

DOCTRINE OF SEPARATION

- I.** Preliminary considerations:
- A.** The doctrine of Separation i.e., the necessity to remain aloof from certain types, is clearly advocated by the Word of God. Ps.1; Pro.14:16; 16:17; 23:17-21, 26-28; 24:1,2
 - B.** It is depicted in scripture as part of “the judgment” (conflict and separation) that occurs in time and evolves around the negative and positive volition (-V vs. +V) of humanity, including a separation within believers. Joh.3:19-21
 - C.** Doctrine in the soul/spirit gives the believer the necessary discernment to separate from reversionists. Pro.2; 4:10-27; 5:1-14
 - D.** Failure to separate denies the realities, which govern the Angelic Conflict as seen in the five rhetorical questions of 2Cor.6:14,16a.
 - E.** Failure to separate drags the believer down to the level of the reversionist he/she associates with. Pro.22:24-25; 1Cor.15:33
- II.** Israel was responsible to stay aloof from their Gentile neighbors as God’s priest nation. Exo.19:5,6; Neh.9:2; cp. Lev.20:7 *“You shall consecrate (sanctify/set apart) yourselves therefore and be holy, for I am the Lord your God.”*
- A.** When they separated from pagan culture, religion and practices, they were blessed (Deu.28:1-14), but when they did not separate, they brought on themselves cursing (Deu.28:15-68).
 - B.** The doctrine was taught in the ceremonial code of the Mosaic Law that physical association with designated items, which rendered one ceremonially unclean, shadowed spiritual defilement. Lev.15:31
 - C.** Under the spiritual code (ritual), they had the law of the clean versus the unclean, which further taught the need to separate. Lev.20:24-26
 - D.** Capital punishment was used to separate reversionists from the nation. Lev.20 – human sacrifice, sexual perversion, and occult practices.
 - E.** They were prohibited from marrying pagan wives. Ezz.10:11
 - F.** Ultimately, failure to separate led to expulsion (separation) from the land of promise. Lev.20:22,23; 26:27-30; Deu.28:63-68; 29:22-28; 31:15-22; cp. Deu.32, a song of Israel’s history.
- III.** Israel will be challenged to separate during the third restoration. 2Cor.6:16b-18 vs.16b *“I will dwell in them and walk among them; And I will be their God, and they shall be My people.* (cp. Lev.26:12) vs.17 *“Therefore, come out from their midst and be separate, says the Lord.* (cp. Rev.18:4) *And do not touch what is unclean; And I will welcome you.* vs.18 *“And I will be a father to you, And you shall be sons and daughters to Me,” Says the Lord Almighty.”*
- A.** Biblical prophecy projects a Zionist state in the Middle East prior to the rapture of the Church in a state of unbelief. Eze.34:11-31; 36:16-21,22,24; 37:1-14; Jer.16:14-16
 - B.** Following the rapture of the Church, Jews will convert to Christianity, and the restoration process already in progress, will take on a new impetus/driving force and complexion.
 - C.** Jews (and Gentiles) left behind after the rapture will receive evangelization by an angel (Rev.14:6,7), the 144,000 (Rev.7) and the two witnesses (Rev.11).
 - D.** Those who make the SAJG are to migrate to Zion to join the Jews already there. Rev.18:4; Isa.52:11; Jer.50:8; 51:5,6,9,45
 - E.** So wherever Jews are, it is God’s will for them to separate from their geographical environs. Zech.2:6,7
 - F.** Messiah at the 2nd Advent will forcibly separate Jews (and Gentiles) who fail to make the SAJG in the Tribulation, from the earth. Mat.25:1-13 cp. Rev.14:14-20
- IV.** Believers are commanded to separate from unbelievers. 2Cor.6:14-18
- A.** Conditions of being “unequally yoked/bound” together are evident in:
 - 1.** regular social life with unbelievers.

2. business partnerships, but not working for or employing unbelievers.
 3. membership in clubs, societies, etc., where either the goals or the activities compromise Bible doctrine.
- B.** Whenever a believer is unequally yoked with an unbeliever, he/she violates the fundamental issues of the Angelic Conflict as seen in the rhetorical questions of 2Cor.6:14-16a.
1. Vs.14b *“for what partnership have righteousness and lawlessness?”* – None!
 - a. Believers are commanded to live under the principles of righteousness that lead to Ph2 sanctification. Rom.6:19
 - b. Sin is lawlessness. 1Joh.3:4
 - c. Unbelievers are constantly under the dictates of the STA/OSN, with absent faith in Jesus Christ and with continued –V, it is impossible for them to be otherwise.
 - d. As a believer, you are not to maintain any sort of partnership (yoking) with those who do not have the indwelling of the H.S. and whose daily conduct is not governed by Bible doctrine (principles of righteousness).
 2. Vs.14c *“or what fellowship has light with darkness?”* – None!
 - a. Just as light and darkness are opposites, so are believers and unbelievers opposites.
 - b. Jesus Christ delivered us from Satan’s domain of darkness. Col.1:13
 - c. Jesus Christ came so that all that believe will not remain in darkness. Joh.12:46
 - d. Jesus Christ is the light of the world nevertheless, the bulk of the human race refuses to believe in Him because they deliberately choose to “love/be committed to/give allegiance to” darkness. Joh.3:16-19
 - e. As believers, we are a chosen race, a royal priesthood. 1Pet.2:9
 - f. As unbelievers we were darkness; now that we are light, we are commanded to live our lives as children of light. Eph.5:8
 - g. We must not continue to have “fellowship” with those who voluntarily choose to remain in Satan’s kingdom of darkness.
 3. Vs.15a *“Or what harmony has Christ with Belial?”* - None!
 - a. Belial (meaning “worthlessness”) is a cryptic/ambiguous title for Satan.
 - b. There is absolutely no harmony between Christ and Satan.
 - c. Unbelievers are of their father the devil. Joh.8:44
 - d. Since One greater than us has no ground of harmony with Satan, we must not have harmony with those who voluntarily choose to remain in Satan’s camp.
 4. Vs.15b *“or what has a believer in common with an unbeliever?”* – Nothing!
 - a. Unbelievers are under the principle of lawlessness; believers the principle of righteousness.
 - b. Unbelievers are darkness; believers are light. Phil.2:15
 - c. Unbelievers are of their father the devil; believers are of God the Father.
 - d. Christ has no harmony with Satan; we are not to be in harmony with those who belong to Satan.
 - e. We have had the righteousness of Christ imputed to us and are regenerate; unbelievers remain in unrighteousness and are unregenerate. 2Cor.5:21 cp. Joh.3:3
 - f. We have the indwelling of God the H.S.; unbelievers do not have the H.S.
 - g. We will spend eternity separated from unbelievers.
 - h. Because believers and unbelievers have nothing in common in the plan of God Ph3, association with them in time/Ph2 violates principles of righteous judgment governing our conduct in the Angelic Conflict. Joh.3:19
 5. Vs.16a *“Or what agreement/union has the temple of God with idols?”* – None!

- a. The body of the believer is the temple of God the H.S. 1Cor.6:19
 - b. Behind every idol stands a demon. 1Cor.10:19,20
 - c. The unbeliever has voluntarily rejected the free gift of salvation. Eph.2:8,9; Joh.3:16
 - d. –V unbelievers manifest they love the darkness and hate the light. Joh.3:19,20
 - e. Their –V has allowed Satan to blind them to the truth of the gospel. 2Cor.4:4
 - f. They have of their own free will, chosen to remain in the domain of darkness of Satan, the chief of demons.
 - g. To intimately associate with unbelievers leads to a compromise of one’s own “temple” by associating it with idols.
 - h. All the unbeliever can do for you is to bring you into contact with those represented by idols.
- C. Separation from unbelievers does not involve absolute disassociation since:
1. to do so, you would have to die and go to heaven. 1Cor.5:9-10
 2. to do so, you would cease to be a fragrant aroma to them and an effective ambassador for Christ. 2Cor.2:14-17
- D. Conclusions on separation and the unbeliever.
1. When considering if a given situation constitutes being “unequally yoked”, first ask yourself if you have to compromise doctrine in order to maintain the association.
 2. Secondly, pray about the matter, seeking god’s will and He will bless your desire to please Him.
 3. While it is necessary for us to have contact with unbelievers for the purpose of doing business, school or witnessing, we must avoid situations that constitute partnership (marrying an unbeliever, business, organizational memberships, etc.), fellowship (vacations, regular socializing, etc.), harmony (association where compromising truth is required to maintain it), and agreement (a union based on “turning a blind eye/disregard/remaining silent” thus implying “sanction/support” towards the state of their unbelief).
 4. Christ the perfect standard, while on earth was undefiled and separate from sinners, but yet in contact with them for the purpose of their salvation. Heb.7:26
 5. It is permissible for believers even to eat with unbelievers for the purpose of presenting the gospel. 1Cor.10:27
 6. If the unbeliever manifests antagonism to the plan of God or rejects Bible doctrine, the believer should apply Mar.6:11 so not to fall under “casting pearls before swine”. Mat.7:6
 7. For evangelists to rationalize watering down the truth through the guise of patriotism, good citizenship, human achievements, etc., which is not a substitute for the gospel, in order to enter secular or religious arenas that will not allow the proclamation of “**sound**” Bible doctrine, they not only violate Mar.6:11, but operate in direct contradiction to the example of Paul and Company. Act.9:27,28; 13:46; 14:3; Eph.6:19,20
 8. No one, who otherwise would believe, will die and go to hell. Joh.10:29
 9. Recognize you will suffer ridicule when you separate from them. 2Tim.3:12; 1Pet.4:4 “*And in all this, they are surprised that you do not run with them into the same excess of dissipation, and they malign you.*”
 10. Just as the –V of the world hated Christ, so will they hate you if you stand for His thinking. Joh.15:18-20
 11. Chalk your suffering up to undeserved suffering in the cause of Christ and rejoice. Mat.5:10-12
- V. Positive believers are regarded as a separate category from negative believers and reflect the conflict and separation of judgement as determined in time and translated ultimately into an eternal separation based on God’s reward system. Joh.3:20,21; cp. 2Cor.8:9; cp. 1Cor.3:12-15

- A.** A distinction between -V and +V believers is obvious as seen in their habitual application of the truth and that their life shows a dedication to attendance in Bible Class/MPR versus their lack of these characteristics. Joh.3:20-21
- B.** This separation occurs automatically based on what the individual believer in time chooses to do with God and His plan for their life.
- C.** Because +V chooses/seeks God's word, this places them at odds and in conflict with believers who don't.
- D.** The principle of separation is relative to the degree that the believer falls into the opposing categories as stipulated in point **A.** above.
- E.** The principle of separating believers categorically in time is further substantiated and defined in Rev.3:14-18:
 - 1.** Vs.14 *"And to the messenger of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning/Source of the creation of God, says this:"*
 - a.** The words that follow are directed towards the Church/Christianity/believers during the period of the latter days of the Church age.
 - b.** Jesus Christ Himself expresses the judgement that follows.
 - 2.** Vs.15 *" 'I know your deeds/works, that you are neither cold nor hot; I would that you were cold or hot.' "*
 - a.** Christ as God is omniscient and knows every minute detail of men and the things they do.
 - b.** He ties their works to their spiritual condition.
 - c.** Their works do not reflect a lack of works (cold) or Divine good production (hot).
 - d.** They are neither cold nor hot spiritually.
 - e.** This sets the parameters of volition within the context of Christians and is a general statement regarding Christianity, while establishing the two extremes of volition being those who reject Bible Doctrine Ph2 entirely (cold/max. -V to truth) and those who lock in with the intake and application of sound doctrine and maintain to the end (hot/max. +V to truth).
 - 3.** Vs.16 *" 'So because you are lukewarm, and neither hot nor cold, I will spit/vomit you out of My mouth.' "*
 - a.** This verse targets all believers in between those who totally reject Divine viewpoint and those who are engaged in seeking "pure truth" cp.vs.18.
 - b.** It is their works that God is aware of and reflects their propensity for human good.
 - c.** Christ declares that these believers are spiritually lukewarm/tepid in His eyes and anthropomorphically (ascribing a human characteristic to Him so we can understand His attitude) makes Him want to puke.
 - d.** The fact that these types of believers do not settle well with God, causes an act of emission/ejection and pictures a separation from His person.
 - e.** These believers are church going, Christian affiliated, Bible "talking" saints which may or may not be enjoined with an adjusted ministry and include:
 - 1)** Those who adhere to ministries that do not approach scripture verse by verse, in context, principle upon principle, precept upon precept, while seeking the entire council. Mat.5:18 cp. 1Tim.2:4; 2Tim.3:16; Eph.3:17-19
 - 2)** Ministries and believers that either exclude certain doctrines in their teaching or personal life, or engage in "traditions of men", not allowing precedence/ supremacy of doctrine to dictate and govern their deeds, thus adding to doctrine.

Deu.4:2; 12:32; Pro.30:5,6; Rev.22:18; cp. Mar.7:1-13; Col.2:8

- 3) Based on these two simple criteria of 1) and 2) above, those involved in religious reversionism (Catholics, JW's etc., are obviously out) including all denominationalism (fundies or whatever), fall under the lukewarm category since their very existence is founded on traditions of men. Also, this does not rule out independent or "ICE" churches that violate these criteria.
 - 4) Since ministries and believers who engage in "human tradition" as part of their "Christian function", ignore other pertinent and importance principles of truth, their works are dead (Heb.5:11-6:1) and therefore human good.
 - 5) Lukewarm believers are not isolated to only lukewarm ministries, since scripture is clear that believers can even be in an adjusted ministry under the category of hearers of the Word of God, but not doers. Jam.1:22-25; 2:17
 - 6) Following the guidelines that depict -V versus +V of Joh.3:20-21, lukewarm believers fall under -V since God declares them apart/separated from Him.
 - 7) As the above judgment of believers depicts, almost the entirety of Christianity today is -V which is the "flavor" of this passage regarding the reality of the Church in the last days.
 - 8) The real irony is seen in that, a "cold" believer not part of the "Christian scene" as depicted in the lukewarm crowd, and just lives life for the gusto, rejecting doctrine entirely, stands in a better position before God. Vs.15... "*I would/wish that you were cold or hot.*"
- f. Vs.17 "*Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked,' "*
- 1) This verse summarizes the cause in the thinking (attitude) of these negative believers.
 - 2) They equate the acquisition of material things as relating directly to their relationship with God.
 - 3) They think because they experience some success in pursuing money, details in life and live in comfortable surroundings while coupling themselves to a form of Christian worship, that God considers them OK spiritually.
 - 4) The very opposite is true.
 - 5) The lukewarm crowd is so deluded spiritually that they don't even recognize their dereliction before God.
 - 6) The fact is, is that all of their religious activities with all of their biblical rhetoric is worthless and falls under the category of human good.
- g. Vs.18 "*I advise you to buy from Me gold refined by fire (pure/sound Bible doctrine), that you may become rich (spiritually through divine good production), and white garments (acts of righteousness/ph2 sanctification), that you may clothe yourself, (the correction needed through sound truth), and that the shame of your nakedness may not be revealed (ultimate separation of eternal niches at the Bema Seat when works are judged); and eyesalve to anoint your eyes, that you may see (the prescription necessary is spiritual insight with regard to Bible doctrine).*"

- 1) This verse indicates that there are those who are +V and exist outside the lukewarm crowd.
- 2) These are believers who are the exception, a part of a solid and adjusted doctrinal ministry communicating the truth of this phenomenon to those who are lukewarm, whenever the opportunity presents itself.
- 3) It is these that will be “rich” for eternity while the lukewarm and cold will be “poor”. 2Cor.8:9 cp. 1Cor.3:12-15
- 4) It is through the mechanism of the adjusted local church, that God has established the method of “advising” these negative believers as to their state spiritually and the alternative available to those who want eternal wealth. 1Tim.3:15

VI. Separation of believers, as defined within the realm of spiritual reality, determined through volition and as perceived by God, as with unbelievers, is further expanded and brought into physical reality, as a commandment of application of believers towards other believers.

A. Positive believers are commanded to separate from believers who are carnal reversionists i.e., from believers who practice status quo carnality, those who practice immorality in one or more areas. 1Cor.5:9-13: vs.9 *“I wrote you in my letter not to associate with immoral people. vs.10 “I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world. vs.11 “But actually, I wrote to you not to associate with any so-called/designated brother if he should be n immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. vs.12 “For what have I to do with judging outsiders? “Do you not judge those who are within the church? vs.13 “But those who are outside, God judges. Remove the wicked man from among yourselves.”*

1. This discourse is directed to the local church at Corinth and therefore applicable for all local churches.
2. Paul repeats instructions previously given the Corinthians. Vs.9
3. The Greek word translated immoral/pornoj literally means a fornicator and refers to sexual immorality. Vs.9
4. The background behind the instruction contextually is how the Corinthian church is to deal with a case of incest. 1Cor.5:1-5
5. In the context to follow, Paul broadens the scope of behavior by believers who are immoral and therefore not fit companions for positive believers. Vs.11
6. The Greek word translated associate/sunanamignumi (vs.9,11) means to mix together with, and so to closely associate with.
 - a. Not mixing together does not forbid all contact anymore that total disassociation with unbelievers.
 - b. What is forbidden is maintaining a social life with those who are involved in any kind of immoral behavior.
 - c. Incidental contact with these types as the course of life may offer, is expected such as for the purpose of business, school, working on the job, etc.
 - d. It is clearly in the context of socializing as vs.11 makes clear, ..”not even to eat with such a one.”
7. The intent of vs.10 is not that it is OK to associate with the unbelieving cosmos since this would be in direct conflict with his exhortation of 2Cor.6:14
8. Rather, it is designed to correct two distortions the Corinthian’s had with regard to his instruction.
 - a. They took his command regarding immorality as referring only to unbelievers.
 - b. They thought he had forbidden all contact with unbelievers.
9. The correction of their thinking is to orient to their immediate associations within the local church. Vs.11

10. The term “a so-called brother” in the NAS is out of line textually.
 11. The corrected translation is “anyone designated/named/onomazw a brother” and refers to any believer in the church engaged in the immoral behavior listed.
 12. The instructions are clear: as positive believers, we are not to maintain a social life with any believer who is in status quo carnality (reversionism) (this is not dealing with incidental sinning) such as:
 - a. Immoral – phallic or sexual reversionism: Includes adultery, fornication, homosexuality, incest, bestiality, sensuality, etc.
 - b. Covetous – monetary or materialism reversionism: Includes those who operate under greed and is not content with what he/she has (Luk.3:14; 1Tim.6:7,8 cp. Phil.4:11). Lack of contentment is evident in those who love money, therefore our character is to be free from the love of money (Heb.13:5). Greed is a form of idolatry (Col.3:5). It could include those who engage in dishonest financial dealings.
 - c. Idolatry – religious reversionism: Those involved in the idolatrous type of worship such as Catholicism or any other of the numerous religious counterfeits available.
 - d. Reviler – verbal reversionism: A slanderer, gossip, maligner and refers to those who attacks others with abusive language. Ti.2:3; 3:1,2; 2Cor.12:20; Rom.1:29; 1Tim.3:11; 2Tiim.3:1-3
 - e. Drunkard – alcohol reversionism: Drunkenness knocks out SG3. Gal.5:21
 - f. Swindler – monetary dishonesty reversionism: Those who engage in unethical business practices, steals, robs, etc.
 13. Again, Paul is not dealing with any incidental type sinning since we all stumble in many ways (Jam.3:2), and there is not even a righteous man who continually does good and does not sin (Eccl.7:20). Paul is dealing with believers such as the incestuous Corinthian who is continually engaging in this act of sin and will not repent/change his mind and cease and desist.
 14. Vss.12 and 13 make it clear that these types are cause not only for personal separation, but also for expulsion from the local body.
 15. These verses also make it clear that there is righteous judgment that believers are to make towards one another based on their conduct.
 16. Obviously it is pure logic that if positive volition were to apply separation within their own assembly, they would apply it towards any believer anywhere under these circumstances.
- B.** Positive believers are commanded to separate socially from all believers who do not adhere to categorically sound Bible Doctrine.
1. 2Thess.3:6 “*Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep aloof from every brother who leads an unruly life and not according to the tradition which they received from us.*”
 - a. Paul state this verse in a most serious way implicating that the authority by which it stands is based on the very reputation of Christ.
 - b. The word “keep aloof/stellw” means to draw back from/ avoid/keep away from/keep your distance, indicating separation.
 - c. The word “unruly/ataktwj” is an ancient military term regarding a soldier who was undisciplined, out of step and refused to follow his marching orders.
 - d. In context, the unruly refer to believers who are out of step with their marching orders, Bible doctrine.
 - e. The word “tradition/paradosis” means a handing down or handing over.
 - f. This refers to the tradition of sound doctrine, which the Thessalonians received from Paul and Company and not the tradition of men.

- g.** Paul then provides **one** example of someone that is “out of step” and can be applied obviously to other areas of non-obedience to doctrine. 2Thess.3:10-12
 - h.** In between the command and example given, Paul fills in by using his own ministry as being a good example of following God’s “tradition”. 2Thess.3:7-9
 - i.** He states that his ministry has not been out of step doctrinally and exhorts them to follow his example.
 - j.** The example he gives specifically relates to the background of his “evangelizing” the Thessalonians.
 - k.** He refused to accept monetary/physical remuneration from new converts. Cp.1Thess.2:8-9; 2Cor.11:7 (His standard operating procedure.)
 - l.** Paul refused to receive material support from among those with whom he was seeking to establish doctrine, either through Ph1 evangelizing or establishing a new doctrinal ministry.
 - m.** The purpose of this application was to eliminate any undue pressure or stumbling block on any +V who may be seeking to attach themselves to God’s plan.
 - n.** In addition, this tradition escapes any potential claim of “merchandizing” the Word of God. 2Cor.2:17
 - o.** Paul relied (ultimately on God) on adjusted ministries under grace giving, to provide him with financial support when in these situations or worked with his own hands proving he practiced what he preached to the Thessalonians. Phil.4:15,16
 - p.** Paul was in stark contrast to any who may attach money as a necessary requirement for unbelievers or new believers to have the opportunity to hear Bible doctrine.
 - q.** Those believers (or ministries) who do not follow Paul’s example with regards to his ministry as well as the specific example of context, obviously falls under the principle of separation.
 - r.** His command of separation is the same as the Corinthian passage as the word “associate/sunanamignumi” is identical. 2Thess.3:14
 - s.** The separation is then again within the context of “socializing”.
 - t.** In verse 14 he makes it clear that this separation forbids a social life with those who are negative to the application of doctrine.
 - u.** However, the degree of separation is lessened since there is no command for “expulsion” from the church, but rather the positive believer is to provide verbal correction/enlightenment (admonish) with regard to their doctrinal failure. 2Thess.3:15
 - v.** Positive believers are also to use “tact” in their approach and not with the attitude of anger/hatred or as an enemy, but as a fellow member of the Royal Family.
 - w.** This separation then, is on a personal level of socially disassociating with maladjusted believers within the local church, who disregard or reject parts of doctrinal teaching as a manner of life. (Again, incidental failure is not the issue.)
 - x.** This separation would not exclude their association with other believers in Bible class, local church sponsored functions or require separation in the normal areas that association would be required (job, school, etc.).
2. Rom.16:17-18: vs.17 *“Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. Vs.18 “For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.”*

- a. The positive believer is to keep an eye on those who cause dissension/division and hindrances in the local church.
 - b. One example would be believers who promote factions (inner circles) and cliques.
 - c. Another example would be believers who contradict the sound doctrine presented by the P-T.
 - d. It is clear that such individuals exist even within local churches. Ti.1:9
 - e. Positive believers are commanded to turn away from such types.
 - f. Factious individuals are to be given two warnings by the P-T; after this, they are to be rejected. Ti.3:10,11
 - g. +V is to realize that those who seek to divide other believers from the principles of doctrine taught or to stop the purported effect doctrine is to have through its application are operating strictly under their STA's and are not in obedience to the "mind of Christ.
 - h. +V is to discern that these types will have a pious/reverent/godly façade on the surface and will approach others under the guise of flattery/adulation/false praise/hypocritical niceties, such as you would expect in the fundie world.
 - i. The target of their attack will be those who may exude common weaknesses or ignorance with regard to the human viewpoint evil they wish to promote.
 - j. The purpose of the attack is to deceive those spiritually off balance and employ them for the gratification of their own STA trend(s).
3. Adjusted positive believers are to recognize that in the last days false teachers are "coming out of the wood work" and their major area of attack will be the female population. 2Tim.3:5-7
- a. The last days are represented by conceited, arrogant and selfish STA types (2Tim.3:1-4), who project an appearance of +V, but are in reality serving Satan under the premise of human good. Vs.5 "*holding to a form of godliness,*"...
 - b. +V is told to avoid/separate/shun/turn away from/apotrepw all those who fall under this category, which includes Christian communicators of this ilk.
 - c. The attack is a mental and spiritual seduction upon spiritually weak/flaky wives who gravitate toward the human good "gospel".
 - d. The fact that these false communicators are able to creep/conspire/connive into households condemns the head of the house for allowing it.
 - e. It reflects the same scenario of Adam and Eve in the garden where Eve was deceived and Adam did not have the spiritual backbone to step in and put a stop to her trend. 2Cor.11:3
 - f. The key to halt this phenomenon is for positive, adjusted husbands to enforce the separation of those under his authority (Eph.5:23) from communicators (or others), who contradict their right P-T, and for the wives to acclimate to his demand (1Pet.3:5).
 - g. This passage does not exclude women who are even under sound teaching as the phrase "never able to come to the full-knowledge/epignwsij of the truth", proclaims. Cp. 1Tim.2:4; 2:25; Eph.4:13
 - h. Their problem is (apart from -V), through their STA weaknesses, emotionalism and lack of proper doctrinal support from their right man, they cave in to the human good approach.
- C. The local church is to separate from any member who, by his/her life style, brings public reproach on the local body of Christ as the illustration of Paul's instructions regarding the incestuous Corinthian dictates. 1Cor.5:1ff

- D.** The separation is designed by God to produce sorrow in the reversionist, which, as a result of fellow believers remaining aloof, stimulates reversion recovery.
1. The example of the impact of separation again is seen in the reversion recovery of the incestuous Corinthian. 2Cor.2:6
 2. It was based on godly sorrow/luph that in turn produced the repentance of the phallic reversionist. 2Cor.2:1-5, 7
 3. It is to cause shame/entrepw, which means to “turn back/about/around”. 2Thess.3:14
 4. When you fail to separate, you negate these important principles.
 5. Separation is also an example of agape love in action:
 - a. Agape love is manifested through the application of Bible doctrine in FHS.
 - b. Agape always has as its goal the best spiritual interests of the one toward whom it is directed.
 - c. The best spiritual interests of one who is maladjusted to sound doctrine are served by withdrawal of fellowship in an attempt to get his/her attention so that he/she will change their mind.
 - d. This again is the impact of sorrow produced in +V who are astray in that it leads to repentance. 2Cor.7:10
 - e. Failure to separate may manifest emotional human viewpoint love, does not manifest true/Divine love.
 - f. Scripture provides no good reason for a positive believer to establish or have a social life with those who are not fulfilling their MPR and application of Bible doctrine.
 6. If there is any contact with the reversionist during the period of separation, you should warn him. 2Thess.3:14
 7. Those who respond and make the appropriate adjustments are to be forgiven and accepted back in full with comfort and encouragement. 2Cor.2:7
 8. Beware of close friends who violate Heb.10:25, which Joh.3:20-21 reveals as a clear distinct mark of one’s volitional aptitude/inclination.
 9. Do not separate from believers just for incidental sin (incidental evil).
- VII.** Positive believers are commanded to separate even from family members who are negative (compatible with other doctrinal constraints).
- A.** Jesus Himself taught this in Mat.10:34-39: vs.34 “*Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.* vs.35 “*For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;* vs.36 “*and a man’s enemies will be the members of his household.* vs.37 “*He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.* vs.38 “*And he who does not take his cross and follow after Me is not worthy of Me.* vs.39 “*He who has found his life shall lose it, and he who has lost his life for My sake shall find it.*”
1. Jesus is the Prince of peace, but His first advent coming was not for the purpose of producing peace among all members of the human race.
 2. His work on the cross, made salvation and peace with God potential for all men.
 3. But He did not come to this planet to bring mankind a system of thinking upon which all will agree and live in harmony.
 4. Not only will not all make the SAJG, but as believers most will not accept all of God’s thinking in areas other than the gospel. Cp. Isa.55:1-11
 5. The word “sword/macaira” (vs.34) is figurative for Bible doctrine. Cp. Heb.4:12
 6. Just as a literal sword separates or divides that with which it comes in contact, so the WOG separates and polarizes (reveals – and + volition).
 7. Luk.12:51-53 makes clear that the sword figure pictures separation or division.
 8. The requirement for separation extends even to the closest members of one’s own family. Vss.35-36

9. It is the alternate human viewpoint versus the Divine viewpoint that produces the division within the family.
10. Those who are negative to Bible doctrine are negative to God's thinking and so to His revealed plan for their life.
11. The word of God demands that positive believers separate from negative types.
12. The exceptions of physical separation in addition to those already noted in this doctrine would include:
 - a. Separation/divorce of a negative spouse (1Pet.3:1), if the negative spouse "consents/agrees" to live with the partner under their "flag" of +V (1Cor.7:10-17). *(The act of submission of wife to husband is "as is fitting/right/one's duty in the sphere of the Lord", (Col.3:18) and does not demand that the +V wife violate principles of doctrine, such as Joh.3:21; Heb.10:25. On the other hand, the +V husband with a -V wife, as the authority of the house can make whatever applications necessary in this regard. If separation becomes imperative in either case, the positive party should remain single and attempt reconciliation of the matter, but not at a compromise of the doctrinal principle, which underwrote the separation to begin with.)*
 - b. Children separating from parents until legally free to do so and vice versa.
 - c. This doctrine does not negate the principles of "honor" parents or applying agape love towards relatives in the form of financial help, physical assistance, etc.
13. The positive believer can expect antagonism and hostility from negative family members. Vs.36
14. The one who refuses to obey our Lord's proclamation under the doctrine of separation, manifests their love for their negative relatives is more than for their Lord and Savior and unworthy of Him. Vs.37
15. Those who have believed have been bought with a price; therefore we are not to live according to our own desires, but according to the desires of the One who purchased us. 1Cor.6:20; 7:23 cp. Rom.12:1,2
16. The cross is a symbol of suffering, obedience and separation and our applications in this regard is part of +V taking "their" cross and following Christ's example of total obedience to Bible doctrine. Vs.38
17. Christ Himself, applied this principle. Mar.3:31-35; Luk.8:19-21
18. When the believer regards their family members as more important than the dictates of Bible doctrine, they are producing human good and will lose reward. Vs.39
19. The person who willingly submits themselves to the dictates of Bible doctrine has surrendered control for the sake of Christ.
20. "Losing" one's life in this manner indicates recognition that one cannot do just as they please.
21. It means that one must do the will of God even if it is painful (cross is ex.).
22. Those who will not put the Lord and His word above all else (family, career, pleasure, environment, social acceptance, education, etc.), will lose in terms of SG3.
23. Those who refuse to take up their cross, keep the faith, and fight the good fight are unworthy of their Lord and so, unworthy of the wreath that is the emblem of a correctly finished course and eternal wealth.
24. The rewards for positive believers who apply this doctrine are not only eternal, but will also be recognized in time. Mar.10:28-31
25. **Principle:** The best relationships are those God establishes with positive volition.
26. The negative or lukewarm believer will not continue to follow the Lord when the pressure is on due to the rigors of application of Bible doctrine. Mat.13:21,22

- B. Abraham is an example of a believer who separated from his negative relatives. His Ph2 blessings were awesome. His Ph3 blessings will be of the ultimate. Gen.12:1-3
 - C. Again, separation does not negate the responsibility to honor your father and mother. Cp. Joh.19:27
- VIII. Marriage and separation.**
- A. Under the principle that forbids unequal yoking, believers are not to marry unbelievers. 2Cor.6:14-18
 - B. An example of the application of this principle is seen in Abraham's command with respect to the selection of a wife for Isaac. He directed that the woman be from his family who were believers, unlike the Canaanite population. Gen.24
 - C. Since positive believers are required to separate from negative believers, obviously one who is positive should not marry or even date/fellowship with a negative believer.
 - D. With respect to RM/RW, believers should wait upon the Lord's timing and provision.
 - E. If you are waiting on the Lord in this regard, remember:
 - 1. Pro.11:22 *"As a ring of gold in a swine's snout, So is a beautiful woman who lacks discretion/the ability to discern what is beautiful; i.e., BD."*
 - 2. Pro.21:9 *"It is better to live in a corner of a roof, Than in a house shared with a contentious/argumentative/quarrelsome woman."*
 - 3. Pro.21:19 *"It is better to live in a desert land, Than with a contentious and vexing/annoying/nit-picking/hen-pecking woman."*
 - 4. Pro.27:15 *"A constant dripping on a day of steady rain And a contentious woman are alike."*
 - 5. Pro.19:14 *"House and wealth are an inheritance from fathers, But a prudent/sensible/discerning BD wife is from the Lord."*
 - 6. Pro.16:13 *"Righteous lips are the delight of kings, And he who speaks right/truth of doctrine is loved."*
 - F. If you are married to a spouse who is negative and permits your +V to fulfill the POG for your life, you are to stay married and together. 1Cor.7:10-15
 - G. But, if the negative party makes it impossible to fulfill MPR/Heb.10:25 and/or the MAJG/2Pet.3:18, then you are free to separate (not divorce unless pursued by the negative party) and not incur guilt before the Lord.
 - H. Placing God, Bible doctrine, and spiritual maturity first, is an application of the higher spiritual principle.
- IX. Concluding observations.**
- A. Reasons to separate.
 - 1. To protect yourself from bad influences. 1Cor.15:33
 - 2. To create lupe/sorrow in those who are maladjusted to Divine viewpoint and the plan of God. Cp.2Cor.2:7
 - 3. To fulfill the commandment of the WOG and fall in line with the directive will of God for your life in the race that is the CWL. 1Cor.9:24-26
 - B. Some objections to this doctrine.
 - 1. Objection: Separation is only from unbelievers.
 - 2. Answer: Abraham was required to (and finally did) separate from Lot (a believer) who was not openly hostile to doctrine, but held no interest in the plan of God or spiritual maturity. Gen.13:5-18
 - 3. Objection: Separation is required only if the association hurts you.
 - 4. Answer: Abraham and lot indicate otherwise. 1Cor.15:33 states that this thinking is human viewpoint and you are deceived.
 - 5. Objection: We should not separate over doctrinal differences.
 - 6. Answer: Rom.16:17 and 2Thess.3:14
 - C. Failure to separate neutralizes your ambassadorship and the witness of the life.
 - D. Separation sometimes entails geographical relocation in order to get with the best face-to-face teaching.
 - E. Avoid all associations that compromise Bible doctrine.

- F.** In questionable situations, pursue God's will through prayer and divine guidance. He will bless your mental attitude to please Him.
- G.** When separating from those who are negative, remember Pro.24:19,20 *"Do not fret yourself because of evildoers, or be envious of the wicked; for there will be no future for the evil man; the lamp of the wicked will be put out."*
- H.** Finally, remember Jam.4:4 *"You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever might wish to be a friend of the world appoints himself an enemy of God."*
 - 1.** "Adulteresses" is not literal, but figurative for their mental attitude and relationships in the cosmos.
 - 2.** Failure to separate is spiritual adultery/unfaithfulness/infidelity to Bible doctrine.
 - 3.** Friendship with -V is hostility toward God.
 - 4.** The believer who will not cut ties with negative volition appoints themselves as a Ph2 enemy of God.
 - 5.** Believers who are positive will recognize this as the plan of God for their lives and will act accordingly by separating from the negative and lukewarm.