

Audio Transcript of Sermon
July 30, 2022
Walking in the Light

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. When writing to the Corinthians, Paul wrote of being unequally yoked with unbelievers. He asked if righteousness should fellowship with unrighteousness and if light should commune with darkness. He pondered if Jesus Christ should be found in agreement with Satan, or what part believers should have with the unfaithful. He went on to ask should agreement between the temple of God be found with idols reminding the people they were the temple of God and that there was a need to come out from among them and be separate, not touching that which is unclean so that we can be received by God the Father. Let's read the account in second Corinthians six verse fourteen.

2 Corinthians 6:14-18

14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. 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.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

The English words *unequally yoked together* are translated from Strong's Greek word 2086, *heterozugeo*, meaning to associate discordantly. When we hear the word discordant, I think of the account of the early church where they acted with one accord. Discordant is the opposite of having one accord, unity, and agreement. Discordant is lack of unity and disagreement.

Some look at these verses and will see a need to completely and physically distance themselves from people who are not part of their church. They will not

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associate with others who do not identically believe and isolate themselves from society in just about everything they do. What exactly is Paul writing about in this passage? Paul is writing about spiritual not physical matters, the need to be clearly separate in spiritual teachings.

When Paul wrote to be *separate*, that was taken from Strong's Greek word 873 *aphorizo* meaning to divide, separate. Dividing and separating was a concept taught back in the Old Testament. When farmers planted vineyards, they weren't to mix seeds, nor was a donkey and ox to be yoked together to plow a field. Clothes were not to be made of mixed fabric types. Deuteronomy twenty-two verse nine.

Deuteronomy 22:9-11

9. Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10. Thou shalt not plow with an ox and an ass together.

11. Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

As Christians, are we to be focused on physically interacting with non-believers, the unrighteous, those who live in darkness, cling to idols, and so on, or are we to be focused on the need to refrain from spiritual interaction with these people? Think about it. Did Paul teach to somewhat come out from them and be somewhat separate from them, or did Paul teach to come out from them and be separate? When we look at the physical it presents all types of problems. In a world filled with people who check all the types we are to avoid, how could we do anything? How could Paul ever have been the apostle to the gentiles? Wouldn't Paul be declaring himself a hypocrite if physical avoidance was what was intended? Paul did preach to the gentiles and Paul applied this principle in how he preached to the gentiles. Let's take a look at an account from when Paul was preaching in Ephesus. Acts nineteen verse eight.

Acts 19:8-10

8. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Paul separated himself from the synagogue when it became apparent to him that their hearts were hardened and spoke evil of Christianity, Paul departed from them and separated the disciples from them. The driving force behind the separation was spiritual not physical. These people were spiritually attacking the church, and then Paul and the church withdrew. However, Paul and the church did not choose to withdraw from these people ahead of time just because they knew they were non-believers. What Paul did then would be like today attending a church of a different congregation of belief to try and persuade them of the truth of the Bible.

We can see from the account in Acts that Paul tried for multiple months to debate the truth of God with them, and they not only rejected what Paul presented, they spoke evil of what Paul was preaching. Paul and the church withdrew from the synagogue and instead debated the truth of God within the school of Tyrannus. Paul and the church at Ephesus divided themselves from the synagogue and when Jesus returns, Jesus will divide the sheep from the goat. We won't be reading the full account from Matthew twenty-five today, but the sheep, those who show love and concern for others enter into eternal life, are divided from the goats, those who selfishly consider themselves and who would only directly help Jesus and nobody else. A spiritual distinction is made between the righteous and evil. Matthew twenty-five verse thirty-one.

Matthew 25:31-33

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

In another parable, Jesus taught that the angels will come to sever the wicked from the just, and that the wicked will be destroyed by fire. Matthew thirteen verse forty-seven.

Matthew 13:47-50

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Jesus warned His followers that we should expect to be separated from this world, that people would hate us and separate us from their company. Today we live in a world where people are routinely separated from each other because of beliefs. In the lesson given by Jesus the intent was spiritual differences would be the distinction. Luke six verse twenty-two.

Luke 6:22-23

22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Even within God's church, sometimes God separates people for special purposes. These people don't leave the faith, but they may leave the immediate company of people they know in service to God. It was Barnabas and Saul, later to be called Paul, who were separated by the Holy Spirit to preach the Gospel to the gentiles. Acts thirteen verse one.

Acts 13:1-3

1. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

In writing to the Romans, Paul recognized he was separated for the purpose of the Gospel of God. Romans one verse one.

Romans 1:1

1. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

The Bible also shows there are incorrect ways to separate oneself, and a good example is given by Paul in his letter to the Galatians. In writing about Peter, Paul wrote how Peter separated himself from the gentiles after he arrived, and that his rhetoric was so toxic that even Barnabas became convinced. It was Paul who had to explain that it is through the faith of Jesus we are saved and not by the works of the law. Galatians two verse eleven.

Galatians 2:11-21

11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15. We who are Jews by nature, and not sinners of the Gentiles,

16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18. For if I build again the things which I destroyed, I make myself a transgressor.

19. For I through the law am dead to the law, that I might live unto God.

20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

From Galatians, we can see that false religious teachings, even those that abut on the truth but may not be truth themselves are what we must be vigilant about.

Going briefly back to Second Corinthians six verse seventeen, Paul wrote, *“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you...”* What are the unclean things we are not to touch? We could focus on what is physically unclean and if we did, none of us would have a pet dog, or cat. The unclean things we are not to touch are the spiritually unclean things, like forces of evil and demons. The word translated as *unclean* in the Greek is *akathartos*, Strong’s Greek word 169 meaning impure. Let’s read Revelation eighteen verse one.

Revelation 18:1-2

1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

In writing to the Ephesians, Paul listed the many types of people who would not inherit the Kingdom of God, and Paul included in his list, the impure person. Ephesians five verse one.

Ephesians 5:1-7

1. Be ye therefore followers of God, as dear children;

- 2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.**
- 3. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;**
- 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.**
- 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.**
- 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.**
- 7. Be not ye therefore partakers with them.**

Did you notice how Paul warned the Ephesians to let no man deceive them with vain words? He then warned them not to partake of their disobedience. It is with that we begin to understand what is at stake for us and what Paul meant by being unequally yoked with unbelievers. It's not about our physical proximity to the people, it's about the influence we allow them to have on our spiritual connection with God.

Paul taught we are not to touch the unclean thing, and yet Jesus routinely encountered people who were possessed with demons, unclean spirits. Jesus would cast out demons and in one case in casting a demon from a man allowed the demons to possess a herd of swine that quickly ran off the cliff into the sea. Mark records this account for us. The account of demons running away from Jesus is like evil separating itself from righteousness. It was the evil that separated itself from righteousness because darkness cannot tolerate light. Mark five verse one.

Mark 5:1-13

- 1. And they came over unto the other side of the sea, into the country of the Gadarenes.**
- 2. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,**
- 3. Who had his dwelling among the tombs; and no man could bind him, no, not with chains:**

4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.
5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
6. But when he saw Jesus afar off, he ran and worshipped him,
7. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.
8. For he said unto him, Come out of the man, thou unclean spirit.
9. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.
10. And he besought him much that he would not send them away out of the country.
11. Now there was there nigh unto the mountains a great herd of swine feeding.
12. And all the devils besought him, saying, Send us into the swine, that we may enter into them.
13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, they were about two thousand; and were choked in the sea.

There is a distinction between Jews and gentiles, and Peter who was born a Jew held onto that distinction. It took a vision from God to show Peter that salvation would also be offered to the gentiles, that what God had cleansed is no longer impure. Acts eleven verse one.

Acts 11:1-18

1. And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.
2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,
3. Saying, Thou wentest in to men uncircumcised, and didst eat with them.
4. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,
5. I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6. Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
7. And I heard a voice saying unto me, Arise, Peter; slay and eat.
8. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.
9. But the voice answered me again from heaven, What God hath cleansed, that call not thou common.
10. And this was done three times: and all were drawn up again into heaven.
11. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.
12. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:
13. And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;
14. Who shall tell thee words, whereby thou and all thy house shall be saved.
15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.
16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.
17. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?
18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

In writing to the Corinthians, Paul told the church there was no need to separate themselves from a spouse who was unbelieving solely for the difference in spiritual beliefs. Paul taught that through the believing spouse the unbelieving spouse is sanctified, or set aside by God. Even though these unbelieving spouses do not believe, they are given this special status with God for the sake of the spouse who believes. In reading this passage, we tend to look at the message to the spouses, but not to others. We tend to overlook the part where Paul tells the reader we may be servants or we may be free and we should not have any concern with our societal status, but we are all bought with a price, and because of this we are not to be servants of men. Let's read first Corinthians seven verse ten.

1 Corinthians 7:10-24

10. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11. But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17. But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20. Let every man abide in the same calling wherein he was called.

21. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

22. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

23. Ye are bought with a price; be not ye the servants of men.

24. Brethren, let every man, wherein he is called, therein abide with God.

So on the one hand Paul said if you're a servant of men, remain as a servant of men, and then almost immediately said we are bought and paid for with a price and are not to be servants of men. Paul was writing first of our physical place within society, how we should not be concerned where within society we find ourselves. Spiritually, even if we are physically servants of men, we are never spiritually servants of men because only through Jesus are we given the opportunity for salvation. We will never be saved by adhering to the

commandments and doctrines of men, even if these have a religious flair to them. In writing to the Colossians, Paul explains that which we are not to touch, taste, and handle is spiritual in nature, such as false religious teachings. Colossians two verse twenty.

Colossians 2:20-23

20. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21. Touch not; taste not; handle not;

22. Which all are to perish with the using; after the commandments and doctrines of men?

23. Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

Instead of trying to be spiritually touched by man, we should be like the people of Gennesaret, who when Jesus came ashore rushed him just to touch His body or clothes so that healing could come to their lives. Mark six verse fifty-three.

Mark 6:53-56

53. And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54. And when they were come out of the ship, straightway they knew him,

55. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

In another passage, we can see the multitude tried to touch Jesus because they knew they would be healed. Luke six verse seventeen.

Luke 6:17-19

17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18. And they that were vexed with unclean spirits: and they were healed.

19. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

Jesus healed all types of disease and sickness among the people and had compassion on them because they had no shepherd. Jesus did not reject these people, and prayed for many laborers to be sent for the great spiritual harvest, showing that for Jesus these people on whom He had compassion were not yet harvested, they were not yet saved, they were what Paul would call an unbeliever. Matthew nine verse thirty-five.

Matthew 9:35-38

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

When it comes to being unequally yoked with unbelievers, it is not about who we are with but what we do when we are with them. Because we are called by God the Father and saved through the death and resurrection of Jesus Christ, our yoke and burden is light, but for the unbeliever, their yoke and burden is heavy. It is our joy that will be full, but their joy will be void. Because we have the Holy Spirit within us, within us is light that comes through the Holy Spirit and within them is darkness that comes from unbelief. What we cannot do because we have the Holy Spirit is walk in darkness. We cannot say we are called and live our life as if we are unbelievers. That would be totally incompatible to our calling just as much as if we believed we are already perfected having no need of Jesus Christ, which is the opposite extreme of non-belief. First John one verse one.

1 John 1:1-10

1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

- 2. For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;**
- 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.**
- 4. And these things write we unto you, that your joy may be full.**
- 5. 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.**
- 6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:**
- 7. 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.**
- 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.**
- 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**
- 10. If we say that we have not sinned, we make him a liar, and his word is not in us.**

We are not to walk after darkness, but we do live within the darkness of this world, and having the hope of eternal life, joy is fulfilled within us when unbelievers are void of the joy mentioned by the Bible. In a prayer during his final night as a mortal man, Jesus asked God the Father to not take the believers from the world, even though Jesus recognized both He and the believers were not of this world, but to be kept from evil, the darkness, and are sent into this world, living in this world. John seventeen verse thirteen.

John 17:13-19

- 13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.**
- 14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.**
- 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.**
- 16. They are not of the world, even as I am not of the world.**
- 17. Sanctify them through thy truth: thy word is truth.**

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

In writing to the Philippians, Paul acknowledged they lived in the midst of a crooked and perverse nation, and it is we who are called who shine as the lights of the world. In darkness, a single point of light shines brightly. Some will see that single point of light as a source of beauty and serenity, peace and hope. Others will see that single point of light as a disturbance to the darkness. Even though we live in a world of darkness, we do not adopt the ways of darkness and maintain the light we are to this world. Philippians two verse twelve.

Philippians 2:12-16

12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13. For it is God which worketh in you both to will and to do of his good pleasure.

14. Do all things without murmurings and disputings:

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16. Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Jesus taught that not only are we the salt that seasons this world, we are the light of the world that shines as brightly as a city atop a hill in the middle of the night. We who are called should be hard to miss. Living in a world of darkness, we live in the light so that the good works illuminated by the light will cause others to bring glory to God. Matthew five verse thirteen.

Matthew 5:13-16

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Paul wrote of the need to not be unequally yoked with unbelievers. We who believe are children of the light and those who do not believe are children of darkness. We do not walk down the path of darkness, and instead always walk down the path of light.

Within all we do, we cannot allow that which is darkness to creep into our faith, because mankind uses that darkness to replace God. For many, the god with a small g that they worship is the god of politics. God and Jesus Christ are neither politically conservative or politically liberal, because politics is not of and by God and Jesus Christ. Politics may have a useful place as we live within this world, but it is not of God. We should never think of ourselves as a conservative Christian or a liberal Christian because in so doing we are allowing darkness to enter our lives.

Others worship the god of money ignoring the admonition to be content in whatever state we are called. For these people, money becomes the god with a small g that they worship.

Not being unequally yoked together with unbelievers does not mean we hide our light under a bushel doing nothing. But, not being unequally yoked together with unbelievers does mean that when others around us choose the path of darkness, we choose the path of light, so that our light can shine brightly. As we walk on that path of light we will give space to and allow those who are of darkness to voluntarily separate themselves from us if that is their choice, and like Paul when debating in the synagogue at Ephesus, when those who are of darkness speak evil of the light, we will withdraw from them, but we will continue to walk in the light as we live in a world of darkness.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.