

DOCTRINE OF SEPARATION

- I.** Preliminary considerations:
- A.** The doctrine of Separation i.e., to stay aloof from certain types, is clearly advocated by the WOG. Psa.1; Pro.14:16; 16:17; 23:17-21, 26-28; 24:1,2
 - B.** It pictures judgment in time of the A/C separating –V from +V including separation within believers. Joh.3:19-21
 - C.** The Bible is saturated with this principle from Genesis to Revelation.
 - D.** The very nature of BD is divisive, “*The Word of God is alive and powerful, sharper than any two-edged sword...*” Heb.4:12 cp.Rev.1:16
 - E.** Doctrine in the soul gives the believer the discernment to separate from reversionists. Pro.2; 4:10-27; 5:1-14
 - F.** Failure to separate denies the realities governing the A/C as seen in the five rhetorical questions of 2Cor.6:14,16a.
 - G.** 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 cursing upon themselves (Deu.28:15-68).
 - B.** The doctrine was taught in the ceremonial code of the Mosaic Law that physical association with designated items rendered one ceremonially unclean and shadowed spiritual defilement. Lev.15:31
 - C.** Under the spiritual code (ritual), they had the law of the clean versus the unclean that further taught the need to separate. Lev.20:24-26
 - D.** Capital punishment was used to separate certain types of reversionists from the nation. Lev.20 – human sacrifice, sexual perversion, and occult practices.
 - E.** They were prohibited from marrying -V. Ezc.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 commonwealth. 2Cor.6:16b-18 cp.Lev.26:12
- A.** Biblical prophecy projects a Zionist state in the Middle East prior to the rapture of the Church in a state of unbelief. Ezc.34:11-31; 36:16-21,22,24; 37:1-14; Jer.16:14-16

- B. Following the rapture of the Church, many 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. Jews that 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. The first step in application of separation is for the believer to separate their thinking and actions from that of the world. 1Joh.2:15-17
- A. John's warning in these verses is set contextually against a background of infiltration of false teaching (Gnosticism and Doceticism) into the churches of Asia Minor. 1Joh.1-2:2
 - B. Further, the near context places these verses under the umbrella of the maturity adjustment to the justice of God. 1Joh.1:3-4
 - C. Their designed impact contextually is two-fold:
 1. To serve as a prescription against the infiltration of false teachers. 2Joh.7,10
 2. To teach the necessity of applying this doctrine early on in the Christian growth and maintained to the end.
 - D. The commandment is to "*Stop loving the world, nor the things in it*". 1Joh.2:15a
 - E. John employs the agape family of words to express the love in view that emphasizes the attributes of the one expressing their love. *See Doctrine of Love*
 - F. The commandment is not to assume the attributes of the cosmos and its appeal to the STA as one's approach to life.
 - G. Therefore, one must separate their thinking and actions from cosmic to the Divine viewpoint thinking and application. 1Joh.2:4-5
 - H. To embrace the cosmos for fellowship (the theme of 1st John; 1:3) is tantamount of assuming the attributes of -V under darkness. 1Joh.1:6; 2:9
 - I. This approach to the world is incompatible with the believer's approach to God. 1Joh.2:15b
 - J. The cosmic system of darkness is to lead with their STA's emulating-V resulting in self-gratification and pride. 2:16

- K.** The principle behind separation is that the cosmic system is temporal and evil (2:17a), but BD is eternal and therefore that spiritual reality is to be manifested in our own lives (2:17b).
- V.** Separation begins with unbelievers. 2Cor.6:14-18
- A.** Whenever a believer is unequally yoked with an unbeliever, he/she violates the fundamental issues of the A/C as seen in the 5 rhetorical questions of 2Cor.6:14-16a all expecting a negative answer.
- 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 rulership of the STA, and with absent faith in Christ are perpetually –V; it is impossible for them to be otherwise.
 - d.** There is to be no yoking together with unbelievers void of God’s +R and perpetually spiritually antinomian.
 - 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 align themselves with 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 that 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 are not to harmonize with those that 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 don't follow the tune of belonging 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.
- B.** 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 activity compromise Bible doctrine.
- 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. No one, who otherwise would believe, will die and go to hell. Joh.10:29
 8. 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.”*
 9. Just as the –V of the world hated Christ, so will they hate you if you stand for His thinking. Joh.15:18-20
 10. Chalk your suffering up to undeserved suffering in the cause of Christ and rejoice. Mat.5:10-12

- VI.** +V believers are regarded as a separate category from -V believers (Joh.3:20,21). Separation in time reflects the separating distinctions of the Bema rewards (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 aligns with BD, this places them at odds and in conflict with believers that 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 between maximum -V believers that reject BD Ph₂ entirely (cold) and maximum +V embracing the entire counsel (hot).
 - 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 viewpoint good (- Divine good).
 - c.** Their Ph₂ is superficial, emotional and STA driven.
 - d.** Christ declares these believers spiritually lukewarm and anthropomorphically makes Him want to puke.

- e. The fact that these types of believers do not settle well with God prompts a separation from His person.
 - f. These believers are church going, Christian affiliated, Bible “talking” saints which may or may not be enjoined with an adjusted ministries.
 - g. They can be hearers only refusing to apply BD. Jam.2:22-25 cp.2:17
 - h. This includes fundies, unrelenting tapers and other religious types.
 - i. This section of Revelation characterizes the Church Universal in the last days.
 - j. The irony is that “cold” believers not part of the “Christian scene” stands in a better position before God than the lukewarm crowd. Vs.15...*“I would/wish that you were cold or hot.”*
 - k. However, this does not merit association with believers otherwise staying away from Bible class.
4. 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,’ ”*
- a. This verse summarizes the cause in the thinking (attitude) of these negative believers.
 - b. They equate the acquisition of material things (FSH) as relating directly to their relationship with God.
 - c. The very opposite is true.
 - d. The lukewarm crowd is self-deceived.
 - e. Their acquisitions under the FSH mitigate against their religious activities as biblical rhetoric being worthless under the category of human good.
5. 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).”*
- a. This verse indicates that there are those who are +V and exist outside the lukewarm crowd.
 - b. They are viewed as separated from the camp of the lukewarm.
 - c. They are truly +V and the exceptions in the last days.

- d. These will have eternal wealth while the lukewarm and cold will be “poor”. 2Cor.8:9 cp. 1Cor.3:12-15
- e. It is through adjusted ministries that God has established the method of “advising” these negative believers as to alternative for eternal wealth. 1Tim.3:15

VII. Separation commanded from –V believers.

- A. Positive believers are commanded to separate from believers that are carnal reversionists i.e., believers that practice status quo carnality in one or more areas. 1Cor.5:9-13:
 - 1. This discourse is directed to the local church at Corinth.
 - 2. Paul repeats instructions previously given the Corinthians. Vs.9
 - 3. The Greek word translated immoral/πόρνος 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 that are immoral and therefore not fit companions for positive believers. Vs.11
 - 6. The Greek word translated associate/συναναμίγνυμι (vs.9,11) means to mix together with, and therefore an intimate social friendship (cp.vs.11).
 - 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 literally “anyone designated/named/ὀνομαζῶ a brother” and refers to any believer in the church engaged in the immoral behavior listed.
 - 11. The instructions are clear: as positive believers, we are not to maintain a social life with any believer in status quo carnality (reversionism) 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: Slandering, gossiping, maligning 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 that engage in unethical business practices, steals, robs, etc.
- 12. Paul is not dealing with incidental sinning since we all stumble in many ways. Jam.3:2; Ecc.7:20.
 - 13. 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.
 - 14. These verses make it clear that there is righteous judgment that believers are to make towards one another based on their conduct.
 - 15. 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 that do not adhere to sound BD. 2The.3:6-15
- 1. In context, the unruly refer to believers out of step with the marching orders of BD.
 - 2. The term “keep aloof/στέλλω” with the middle voice has the nuance of maintaining “arms distance” from said believers.
 - 3. 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.
 - 4. His command to separate in vs.14 is the same as the Corinthian passage as the word “associate/συναναμίγνυμι” is identical.
 - 5. The separation is thus again within the context of “socializing”.
 - 6. In verse 14 he makes it clear that this separation forbids a social life with those that are negative to the application of doctrine.
 - 7. However, the degree of separation is lessened since there is no command for “expulsion” from the church.

8. Hence, only the arms distance in a social setting.
 9. The adjusted believer is to provide verbal admonishment with regard to their doctrinal failure (vs.15) as opportunity affords.
 10. Again, this is not dealing with isolated sin in the life, but unrelenting disregard for application.
 11. This separation is on a personal level.
 12. This separation would not exclude association in Bible class or other formal settings.
- C.** Believers are to be wary and avoid verbal dissenters. Rom.16:17-18
1. One example would be believers that promote factions or cliques.
 2. Another example is those that contradict the teaching of the pulpit.
 3. Their targets often are weak or immature believers.
 4. Factious individuals are to be given two warnings by the P-T; after this they are to be rejected. Tit.3:10,11
- D.** Believers are to separate from false teachers that proliferate the last days. 2Tim.3:5-7
- E.** The local church is to separate from any member that brings public reproach on the local body of Christ such as the incestuous Corinthian. 1Cor.5:1ff
- F.** Separation is designed by God to produce sorrow in the reversionist.
1. The example is seen in the reversion recovery of the incestuous Corinthian. 2Cor.2:6
 2. It was based on godly sorrow/λυπη that in turn produced the repentance of the phallic reversionist. 2Cor.2:1-5, 7
 3. When you fail to separate, you negate this important principle.
- G.** Separation is an example of agape or Divine love in action:
1. Agape love is manifested through the application of BD in FHS.
 2. Agape always has as its goal the best spiritual interests of the one toward whom it is directed.
 3. The best spiritual interests of one who is maladjusted to sound doctrine are served by withdrawal of fellowship in an attempt to get the believer's attention so that he/she will change their mind.
 4. This again is the impact of sorrow produced in +V who are astray in that it leads to repentance. 2Cor.7:10
- H.** If there is any contact with the reversionist during the period of separation, you should warn him. 2Thess.3:14
- I.** Those that respond and make the appropriate adjustments are to be forgiven and accepted back in full with comfort and encouragement. 2Cor.2:7
- J.** Beware of close friends that violate Heb.10:25.
- K.** Do not separate from believers just for incidental sin.

VIII. +V believers are commanded to separate even from family members that are -V (compatible with other doctrinal constraints).

- A.** Jesus Himself taught this in Mat.10:34-39.
1. His work on the cross, made salvation and peace with God potential for all men.
 2. But He did not come to this planet to bring mankind a system of thinking upon which all will agree and live in harmony.
 3. The word “sword/μάχαιρα” (vs.34) is figurative for BD. Cp.Heb.4:12
 4. Just as a literal sword separates or divides, so the WOG separates and polarizes (reveals – and + volition).
 5. Luk.12:51-53 makes clear that the sword figure pictures separation or division.
 6. The requirement for separation extends even to the closest members of one’s own family. Vss.35-36
 7. 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). Children separating from parents until legally free to do so and vice versa.
 - b. 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.
 8. The positive believer can expect antagonism and hostility from negative family members. Vs.36
 9. The one refusing to separate shows their love for -V family is more than for Christ and is unworthy of Him. Vs.37
 10. Taking up one’s “cross” is symbolic of the suffering +V undergoes in separating from -V. Vs.38
 11. 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
 12. Christ Himself, applied this principle. Mar.3:31-35; Luk.8:19-21
- B.** Abraham is an example of a believer that separated from his -V family. His Ph₂ blessings were awesome. His Ph₃ blessings will be of the ultimate. Gen.12:1-3

IX. Marriage and separation.

- A.** Under the principle that forbids unequal yoking, believers are not to marry unbelievers. 2Cor.6:14-18

- B. Since +V believers are required to separate from -V believers, there are no grounds to seek a lifelong association on this level.
 - C. With respect to RM/RW, believers should wait upon the Lord's timing and provision.
 - D. 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."*
 - E. If you are married to a spouse that is negative and permits your +V to fulfill the POG for your life, you are to stay married and together. 1Cor.7:10-15
 - F. 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 and not incur guilt before the Lord.
 - G. Placing God, BD, and spiritual maturity first, is an application of the higher spiritual principle.
- X. Concluding observations.
- A. Reasons to separate.
 1. To protect yourself from bad influences. 1Cor.15:33
 2. To create $\lambda\upsilon\pi\epsilon$ /sorrow in those maladjusted to Divine viewpoint and the POG. Cp.2Cor.2:7
 3. To fulfill the commandment of the WOG and fall in line with the directive will of God to win the race. 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 sound 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, remember Pro.24:19,20
 - H. Finally, remember Jam.4:4.
 - 1. Failure to separate is spiritual unfaithfulness to BD.
 - 2. Friendship with -V is hostility toward God.
 - 3. Believers that ultimately will not cut ties with -V appoint themselves as a Ph₂ enemy of God.
 - 4. +V will adhere to this doctrine taking it seriously in the POG.