr. *exerchomai*

a. This is an allusion to the Old Testament exodus. The Israelites came out of Egypt and were to go into the Promised Land. However, they wandered in the wilderness- somewhere between Egypt and the Promised Land. This is like many believers and the Corinthians here. They still clung to Egypt in their heart and practiced the old ways and flirted with idolatry. God is calling them and us to totally forsake Egypt, its idolatry and ways, and come into the Promise Land of God's grace and goodness. You can't embrace idolatry and grace at the same time.

2. among them

a. Unbelievers and idols

3. separate- Gr. *aphorizo-* *to mark off with boundaries from*

a. [Rev 18:4](#)

C. says the Lord,

1. says

a. Again, the living God speaks!

2. Lord- Gr. *kurios*

a. All three members of the Godhead are called Lord.

D. Do not touch what is unclean,

1. touch- Gr. *haptomai-* *to fasten one's self to, adhere to, cling to*

2. unclean- Gr. *akathartos*

E. and I will receive you

1. receive- Gr. *eisdechomai-* *to admit; to receive into favor, receive kindly, accept with favor*

a. This word means to treat with favor or grace. Grace is received by faith. It takes faith to separate from the world and worship God alone. This faith will experience God's unmerited favor.

b. This should not be confused that we are accepted by God by our own personal holiness or works. When we were born again we came out from unbelievers and the world by faith in Christ and experienced God's grace. We were accepted by God and were saved. However, as we continue to be sanctified by faith in Christ and be separated from the world, we will experience new realities and aspects of God's unmerited grace in our life.

18. "I WILL BE A FATHER TO YOU, AND YOU SHALL BE MY SONS AND DAUGHTERS, SAYS THE LORD ALMIGHTY."

A. I will be a father to you,

1. father- Gr. pater

a. God becomes our father through the new birth based upon our faith in Christ. In this we are separated completely from the world in our born again spirit.

b. However, we are to become sanctified and set apart in our soul. We do this by growing in our relationship with the father and receiving His love.

B. and you shall be my sons and daughters,

1. sons- Gr. huios- mature, legal sons

a. We **become** sons of God in our spirit when we accept Jesus by faith. We **walk** as sons of God when we allow our soul to be sanctified from the world and idols.

2. daughters- Gr. thugater

C. says the Lord Almighty

1. says

a. This is the third time that the living God is seen speaking.

2. Lord Almighty- Gr. kurios pantokrator- the ruler of all, exercising all ruling power

a. When we place our faith and attention upon God, He is able to subdue with His ruling power every enemy and sinful tendency that comes against our soul.