

## Assault of the Paramours: Query #2: What Fellowship Has Light with Darkness? None! Mandate to Separate; Light & Darkness Illustrate Spiritual Status Quos

The advancing damsel is guided in her decision-making and problem-solving by the Holy Spirit recalling doctrine from the stream of consciousness. Mandates from Scripture have become the “law of life” for her.

34. Yet the paramour has no absolutes in his soul except possibly some establishment principles at best, progressive ideology at worst. Living life under the laws of divine establishment is not the Christian way of life and they hold no solutions to the varied problems with which we are all confronted.
35. The unbeliever has no frame of reference, no doctrinal norms and standards, no problem-solving devices, and no orientation to the mandates of the Christian way of life. He is, as Paul asserts, “lawless.”
36. The verse continues with the second query:

**2 Corinthians 6:14 - Do not be bound together [ ἑτεροζυγέω, heterozugeō: “to march in line with another of a different kind” ] with cosmic paramours; [1] for what participation does Christian integrity have in common with one opposed to the truth? None! [2] What fellowship has light with darkness? None!**

37. The word for fellowship is **κοινωνία, koinōnia**. Its use in the New Testament encompasses the ideas of “participation with someone” and “sharing in something” with them.
38. The usual translation for the word is “fellowship” which is fine but today it is too often construed as outreach to those outside the Christian community thus taking on concepts of diversity and multiculturalism.
39. True fellowship demands separation from those who are not in esprit de corps with you regarding (1) salvation through faith alone in Christ alone, (2) eternal security, and (3) at minimal, basic theology developed from a literal-historical-grammatical hermeneutic.
40. It is impossible to have true fellowship with an unbeliever. This concept is discussed in:

**Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), 3:804:**

**κοινωνός, koinōnos.** Christ entered into a full fellowship of flesh and blood in order that He might vanquish death thereby. Partaking of the sins of others is to be strictly avoided since it entangles one in a fatal fellowship of guilt and judgment with those who commit them.

**2 John 10 - If anyone comes to you and does not bring this teaching [ that Jesus is the incarnate Christ, v. 7 ], do not receive him into your local church, and do not give him a greeting;**

**v. 11 - for the one who gives him a greeting participates [ κοινωνέω, koinōneō ] in his evil deeds.**

*Koinōneō* means “to have fellowship with.”

present: Perfective: denotes continuation of existing results. It refers to a fact which has come to be in the past, e.g., association with false teachers who try to use the church as a base for social crusades or political campaigns, but is emphasized as a present reality.

- active: The believer produces the action of the verb by associating with unbelievers or with believers who are in the cosmic system.
- indicative: Declarative: the reality of the fact that association and lack of separation from such people results in cursing by association or joining them in support of the Dark Side.

The participation of the righteous in what is holy has an exclusive character. It demands separation. As children of light Christians cannot possibly have a part in sin. Paul uses *κοινωνία* (*koinōnia*) for the religious fellowship of the believer with Christ and for the mutual fellowship of believers.

41. The question has to do with the content of one's thought. The unbeliever or the cosmic believer has norms and standards that are in opposition to those revealed in Scripture.
42. It is impossible for fellowship to occur between two such individuals in the same way that light can have no fellowship with darkness. The Bible uses both to figuratively describe the dominions of God and Satan.
43. Here are some illustrations of the figurative uses of each in Scripture:

Light:

- 1) God is described as "Light" in:

**1 John 1:5 -** This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.

- 2) Light is an entity that is quite unusual to the human mind. By definition, light consists of energy quanta called photons that behave sometimes as waves and at other times as particles.
- 3) Imagine a brightly lit room that is completely sealed. Light permeates the entire area, even the shadows. But when the light source is cut off complete darkness instantly occurs.
- 4) Consequently, darkness is not an entity that can be defined other than to say it is the complete absence of light.
- 5) Scripture often uses "light" to refer to spiritual knowledge:

**2 Corinthians 4:6 -** God, who said, "Light shall shine out of darkness," is the one who has shone in our streams of consciousness to give the Light [ divine revelation ] of the knowledge of the glory of God in the face of Christ.

**1 Peter 2:9 -** But you are a chosen race, a royal priesthood, a holy nation, a people of God's own possession, so that you may proclaim the excellencies of Him Who called you out of darkness and into His marvelous light.

- 6) The Word of God is compared to light in:

**Psalms 119:105 -** Your word is a lamp to my feet and a light to my path.

- 7) The believer that possesses the light of the Word receives guidance along wheel-tracks of righteousness but if he deviates into buying the lie then he is said to walk in darkness:

**John 8:12 -** Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

**1 John 1:6 -** If we say we have fellowship [ koinōnia ] with Him and yet walk in the darkness, we lie and do not practice the truth.