

Assault of the Paramours: 5 Reasons to Avoid Donkeys; 3 Summary Mandates: Come Out, Separate, & Do Not Touch, 2 Cor 6:17; the New Spiritual Species, 5:17

- (2) [1] **μετοχή, metochē** (v.14): It can mean partnership but the better translation is participation toward a common objective. The believer, who possesses divine righteousness, and the unbeliever, who is in opposition to the standards of righteousness, simply cannot participate toward a common objective.
- (3) [2] **κοινωνία, koinōnia** (v. 14): Usually translated by the word “fellowship.” This is fine when it is understood that the believer can have absolutely no spiritual rapport with an unbeliever.
- (4) [3] **συμφώνησις, sumphōnēsis** (v. 15): The idea behind this word is harmony. It could very well be translated by “esprit de corps,” “harmonious rapport,” or “*exōterikē harmonia*.” It is blasphemous to consider any of these to describe the relationship that exists between Jesus Christ and Lucifer. It is therefore incongruous to consider that the relationship between a believer and an unbeliever could be harmonious.
- (5) [4] **μερίς, meris** (v.15): This is translated “in common” in the modern English versions but it has a much more precise meaning in this context. It is synonymous with **μέρος, meros** which is defined as a “party that has come into being for theological reasons.” *Meris* is defined as “destiny assigned to one.”

Together these definitions define the relationship that exists between right man and right woman. Their union “comes into being for theological reasons” that fulfill God’s destiny for them: the corporate testimony of the Christian marriage. There is no way that this could occur between a believer and an unbeliever.

- (6) [5] **συγκατάθεσις, sunkatathesis** (v.16): This indicates the act of voting for someone with whom you are in agreement. The English noun “vote” is defined as a “formal expression of opinion in response to a proposed decision.” The believer is not to make a volitional decision to become involved in idolatry. Further, it is defined as “approval or disapproval of a proposal.” A believer is not to vote by means of free will to accept a proposal of marriage with an unbeliever.

A believer who is the temple of the Holy Spirit is not to use his volition to approve of idolatrous practices. In the same fashion, no doctrinal damsel, who is the temple of the Holy Spirit, is to use her volition to approve of a mixed marriage with an unbeliever.

2. In fact, the mandate not to do the things listed in the five queries is followed by three summary commandments in:

2 Corinthians 6:17 - “Therefore, come out from their midst and be separate,” says the Lord. And do not touch what is unclean; and I will welcome you.”

1. The verb “come out” is the aorist active imperative of **ἐξέρχομαι, exerchomai**. *Erchomai* means either “to go or to come.” The prefix *ek-* (*ex-*) means “out from.” The perspective can be from the inside with an intent “to go out from,” or, when on the outside, to challenge one “to come out from.” Paul was on the outside looking in on those who were involved in a habitual compromise with reversionistic believers and their involvement with idolatrous activities.

2. The next mandate is “to separate,” the aorist middle imperative of the verb ἀφορίζω, **aphorizō**. This is not a commandment to completely separate from unbelievers, this is impractical and impossible to do, but rather from their sinful habits and idolatrous practices.
3. Next comes a phrase that puts the exclamation point on the passage: “do not touch what is unclean.” The verb is the present middle imperative of ἅπτω, **haptō**, which means “to touch” alright but there is more to it than this.
4. From: Joseph Henry Thayer, (*The New Thayer's Greek-English Lexicon of the New Testament*, 70), we find that in the active voice it means “to kindle” or “set fire to.” However in the middle voice, as is the case in our verse, it means “to fasten one’s self to.”
5. This is confirmed by Liddell and Scott (*A Greek-English Lexicon*, 231), which also defines *haptō* from Classical Greek as “to fasten oneself to.” But the word also means “to cleave” and in the middle voice “to have intercourse with a woman.”

1 Corinthians 7:1 - Now concerning the things about which you wrote, it is good for a man not to touch [**the present middle infinitive of *haptō***] a woman.

6. The quote in 2 Corinthians 6:17 is taken from a Jewish context. The Israelites were not to intermarry with those from the surrounding nations for two reasons: (1) they were unbelievers, and (2) they were of a different racial species.
7. Jews were to separate themselves from both unbelievers and the goyim, a disparaging term applied to anyone who is not a Jew.
8. It is this same idea that the Christian is to have regarding marriage. The believer is to separate from the unbeliever as a prospect because he is separated from God through unbelief.
9. Secondly, the believer is not to be unequally yoked with one of a different species. The believer is a new spiritual species while the unbeliever is spiritually dead: the former trichotomous; the latter dichotomous.
10. This takes us back to the very first word we noted in the passage: **heterozugeō** which literally instructs the believer not to “march in line with another of a different kind.” A believer is not to marry an unbeliever for to do so would result in the soulish and physical union of different species.

2 Corinthians 5:17 - Therefore, if any one is in Christ, he is a new species in creation; the old things have come to an end; behold, they have become a new species.

11. Just as the donkey is classified as an unclean animal for food or sacrifice so the unbeliever is considered unclean for marriage or sex.
12. The imperative moods assigned to the verbs “come out” (*exerchomai*), “be separate” (*aphorizō*), and “do not touch” (*mē haptō*), mean that once they are fulfilled the result for each is to be permanent.
13. For the Corinthians these imperatives instruct them to cease and desist immediately. For innocent young people in search of a lifetime mate these mandates impose a prohibition against even thinking about marriage with the “unclean” donkeys of the world.
14. Therefore, this passage is applicable to contractual relationships between believers and unbelievers in most areas of life but most importantly to the selection of a lifetime mate.

15. This does not imply that believers are to become separatists from society. Some denominations have sought to separate from the society as much as is possible. For example, the Mennonite Church of the 16th century sought to separate from unbelievers. Some groups have endeavored to separate from all other Christians such as the Exclusive branch of the Plymouth Brethren under J. N. Darby