

in the context to limit this to the case of marriage. Surely if this means anything, it must include the matter of membership in a church, denomination, or other religious organization. And how will we define "unbelievers"? If we claim to accept the Bible as true, and another considers it to be "just another man's opinion" or "a mixture of fact and fancy", then to us this other one is clearly and basically an unbeliever. If we base our hope for eternity upon the atonement wrought for us by the shedding of the blood of Christ as God in the flesh, bearing our sins, then can we consider as believers those who reject His Deity and say that the idea of blood atonement is "revolting"? Those who truly believe (the ones to whom this is written) surely will rightly label such rejection of basic Christian doctrine as UNBELIEF. Now, we must face God's command, v. 17, to COME OUT FROM AMONG THEM, AND BE YE SEPARATE. This is the call of God. Surely we cannot be obeying when we continue our membership in a church or denomination which knowingly tolerates the rank infidelity of modernism! The call is clear. The line is drawn. You have your choice. Either GET OUT, or SELL OUT. May God grant that you will not be like Judas, to sell out your Lord!

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(For specific examples of tolerated unbelief in the S.D.B. denomination, and for information as to the communistic and modernistic teachings of leaders in the National Council and the World Council and many member denominations, write to:

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SEPARATION *from* UNBELIEF

A Condensed Sermon

All about us we see a general movement toward union and supposed unity. We see it on the national level, in the United Nations, Atlantic Pact, and similar departures from strict national sovereignty. More interesting to us, and basically more important, is the trend toward union in the field of church and religion. We see this in the merger of large denominations and the growth of the ecumenical movement, as headed up in the former Federal Council of Churches, now the National Council of Churches, and the World Council of Churches. But not all Christians are convinced that this is so desirable. In fact, there are some who firmly and fearlessly declare that this movement is of Satan, and further declare that the Christian who would be loyal to God must separate himself from the unbelief which characterizes these councils and nearly all of the major denominations today. Such a stand is unpopular. It calls for great sacrifice. But the important question is, "How Scriptural is this call to separation?" If it is Scriptural, we should obey, regardless of the consequences.

First of all, we should consider the reasons given for separation from many denominations and church councils. The charge is that apostasy and unbelief exists in them. Specifically, this apostasy includes the rejection of the reliability of the Bible as God's infallible revelation to man, along with the rejection of the basic truths it teaches about Christ--His virgin birth, Deity, miracles, atoning death, bodily resurrection, and visible return. We will not now take time to prove that such rejection of the Bible and its doctrines about Christ actually amounts to unbelief. We assume that Bible believing Christians are agreed on this. Neither will we take time to present the evidence to prove that such unbelief exists in the World

Council, National Council, and the various member denominations (including 7th Day Baptists). Rather, we would consider the matter of what we must do about it.

Do we dare judge in this matter? Some say it is not Christian. That may depend on what we mean by "judging." We are not talking about judging one's motives or moral character. We are talking about judging a teaching and its teacher. Phil. 1:9-10 tells us that our love should abound in knowledge and in judgment, that we may approve the things that are excellent. Rom. 16:17 plainly tells us to "mark them which cause divisions and offences contrary to the doctrine which ye have learned." In other words, we are to judge by clearly "labeling" and pointing out not only false doctrine, but those who teach it. Eph. 5:11 commands us to "reprove" or rebuke the "unfruitful works of darkness." If we were to heed the human advice against "judging", we would be unable to obey God.

Convinced that we may judge--and must judge--in this matter, we would look to the Bible, which, though rejected by "modernism", is still our final authority. Our judgment and action must be Scriptural. First we find that even the O. T. gives guidance for us in this, for in Ex. 34:12 (and other places) we find God's solemn warning to His people to make no covenant with the unbelievers about them; and in Ps. 1:1 we read God's blessing upon the man that "walketh not in the counsel of the ungodly"--"nor sitteth in the seat of the scornful." What then should be our relation to the scornful skeptics and critics who heap ridicule upon the Bible?

In the New Testament we find many clear teachings on the matter before us, which we would consider in the light of the many warnings that we must expect Satan to make himself an "angel of light" and to send "wolves in sheep's clothing" to become "false teachers" with "itching ears" who will even "deny the Lord that bought them." First, let us consider again Rom. 16:17, which not only tells us to mark those who go contrary

to the faith, but also to AVOID THEM. Eph. 5:11 not only tells us to reprove the works of darkness, but also to HAVE NO FELLOWSHIP with them. II Tim. 3:5 tells us to TURN AWAY from false teachers such as are mentioned in II Tim. 4:3-4. In I Tim. 6:3-8 we are warned against the social gospel which rejects the word of our Lord Jesus Christ, and then we are COMMANDED TO WITHDRAW OURSELVES FROM SUCH. A similar command is found in II Thess. 3:6, and it is in the name of our Lord Jesus Christ! Can we safely ignore and disobey such clear words as these? Will not God bring us to account?

Though the above mentioned Scriptures should be sufficient basis for separation, there may be those who still hesitate. Many will say that such a withdrawal would be contrary to the Christian spirit of love and tolerance, which calls for the granting of liberty. But there is a tolerance which becomes TREASON, and a liberty which becomes LICENCE. If we want to know what action Christian love calls for, let us turn to II John--a short letter written to tell a Christian lady what action she should take in the face of apostasy. Verse 6 defines love as demanding that we "walk after his commandments." The following verses tell us that to keep his commandments we should abide in the doctrine of Christ. Reading further, we find that this love even demands that we NOT RECEIVE into our house or bid God speed to anyone who departs from the doctrine of Christ, lest we be partaker with him of his evil deeds. This is strong language, but it is God's, and remember that it is the demand of love. Surely, one who denies the virgin birth of Christ, His Deity, and His blood atonement, has departed from the doctrine of Christ, and should not be received by true Christians. Don't argue with me about this! It is God's Word and commandment!

We have not yet considered what is to many the strongest Scripture teaching on this subject--II Cor. 6:14-18. Plainly we are commanded: "Be ye not unequally yoked together with unbelievers." There is nothing