

## Doctrine of Separation

1. Under the royal family honor code we must separate from certain people.

1.1 In this doctrine we will learn from Scripture we are not to have fellowship with drunks, criminal types, those who will not work, hyper-emotional types, etc.

2. Definition and concept

2.1 Separation is the removal of self from the periphery of certain people.

2.2 It must be done unobtrusively and with taste. It must not be done in a judgmental manner. Separation often requires we carefully select with whom we socialize, enter into business, date, marry, go to church, etc.

2.3 Motivation to separate must come from doctrine resident in the soul.

2.3.1 It follows then that first there must be doctrine in the soul before there can be bona fide separation.

2.4 Separation does not mean you stop using impersonal love toward those from whom you separate.

3. Now let's take a look at from whom we are to separate.

3.1 There are the hyper-emotional types.

3.1.1 There is a unique form of reversionism described in the Scripture; "those who serve their own emotions and not God." This includes many fellow Christians and even pastors.

Phi 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Phi 3:19 Whose end is destruction, whose god is their **belly**, and whose glory is in their shame, who mind earthly things.)

3.1.2 This command to separate from those whose god is their "belly" is seldom taught. This because many today in organized Christianity see it as "an open display of a 'love' toward God." And please notice the quotation marks. The more popular churches are places of worship where emotion dominates, not as a responder but as a driver. When the caboose drives, the train moves backwards - it's called reversionism.

3.1.3 Emotions are perhaps best described as the female part of our souls and must be a responder. The bowel, kidney and womb only respond when prompted. They will not operate unless stimulated by food, liquid or a fetus. To do otherwise is unnatural, just as emotions leading in the soul rather than responding is a form of reversionism.

3.1.4 Those who are led totally by their emotions as opposed to their intellect fit the classic definition of insanity.

3.1.5 Emotion without thought is empty and thus described in Scripture as a responder body part. Emotions must never be permitted to assume authority over the soul. The engine must drive and the caboose must follow if progress is to be made.

3.1.6 Demon possession in the case of the unbeliever and demon control in the case of the believer can occur when the emotions are permitted to dominate.

3.1.7 Emotions are designed to appreciate that which is in the soul.

3.1.8 Let's look at a Scripture or two where emotions are mentioned using body-part metaphors:

Gen 43:30 And Joseph made haste; for his **bowels** did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

Jer 31:20 Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my **bowels** are troubled for him; I will surely have mercy upon him, saith the LORD.

Phi 1:8 For God is my record, how greatly I long after you all in the **bowels** of Jesus Christ.

Phi 1:9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

Phm 1:7 For we have great joy and consolation in thy love, because the **bowels** of the saints are refreshed by thee, brother.

Phm 1:20 Yea, brother, let me have joy of thee in the Lord: refresh my **bowels** in the Lord.

Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

Rom 16:18 For they that are such serve not our Lord Jesus Christ, but their own **belly**; and by good words and fair speeches deceive the hearts of the simple.

Psa 7:9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and **reins**.

Psa 26:2 Examine me, O LORD, and prove me; try my **reins** and my heart.

Jer 17:10 I the LORD search the heart, I try the **reins**, even to give every man according to his ways, and according to the fruit of his doings.

3.2 Emotions can impede the intake of the Word; in fact, when the emotions of the soul lead this can be called "emotional revolt of the soul." Emotional revolt of the soul can result in discipline from God.

3.2.1 Many had been deluded into thinking a real spiritual experience must be an emotional one, and herein lies a significant problem.

3.2.2 Heterodoxy seems to thrive on emotion. The more a person or group of persons are led by their emotions, the more false doctrine abounds.

3.2.3 We can therefore see why the Bible speaks of the need to beware of hyper-emotional types.

3.2.4 Entire denominations and their growth in memberships have been based on emotions; it would seem people like to feel good emotionally.

3.2.5 Common errors emanate from statements like, "I must feel saved if I am saved," "my sin was so bad I must do some penance for forgiveness" or "if I do not feel sorry for what I did, surely God will not forgive me just by naming it back to Him."

3.2.6 Then there are other equally inappropriate thoughts like, "if I really worship, I cry and rejoice with tears," or "I sway back and forth when I sing or pray and quite often roll my eyes back in my head."

3.2.7 People in these types of situations often think tears of joy or tears of sorrow publicly displayed make for true worship and they often equate this phenomena with "the working of the Spirit of God;" those who do it are often thought to be "men of God," real spiritual persons."

3.2.8 This was a typical Corinthian response for which Paul had to rebuke his fellow Christians at Corinth. Little has changed today in many churches; instability of the soul is the order of the day when emotions lead rather than follow.

3.2.9 Emotions functioning properly as a responder can increase a believer's capacity for life, but when emotions lead, reversionism seems to inevitably follow.

3.2.10 Emotional revolt in the soul often results in arrogance, rejection of authority and the creation of mutual-admiration societies where plots and counter plots breed and proliferate. In a soul dominated by emotions, pleasing personalities impress rather than doctrine.

3.3 Another genre from which we are commanded to separate is the "freeloader type;" i.e., those who are capable of working but refuse to work.

2Th 3:10 For even when we were with you, this we commanded you, **that if any would not work, neither should he eat.**

**2Th 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.**

**2Th 3:7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;**

2Th 3:8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

3.4 Another type from which we are to separate is the immoral, evil and often anti-authority person or persons said to increase in the Church Age.

2Ti 3:1 This know also, that in the last days perilous times shall come.

2Ti 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

2Ti 3:3 Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,

2Ti 3:4 Traitors, heady, high minded, lovers of pleasures more than lovers of God;

2Ti 3:5 Having a form of godliness, but denying the power thereof: **from such turn away.**

3.5 We are also to avoid those who worship idols, which would include anyone tampering with the occult.

1Co 10:14 Wherefore, my dearly beloved, **flee from idolatry.**

3.6 We must flee criminal types.

Pro 1:10 My son, if sinners entice thee, consent thou not.

Pro 1:11 **If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:**

Pro 1:12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

Pro 1:13 We shall find all precious substance, we shall fill our houses with spoil:

Pro 1:14 Cast in thy lot among us; let us all have one purse:

Pro 1:15 **My son, walk not thou in the way with them;** refrain thy foot from their path:

1Pe 4:3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

1Pe 4:4 Wherein **they think it strange that ye run not with them to the same excess of riot, speaking evil of you:**

3.6.1 As you can see from 1Pe 4:4, you will often be criticized when you do separate from the criminal type. We must be certain that we give them no reason for such criticism; our separation must be done with kindness and without ostentation.

3.7 We must flee all who reject God's Word, even if they are family members.

Mat 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Mat 10:35 **For I am come to set a man against his father, and the daughter against her mother, and the daughter in law against her mother in law.**

Mat 10:36 **And a man's foes shall be they of his own household.**

Mat 10:37 **He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.**

Mat 10:38 **And he that taketh not his cross, and followeth after me, is not worthy of me.**

4. Now let's look at a couple of related separation principles:

4.1 Believers are not to marry unbelievers.

1Co 6:14 And God hath both raised up the Lord, and will also raise up us by his own power.

1Co 6:15 **Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.**

1Co 6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

1Co 6:17 But he that is joined unto the Lord is one spirit.

4.2 Pastors are to remove certain types from their church memberships.

1Co 5:1 **It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.**

1Co 5:2 And ye are puffed up, and have not rather mourned, that **he that hath done this deed might be taken away from among you.**

1Co 5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

1Co 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

1Co 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1Co 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:

1Co 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

1Co 5:9 **I wrote unto you in an epistle not to company with fornicators:**

**1Co 5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.**

**1Co 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.**

**1Co 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.**

5. Recall all believers have a right to their own form of reversionism, and it is only doctrine that can recover a reversionary soul.

6. In summary then we are to avoid apostates, be they real or nominal Christians.

**2Jo 8 Watch out that you do not lose what you have worked for, but that you may be rewarded fully.**

**2Jo 9 Anyone who does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son.**

**2Jo 10 If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him.**

**2Jo 11 Anyone who welcomes him shares in his wicked work.**