

BIBLICAL IMPERATIVES ON SEPARATION

INTRODUCTION

- **Separation is basically honoring the distinction between good and evil.** “. . . At the heart of the doctrine of separation is the ability to recognize evil, the courage to condemn it, and the willingness to reject it. Believers must practice biblical separation because it honors the fundamental distinction between goodness and evil. Ignoring this doctrine makes one guilty of being an accomplice to evil and contributes to the deception that evil is good.” 1. God’s Character is separate from evil. 2. God chooses to separate good from evil. 3. God commands separation from evil. (Ben Heffernan, Frontline, November/December 2020, pp. 6-8)
- There are two basic aspects of separation taught in the scriptures:
 - Personal – My personal relationships
 - Ecclesiastical – The relationships of my ChurchNOTE: The doctrine of **separation** has to do with **relationships**.
- The doctrine of separation is largely missing from almost every significant work in Systematic Theology.
- The chart we are using deals with the matter of ecclesiastical separation.
- This doctrine of ecclesiastical separation applies in two directions:
 - To unbelievers.
 - To believers.
- This study is general and representative, not comprehensive.
- This doctrine of separation is that which insures the purity of all of the other doctrines. It is to theology what disinfectant is to a sterile medical environment.
- Every case here is a matter of *serious* consequence. NONE are *trivial* in nature.

UNBELIEVERS

Ephesians 5:7, 11 // 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.** 8 For ye were sometimes darkness, but now *are* ye light in the Lord: walk as children of light: 9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) 10 Proving what is acceptable unto the Lord. 11 And **have no fellowship** with the unfruitful works of darkness, but **rather reprove** *them*. 12 For it is a shame even to speak of those things which are done of them in secret. 13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore **do not be [become] partakers [participants] with them**; 8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light 9 (for the fruit of the Light *consists* in all goodness and

WHO — Immoral, impure, covetous, idolater
πᾶς πόρνος ἢ ἀκάθαρτος
ἢ πλεονέκτης, ὃ ἐστὶν
εἰδωλολάτρης,

WHAT — practice aggressive immorality, impurity, and greed

THE COMMANDS

Be not partakers with them
— do not become fellow-participants with them

righteousness and truth), 10 trying to learn what is pleasing to the Lord. 11 **Do not participate** in the unfruitful deeds of darkness, but **instead even expose them**; 12 for it is disgraceful even to speak of the things which are done by them in secret. 13 But all things become visible when they are exposed by the light, for everything that becomes visible is light.

τοῦτο γὰρ ἵστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ.
6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. 7 **μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν**. 8 ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε 9 - ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ - 10 δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ, 11 καὶ **μὴ συγκοινωνεῖτε** τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, **μᾶλλον δὲ καὶ ἐλέγχετε**. 12 τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχρὸν ἐστὶν καὶ λέγειν, 13 τὰ δὲ **πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται**,

Have no fellowship — do not participate in the unfruitful works of darkness

Reprove them — rather expose them

Titus 1:13 // 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies. 13 This witness is true. Wherefore **rebuke them sharply**, that they may be sound in the faith; 14 **Not giving heed** to Jewish fables, and commandments of men, that turn from the truth.

holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute [ἐλέγχειν] those who contradict. 10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, 11 who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain. 12 One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 This testimony is true. For this reason **reprove [ἐλέγχε] them severely [harshly, severely]** so that they may be sound in the faith, 14 **not paying attention** to Jewish myths and commandments of men who turn away from the truth.

ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ἦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. 10 Εἰσὶν

WHO — Judaizers and Gnostics professing Christianity

WHAT — Rebel and speak against the truth, deceive believers, upset whole families, teach false doctrine, seek personal gain, turn away from the truth

THE COMMANDS

Rebuke them sharply — reprove them severely, convict them severely so that they may be sound in the faith

Not giving heed — don't pay attention to the teaching of those who turn away from the truth

γὰρ πολλοὶ [καὶ] ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς, 11 οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἅ μὴ δεῖ αἰσχροῦ κέρδους χάριν. 12 εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, Κρήτες αἰὲ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί. 13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθῆς. δι' ἣν αἰτίαν **ἔλεγε αὐτοὺς ἀποτόμως**, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, 14 **μὴ προσέχοντες** Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

1 John 4:1-3 // 1 Beloved, **believe not** every spirit, but **try the spirits** whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4 Ye are of God, little children, and have **overcome them**: because greater is he that is in you, than he that is in the world.

Beloved, **do not believe [stop believing]** every spirit, but **test [be testing] the spirits** to see whether they are from God, because many false prophets have gone out into the world. 2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; 3 and every spirit that does not confess Jesus is not from God; this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world. 4 You are from God, little children, and have **overcome [conquered] them**; because greater is He who is in you than he who is in the world.

Ἀγαπητοί, **μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα** εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον. 2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, 3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἐστίν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. 4 ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ **νενικήκατε αὐτούς**, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

2 John 1:7-11 // 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk after his commandments. This

WHO — Many false prophets (ψευδοπροφήται) having a spiritual connection to the antichrist

WHAT — Deny the incarnation of Christ — that He has come in the flesh

THE COMMANDS

Believe not — Stop believing every spirit

Try the spirits — be testing the spirits

[Ye . . . have overcome them — conquered them]

is the commandment, That, as ye have heard from the beginning, ye should walk in it. 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 8 **Look to yourselves**, that we lose not those things which we have wrought, but that we receive a full reward. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, **receive him not** into *your* house, **neither bid him God speed**: 11 For he that biddeth him God speed is partaker of his evil deeds.

I was very glad to find *some* of your children walking in truth, just as we have received commandment *to do* from the Father. 5 Now I ask you, lady, not as though *I were* writing to you a new commandment, but the one which we have had from the beginning, that we love one another. 6 And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it. 7 For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. 8 **Watch yourselves**, that you do not lose what we have accomplished, but that you may receive a full reward. 9 **Anyone [πάς = every one]** who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. 10 If anyone comes to you and does not bring this teaching, **do not receive him** into *your* house, and **do not give him a greeting**; 11 for the one who gives him a greeting **participates in his evil deeds**. [**= κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς**]

7 ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτος ἐστὶν ὁ πλάνος καὶ ὁ ἀντίχριστος. 8 **βλέπετε ἑαυτοὺς**, ἵνα μὴ ἀπολέσητε τὰ εἰργασάμεθα ἀλλὰ μισθὸν πλήρη ἀπολάβητε. 9 πάς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. 10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, **μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν** καὶ **χαίρειν αὐτῷ μὴ λέγετε**. 11 ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

2 Timothy 3:5 // 1 This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such **turn away**. 6 For of this sort are they which creep into houses, and lead captive silly

WHO — Many deceivers, whose primary purpose is deceit, who personify the antichrist

WHAT — Do not acknowledge Jesus Christ as having come in the flesh. They profess a kind of progress (ὁ προάγων) that does not remain within the framework of apostolic teaching.

Lit. *Every progressive who does not remain in the teaching of Christ.*

THE COMMANDS

Look to yourselves — be watching yourselves

Receive him not — stop receiving him into your house

Neither bid him God speed — do not speak a word of blessing to him, do not wish him well in the propagation of his error

women laden with sins, led away with divers lusts, 7 Ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

But realize this, that in the last days difficult times will come. 2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, 5 holding to a form of godliness, although they have denied its power; **Avoid** such men as these. 6 For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, 7 always learning and never able to come to the knowledge of the truth. 8 Just as Jannes and Jambres opposed Moses, so these *men* also **oppose the truth**, men of **depraved mind, rejected in regard to the faith**. 9 But they will not make further progress; for their folly will be obvious to all, just as Jannes's and Jambres's folly was also.

Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί· 2 ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοὶ φιλάργυροὶ ἀλαζόνες ὑπερήφανοὶ βλάσφημοὶ, γονεῦσιν ἀπειθεῖς, ἀχάριστοι ἀνόσιοι 3 ἄστοργοὶ ἄσπονδοὶ διάβολοι ἀκρατεῖς ἀνήμεροὶ ἀφιλάγαθοι 4 προδόται προπετεῖς τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, 5 ἔχοντες μὀρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἠρημένοι· καὶ τούτους ἀποτρέπου. 6 ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἀμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, 7 πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. 8 ὃν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν· 9 ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἢ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

Galatians 1:6-9 // 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, **let him be accursed**. 9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, **let him be accursed**. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of

WHO — Men who practice wickedness but who at the same time hold to an outward form of godliness — they are professed adherents of Christianity

WHAT — They continue to refuse God's transforming power in their lives, oppose the truth

THE COMMAND

From such turn away — avoid such men as these

Christ. 11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel [ἕτερον εὐαγγέλιον]; 7 which is *really* not another [ἄλλο]; only there are some who are disturbing you and want [desire] to distort the gospel of Christ. 8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, **he is to be accursed!** 9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, **he is to be accursed!** 10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ. 11 For I would have you know, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, nor was I taught it, but *I received it* through a revelation of Jesus Christ.

Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [χριστοῦ] εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται [ὑμῖν] παρ' ὃ εὐηγγελισάμεθα ὑμῖν, **ἀνάθεμα ἔστω**. 9 ὡς προειρήκαμεν καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, **ἀνάθεμα ἔστω**. 10 Ἔρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην. 11 Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· 12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

THE CONTEXT OF 2 CORINTHIANS 6:14-18 — ASSOCIATIONS IN THE WORK OF THE GOSPEL

- 2 Corinthians 6:1 We then, as **workers together** with him, beseech you also that ye receive not the grace of God in vain. And **working together** with Him, we also urge you not to receive the grace of God in vain--
Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς·
- 2 Corinthians 6:11 O ye Corinthians, our mouth is open unto you, our heart is enlarged. 12 Ye are not straitened in us, but ye

WHO — Judaizers who changed the gospel by adding the requirement of circumcision and who were causing a significant disturbance

WHAT — Preach a different gospel of a completely different kind, distorting or completely changing the gospel of Christ effectively doing away with the completed work of Christ for our salvation

THE COMMAND

Let him be accursed — let him be devoted to divine judgment

are straitened in your own bowels. 13 Now for a recompence in the same, (I speak as unto *my* children,) **be ye also enlarged**.

Our mouth has spoken freely to you, O Corinthians, our heart is opened wide. 12 You are not restrained by us, but you are restrained in your own affections. 13 Now in a like exchange-- I speak as to children-- **open wide to us also**.

Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται· 12 οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· 13 τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, **πλατύνθητε** καὶ ὑμεῖς.

- 2 Corinthians 7:2 **Receive us**; we have wronged no man, we have corrupted no man, we have defrauded no man.

Make room for us *in your hearts*; we wronged no one, we corrupted no one, we took advantage of no one.

Χωρήσατε ἡμᾶς: οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.

NOTE: The individuals to whom Paul makes reference are **ἀπίστοις** – they are unbelievers – those who have never been genuinely saved or converted

2 Corinthians 6:14-18 // 14 Be ye not unequally yoked together with unbelievers [ἀπίστοις]: 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 [aor.] 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.

Do not be [stop becoming] bound together with unbelievers; for what partnership [μετοχή] have righteousness and lawlessness, or what fellowship [κοινωνία] has light with darkness? 15 Or what harmony [συμφώνησις] has Christ with Belial, or what has a believer in common [μερίς] with an unbeliever? 16 Or what agreement [συγκατάθεσις] has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 17 "Therefore, **COME OUT [aor.] FROM THEIR MIDST AND BE SEPARATE **[aor.]**," says the Lord. "AND **DO NOT TOUCH [stop touching] WHAT IS UNCLEAN**; And I will welcome you. 18 "And I will be a father to you, And you shall be sons and daughters to Me," Says the Lord Almighty.

WHO — Unbelievers, unregenerate but religious pagans

WHAT — That which unbelievers and pagans do

THE COMMANDS

Be ye not unequally yoked together — stop becoming bound together with unbelievers – **ἀπίστοις**

[Fri] ἑτεροζυγέω strictly *be yoked with an animal of a different kind*; hence *be mismatched, be wrongly associated together*

Come out [aor.] from among them — come out from their midst

Be ye separate — draw a boundary line between you and them, put up a fence between you

Touch not the unclean

Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις: τίς γὰρ μετοχή δικαιοσύνη καὶ ἀνομία ἢ τίς κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερὶς πιστῶ μετὰ ἀπίστου; 16 τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἔσμεν ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μοι λαός. 17 διὸ **ἐξέλθατε ἐκ μέσου αὐτῶν** καὶ **ἀφορίσθητε**, λέγει κύριος, καὶ **ἀκαθάρτου μὴ ἄπτεσθε**· κἀγὼ εἰσδέξομαι ὑμᾶς 18 καὶ ἔσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.

****ἀφορίζω** = to mark off by boundaries, to exclude or remove someone from an association - to exclude, to separate, to get rid of.

FIVE ILLICIT RELATIONSHIPS, OFFENSIVE TO GOD, WHICH ARE ESTABLISHED BY A LACK OF SEPARATION FROM UNBELIEVERS

1. Partnership = **μετοχή** = a relationship involving shared purposes and activity - 'partnership, sharing.'
2. Fellowship = **κοινωνία** = an association involving close mutual relations and involvement - close association, fellowship.
3. Harmony = **συμφώνησις** = symphony, harmony, agreement.
4. Commonality = **μερὶς** = a *part* of a common whole that has been divided up *share, portion*.
5. Agreement = **συγκατάθεσις** = to work out a joint arrangement - 'to agree on, to arrange together, joint arrangement, mutual agreement.
How can God's temple come to a mutual agreement with pagan idols?

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thing — Stop touching what is unclean

BELIEVERS (See points of clarification, p. 12)

2 Thessalonians 3:6, 14, 15 // 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. **10** For even when we were with you, this we commanded you, that if any would not work, neither should he eat. **11** For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. **12** Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. **13** But ye, brethren, be not weary in well doing. **14** And if any man obey not our word by this epistle, **note that man,** and **have no company** with him, that he may be ashamed. **15** Yet count *him* not as an enemy, but **admonish him as a brother.** **16** Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that you ****keep away** from every brother who leads an unruly life [military term = out of ranks] and not according to the tradition which you received from us. **10** For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. **11** For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. **12** Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. **13** But as for you, brethren, do not grow weary of doing good. **14** If anyone does not obey our instruction in this letter, **take special note [publicly identify]** of that person and **do not associate** ****[συναναμίγνυμι]** with him, so that he will be put to shame. **15** Yet do not regard him as an enemy, but **admonish** him as a brother.** **16** Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ **στελλεσθαι ὑμᾶς** ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν. **14** εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον ****σημειοῦσθε μὴ συναναμίγνυσθαι αὐτῷ,** ἵνα ἐντραπήῃ. **15** καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, **ἀλλὰ νοθετεῖτε ὡς ἀδελφόν.** **16** Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων ὑμῶν.

N.B. See Points of clarification, p. 12

****Keep away — withdraw yourselves** (στελλεσθαι ὑμᾶς). Present middle (direct) infinitive of στελλω, old verb to place, arrange, make compact or shorten as sails, to move oneself away from, or to withdraw oneself from (with ἀπο and the ablative).

****σημειῶ;** to note in writing, *note down, write*; to take special notice of, *mark*

****συναναμίγνυμι**= to associate with one another, normally involving spacial proximity and/or joint activity, and usually implying some kind of reciprocal relation or involvement - 'to associate, to be in the company of, to be involved with, association.'

WHO — Believers (brothers)

WHAT — Conduct themselves contrary to the prescribed order. Refuse to obey Paul's instructions as recorded in inspired Scripture

THE COMMANDS

Withdraw yourselves — "keep away" from this kind of brother (see note**)

Note that man — mark him, publicly identify that person (see note**)

Have no company — do not associate with him (see note**)

Admonish him as a brother — keep on kindly but firmly confronting him with the truth (see note**)

****νουθετέω** = lit. *to place in the mind*, to provide instruction in order to correct behavior and belief - to instruct, teach — confront with the truth.

Titus 3:10 // 8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. 10 A man that is an heretick after the **first and second admonition reject**; 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.*

This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men. 9 But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. 10 ****Reject [be rejecting] a factious man after a first and second warning**, 11 knowing that such a man is perverted and is sinning, being self-condemned.

Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαι σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ· ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. 9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιῖστασο· εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. 10 αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν ****νουθεσίαν** ****παραίτου**, 11 εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὡς αὐτοκατάκριτος.

****παραίτομαι** = with accusative of persons = *reject, not accept* someone, *disdain, spurn, refuse to listen* to someone; *shun, avoid association with, have nothing to do with* someone; with accusative of a thing = *refuse to pay attention to, avoid*.

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Romans 16:17-20 // 17 Now I beseech you, brethren, **mark them** which cause divisions and offences contrary to the doctrine which ye have learned; and **avoid them**. 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. 19 For your obedience is come abroad

WHO — Professing Christians who choose to embrace false or controversial teachings and/or become divisive in their influence

WHAT — As to **doctrine**, they teach heresy (a choice of wrong doctrine) — as to **conduct** they are factious persons (cause divisions and factions)

αἰρετικὸν ἄνθρωπον — fr. ἀίρεομαι, *to choose*.

(1) *A man that is an heretic = A choosing of false and damaging teaching*

(2) *A factious man = A choosing of a splinter group or dissenting body*

THE COMMANDS

After the first and second admonition — warn him twice and then . . .

Be rejecting him — after these warnings, have nothing to do with him, be rejecting him

WHO — Professing Christians who are not serving Christ, but their own selfish purposes.

unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. 20 And **the God of peace** shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

Now I urge you, brethren, **keep your eye on [watch carefully] those who cause [make - ποιούντας] dissensions** [τὰς ***διχοστασίας] **and hindrances** [τὰ ****σκάνδαλα] **contrary to the teaching which you learned**, and ****turn away [be turning away] from them**. 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**. 19 For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and innocent in what is evil. 20 **The God of [the] peace** will soon crush Satan under your feet. The grace of our Lord Jesus *be* with you.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, **σκοπεῖν τοὺς** τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδασχὴν ἣν ὑμεῖς ἐμάθετε **ποιούντας**, καὶ **ἐκκλίετε ἀπ' αὐτῶν**. 18 οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας **ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων**. 19 ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. 20 **ὁ δὲ θεὸς τῆς εἰρήνης** συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.

*****διχοστασία** = a division into opposing groups, generally two - 'division, discord.'

******σκάνδαλον** = strictly, the movable bait stick or trigger in a trap *trap stick*, or the trap itself *a snare*; as a metaphor = *trap*, i.e. *what causes a person to sin, cause of ruin, occasion of falling*; what gives offense or arouses opposition *stumbling block, offense*.

****ἐκκλίνω** = to purposely avoid association with someone - 'to shun, to avoid, to keep away from, to have nothing to do with.' To break off connection with them.

POINTS OF CLARIFICATION:

“Obeying Paul’s instructions”

2 Thessalonians 3:14 And **if any man obey not our word by this epistle**, note that man, and have no company with him, that he may be ashamed.

If anyone does not obey our instruction in this letter, take

They are master deceivers (**ἐξαπατῶσιν**) —

Moule: They were *teachers who used the language of Christianity, saying much of “Redemption,” and of “Emancipation,” and something of “Christ,” and of “the Spirit”; but all the while they meant a thing totally different from the Gospel of the Cross.*

WHAT — Cause divisions and entrapments contrary to the accepted body of teaching. Use smooth speech and flattery. Deceive completely the hearts of innocent, unsuspecting people

THE COMMANDS

Mark them — be keeping your eye on them, be watching them carefully

Avoid them — be turning away from them, be having nothing to do with them

special note of that person and do not associate with him, so that he will be put to shame.

εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπήῃ.

1 Corinthians 14:37 If any man think himself to be a prophet, or spiritual, **let him acknowledge that the things that I write unto you are the commandments of the Lord.**

If anyone thinks he is a prophet or spiritual, **let him recognize that the things which I write to you are the Lord's commandment.**

Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, **ἐπιγινώσκέτω**** ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή.

****Know full well**

Separation from believers

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

I wrote you in my letter **not to associate with** immoral people; 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. 11 **But actually, I wrote to you not to associate with any so-called brother** if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler-- not even to eat with such a one.

Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ **μὴ συναναμίγνυσθαι** πόρνοις, 10 οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. 11 νῦν δὲ ἔγραψα ὑμῖν **μὴ συναναμίγνυσθαι** **ἐάν τις ἀδελφὸς ὀνομαζόμενος** ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδορός ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μὴδὲ συνεσθίειν.

[Fri] **συναναμίγνυμι** active *mix, mingle together*, as when mixing ingredients for medicine; figuratively and only middle or passive in the NT *mingle oneself with, intermingle, associate with*