

SEPARATION FROM SIN:
The Neglected Doctrine
Message 1

Text: Genesis 3:1-7; 1 John 2:15-16

INTRO: Our subject for the next few messages is the biblical doctrine of separation from sin. I wanted to do one message and then realized it is no small doctrine. I have subtitled these messages 'the neglected doctrine'. Separation, by itself would be a huge doctrine to go through, if we were to deal with it in all of Scripture. But we are narrowing that down to the biblical instruction of the Christian's separation from sin in the Church age. We will deal with that separation from the world and from the unfaithful Christian.

Just yesterday, one of our men sent a link to an article by Dr. Al Mohler titled, "Church Discipline: The Missing Mark." The doctrine of separation includes church discipline. Let me just read the first few paragraphs: "The decline of church discipline is perhaps the most visible failure of the contemporary church. No longer concerned with maintaining purity of confession or life-style, the contemporary church sees itself as a voluntary association of autonomous members, with minimal moral accountability to God, much less to each other. The absence of church discipline is no longer remarkable—it is generally not even noticed. Regulative and restorative church discipline is, to many church members, no longer a meaningful category, or even a memory. The present generation of both ministers and church members is virtually without experience of biblical church discipline. As a matter of fact, most Christians introduced to the biblical teaching concerning church discipline confront the issue of church discipline as an idea they have never before encountered. At first hearing, the issue seems as antiquarian and foreign as the Spanish Inquisition and the Salem witch trials. Their only acquaintance with the disciplinary ministry of the church is often a literary invention such as *The Scarlet Letter*. And yet, without a recovery of functional church discipline—firmly established upon the principles revealed in the Bible—the church will continue its slide into moral dissolution and relativism."

Before we begin these messages I want to give you opportunity to make a commitment. The commitment I am recommending would be something like this: "Lord, help me to discern between what may be this speaker's personal views and Your will. And Lord, if you

speak to my heart in any matter that needs changing, I am committing myself to You to make that change. I want You to speak to me in anything that needs speaking to in my life."

Well, as in most doctrines, we can go right back to creation to find the root of the doctrine of separation. In Genesis 1:16-17 it says, "And the LORD God commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.'" There are three kinds of death in Scripture, and the basic idea underlying all three is separation.

Now, you see, here was a command for man to keep himself separated from a certain tree. Adam and Eve had the freedom to eat of every tree except one. Surely that is not a big request. But they were to be separated from that one tree and remain separated. Well, Satan could not have union with man as long as man remained separated from the forbidden tree. But he wanted to separate man from God, and bring him into his own domain. And the way to do that was by getting man to sin. And in order to get man to sin, he used the oldest trick in his book; temptation. So Satan tempted man, and temptation has always been Satan's way to get people to do that which they are not to do.

Turn to Genesis 3 (read 1-7). The first separation from God related to sin in mankind was when Adam & Eve ate from the forbidden tree. God had said that the day they ate from that tree they would die. As I already mentioned, the basic idea of death is separation. And the separation in Adam and Eve experienced the day they ate from the forbidden tree was spiritual separation. God and man became relationally separated.

When we go just a little further along in time, we come to the first two boys ever to be born. And these very first boys ever to be born were separated from each other by sin as well. And in their relationship, it was a separation without remedy in this life-time. The professing, nominal Christian, Cain, killed the true Christian, Abel. They were separated from each by the physical death of Abel. And just so, from the very first sin, sin has ever been the cause of all separation.

Well, God had a plan how to save man from sin right from the very first. It was a very costly plan but it was in place from the foundation of the world. This price would cause God to become separated from His only begotten Son for a time. When

God's Son took on Him the sin of the world, God and His Son were separated from each other for three long, painful hours. So painful was that separation for God, that in those three hours, darkness fell over the earth.

Revelation 13:8 speaks of the Lamb that was slain from the foundation of the world. No doubt the animal God slew, which was the very first physical death ever, and it was for sin, was a lamb. And from that Lamb God made clothing to cover Adam and Eve's nakedness. You see, they had immediately slipped into a works salvation and had covered themselves with fig leaves. And from there on the true believer would demonstrate his faith in the salvation God would provide by the sacrifice of a lamb.

But later, because of sin, Adam and Eve, like Abel, would also be separated physically from this earth. That is physical death or separation. And so physical death, passed upon all mankind because of the sin of Adam and Eve. Well, sin, as it always does, progressed and continued to cause separation. And at the flood, because of sin, a world of mankind was separated from God, not only as in spiritual separation, but by man being physically separated from the rest of mankind by physical death. This is a separation that has no remedy.

Then God separated Abraham from the physical presence of the sinful world of Ur of the Chaldees by having him move to a different land. The land God would give him to live in, would provide a godly place for Abraham to live in. That would be in a state separated from other people by the creation of a nation that would be separate from other nations. They would be separated from the rest of the world by the God they worshipped, by the rules they lived by, by the food they ate, and by the clothes they wore. These were God's chosen people.

Well, Abraham had a promised son, by name of Isaac, and Isaac had a son named Jacob, and Jacob wrestled with the Lord and became a prince with God and his name was changed to Israel. And after many years, the people of Israel conquered the land that would become known as the land of Israel. And now they lived in a nation separated from other nations. And when they were well established, they desired to be like other nations, in that they wanted a king. Well, they sinned in that land and were separated from the land for a time. Then later they were brought back into the land and once more lived separated from other nations. But during the times of the kings, God sent prophets to them again and again, to warn them to live lives separated from sin and

from the practices of the nations around them. By living godly lives, their lives were separated from the nations around them.

Finally, when they persisted in their disobedience, God ceased to send prophets to them. They now had to wait while God remained silent until the time was right for the Messiah to come. Then some 400 years later, God separated a man from among them by name of John the Baptist. John became a prophet with a message above any message any other prophet had ever brought. It made him the greatest prophet ever to have been born of women. The other prophets had all said, "The Messiah is coming." John's message was, "The Messiah is here." He said, "Behold the Lamb of God who takes away the sin of the world." Well, John, like many prophets before him, was a man who lived a life separated from sin, and proclaimed righteousness to fellow man. And fellow man did not like a life separated from sin, and fellow man separated him from them because his fellow men loved sin, and hated righteousness and truth. So they killed the messenger.

Right behind him came the Messiah. He too lived a life separated from sin, and He too was separated from mankind for the message he brought. And after He died, He was buried and three days and three nights later He was resurrected. Forty days later He ascended to heaven. Ten days after that was the day of Pentecost and on that day, God's work through Israel to be a light to the world, using the centripetal method of seeking to bring sinful man to Himself came to an end. I remind you that they will be restored some day.

Well, that day, a tremendous change took place. The Church, which would be God's greatest work on earth for the next 2,000 years began. It began with some 3,000 converts on the first day. These converts were separated from the kingdom of Satan by the Holy Spirit through salvation, and placed into the body of Christ, the Church. It was there that God's centrifugal method of reaching the world with His message began. This would be the method used by truly born again believers, to separate sinners from Satan's domain and bring them into obedience to God. It would now be their task to spread the Gospel throughout the entire earth.

And ever since then, when a person becomes a Christian, there are some very big changes that take place. And these changes call for some painful separations. These separations may involve separation from the practices of unsaved people, or separation

from certain people. And our subject is the biblical separations that are to take place in the life of the godly Christian.

There are crucial separations that must take place in the life of the one who becomes a Christian. Many of these separations are from the sinful practices of life, or sinful habits of life. Some of these separations are very hard. Some are not so hard. Then, in many cases, there are separations in friendships and sometimes separations in family, and these can be extremely painful.

It may seem amazing to the Christian, who today is taught love and unity, and love and unity, and love and unity; that love and unity is not the reason why Christ came into the world. No, He came to bring separation. For today's Christian that is very hard to believe because he has been overfed on love and unity and has become overdosed on it. Christians have been dumbed down by the teachings of unconditional love, unconditional grace and unconditional forgiveness.

Listen to these words of Jesus in Matthew 10:34-39. First, "Do not think that I came to bring peace on earth." Wow! That is different from much teaching today! Then Jesus went on to say, "I did not come to bring peace but a sword." Now, I ask you what does a sword do? Does it unify or divide?

Jesus said He did not come to bring peace; that is love and unity. No, He came to bring division. That division is ever from sin and unrighteousness. But let me add this that those thus divided from sin and unrighteousness, can experience love and unity; but only among those who have also been thus divided. There is a true love and a true unity, but it can only be experienced by separation from unholiness, unrighteousness and sin.

Jesus then goes on in verses 35-37 like this: "For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; and 'a man's enemies will be those of his own household.'" 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." Here the sword makes very painful separations. The sword does not hit closer to home than that. This is separation. And later we will see how these separations take place.

Then Jesus went on to say in verses 38-39, "And he who does not take his cross and follow after Me is not worthy of Me. He who

finds his life will lose it, and he who loses his life for My sake will find it." Jesus said, "He who finds his life will lose it." These are those who refuse to be separated from sin. But Jesus said that he who loses his life will find it. Those that share in Christ's death on the cross are separated from the domain of Satan and placed into the domain of God. This man has gone to the cross, and the cross has separated him from Satan to God.

Anyone who takes up his cross and follows Christ will die. He will die, as Amy Carmichael, I think it was, said, "Dead to the world and its applause; all its customs, fashions and laws." That is separation. Here the sinner dies to self and sin. But that is a separation that heals. That is a healthy separation. There is a unity that is sinful and sick. Then there are separations that are healthy and good. When we have cancer, and it is separated from us, that is a good separation. When the cross separates me from self and sin and the flesh; that is a good and healthy separation.

Well, God had a plan how to save man by separating him from sin right from the very first. It was a very costly plan but it was in place from the foundation of the world. This price would cause God to become separated from His only begotten Son for a time. Revelation 13:8 speaks of the Lamb that was slain from the foundation of the world. No doubt the animal God slew, which was the very first physical death ever, was a lamb. And from that Lamb God made clothing to cover Adam and Eve's nakedness. You see, they had immediately slipped into a works salvation and had covered themselves with fig leaves. And from there on the true believer would demonstrate his faith in that salvation by the sacrifice of a lamb.

Later, God's Son would be separated from God in heaven when He came into the world. And when He was in Gethsemane, He took on Him the sins of the world. And when He hung on the cross, God turned His back on His only Son, and they were separated one from the other, and darkness covered the world. And when He was slain, He became the fulfilment of the picture given by those millions of lambs that died throughout the history of God's people. And when He died, His body was separated from His soul and spirit, and the body died. And then He was separated from man, by being placed in a tomb.

Sin has created all kinds of separation. And in these messages I want us to look at the Biblical doctrine of separation. It is a

very neglected and unpopular subject, hardly dealt with by preachers and practiced even less than it is preached. And the separation we want to look at in particular, is the Christian's separation from sin; from sinful practices and from certain sinful people. And we will deal first with the believer's separation from sin in the world, and then at his separation from sin in the Church.

I. FROM SIN IN THE WORLD

A. From Worldly Practices

We begin then, with the first major separation that occurs in the life of one who becomes a true believer. It is the separation from sin that takes place when any person becomes a Christian. The very moment a person becomes a truly born again Christian, he is separated from a sinful world, and placed into the kingdom of God's dear Son. And so we want to first look briefly at what is meant by the word *world*; and second, we will see who rules the world; third, that Christ died for the world; and fourth, what the Christian's place is in the world, and last, we will look at the end of the world.

In the New Testament, the word *world* appears 152 times. The word *world* can be used to speak of the earth. For example John 21:25 says, "And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written." We could include here all the things the earth produces or that can be produced from it. 1 John 3:17 says, "But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?" When the word 'world' is used in this sense, no evil is attached to it.

But that is not the primary use of the word 'world' not the one we have in mind in these messages. So, let us begin by defining what we mean by this word 'world' in light of our subject.

1. Definition of the word 'world'

So, let me define the word 'world' as we will be using it here. The word 'world' can be used to refer to all of lost mankind. For example, when we read in John 3:16, "For God so loved the world...", the word *world*

here speaks of all of lost mankind. Here we have a major division in mankind. With respect to man's relationship to God, all of mankind may be divided into two classes of people, saved and unsaved. There is no in between. And the word 'world' as used in John 3:16, and the meaning we have in mind in these messages, refers to all of lost mankind.

Turn to 1 John 2 (read 15-17). "15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever."

Here we have the world identified in its practices. In these verses is described what Eve saw in that forbidden tree that she so desired. She saw it was good for food; though it was forbidden food and there we have the lust of the flesh. Then she saw it was pleasant to the eyes, though this was forbidden too. That is the lust of the eyes. And then she saw it was desirable to make one wise, and there is the pride of life.

Under Genesis 3:6 and 1 John 2:15-17 we could list every sin that exists. I have warned about the internet again and again. All three of these areas will be fed in you until you die, if you do not gain the victory over it. Here is the separation the Christian is to experience. He is to be separated from the world. These three areas are the practices of the world.

Now let me explain two phrases of the NT. These two phrases are very closely related. The phrase, 'this world' and the phrase, 'this age'. The phrase 'this world' refers to all the lost in this age. The phrase 'this age' refers to time from creation until the millennium. And a constant in all the time periods of this present evil world and age are the many varieties of sin that are practiced.

So, let me mention as well, that this present evil age is made up of many different varieties of worldly people. Listen to Matthew 7, to a passage I have referred to a number of times recently. It says in verses 13-14, "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it."

So, just what is this broad road? Well, it is the path the world is on, and it ends in hell. On the broad road are all those who are not saved. It is the road of the ways of the world. The narrow road is the road of Christianity. Only Christians walk on the narrow road. Professing Christians, who are not truly Christians, do not walk on the narrow road. They are on the broad road, the road that leads to destruction. All those on this road are what is referred to as 'the world'.

So, consider this now. If all those who walk on the broad road are all the lost of mankind, and the world is all of lost mankind, what then is the world? Well, if Jesus was correct in saying, "Except a man be born again, he cannot enter the kingdom of God", then on this broad road are all unsaved people. All true Catholics, all Mormons, all Jehovah's Witnesses, all Muslims, all Budhists, and all other non-Christian religions, and all professing Christians, such as Catholics, Evangelicals who are Christian in name only and any other kind of people besides truly born again Christian people are the world.

You see, to believe what atheists believe is a sin. To believe what Mormons believe is sin. To believe what Catholics believe is a sin. And maybe you say, "That is pretty rough. Are you sure it is that bad?" Well, you have to know what they believe in order to understand that it is sin. Let me give you just one of their famous sayings. It was given by their second president, Brigham Young. Here it is, "As man is, God once was. As God is, man may become." Now, you see, that is straight plain blasphemy. The Catholic Catechism, besides its many other false doctrines

teaches that man can become God as well. Article #460 says, "For the Son of God became man so that we might become God."

You see, this is the broad road. What one must understand is that it is broad. It is all inclusive but for one group of people: truly born again Christians. On this broad road, there are some who are on the far left; some are on the far right; and some are in the middle, and some are in any other number of places between those, but all are on the same road. That is the true picture of what the Bible means by the word world. Some have many good morals. Some have no morals. Some believe parts of the Bible. Some believe none of it. Some live in very deep sin. Some are morally, much cleaner. But they are all lost. This is the world. It is this that the Christian is to be separated from.

2. The ruler of this world

We want to look now at the ruler of the broad road. Picture in your mind this broad paved road. Then picture the narrow steep road to heaven. Now let me show you who is the prince of both those roads. We go to 2 Corinthians 4. In 4:3-4, Paul says, "But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them." The KJV says, "The god of this world." The translation 'age' is better. But to say the god of this age is tantamount to saying the god of this world. Now, you have in your mind the picture of the broad road? Do you have everybody on that road that is not saved? Now write over that road, "SATAN". Satan is the god of the broad road.

Now look at the narrow road. There are only true Christians on this road. There are no professing Christians on this road who are not truly saved. And over this road, write the word, "CHRIST". That is the picture of the Bible.

Consider the ruler of this world in another picture. We go to Matthew 4. Matthew 4:8 says, "Again, the

devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory." What we learn here is that all the kingdoms of this world belong to the devil. And Jesus said in John 18:36, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." 1 John 5:19 further tells us this, "We know that we are of God, and the whole world lies under the sway of the wicked one." So this age, the time from now to the millennium, is the age in which Satan is god, that is a small g god.

From 1 John 4:1 we learn that there are all kinds of spirits in the world. And we must be careful, because these spirits come in the form of godly people, but they are false prophets. John says in 4:1, "Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world." But as Christians we are encouraged that in Christ we can overcome these spirits for in 4:4 John says, "You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world." Then he says in the next verse, "They", that is the false prophets that are motivated by demons, "are of the world. Therefore they speak as of the world, and the world hears them." There is so much here that begs for more time.

In 2 Corinthians 11:13-15 Paul writes of these like this, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." So the devil comes in people parading themselves to be messengers from God.

Furthermore, he misleads people to follow him, and these too are professing Christians. Jesus, prophesying of the Church age in Matthew 13 warns us that Satan sows tares; that is look-alikes, to ruin the Church. These are professing Christians who are

demonically led. Let us go to Matthew 13 to see this (read 13:24-30). In verse 38 Jesus gave this interpretation, "The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one." So, Satan is the god of this age. He is the ruler of the kingdoms of the world. And the world refers to the sum of unsaved mankind.

In the introduction to Galatians, Paul says in verses 3-5, "Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, to whom be glory forever and ever. Amen." The KJV translates that as 'this present evil world.' The word translated world is not the word 'world', as in 'kosmos', but an age, *aiwn*. This age, as I have mentioned in other messages is the age from creation to the millennium.

Throughout the epochs in this present age, there seems to have been an ever moving spirit. The German language has a word for this. It is the word *zeitgeist*, literally a time spirit, or a spirit of the time. It is the defining spirit or mood of a particular period of history. It is defined by the ideas and beliefs of the time. You can get a glimpse of that ever changing spirit by looking at pictures 200 years ago, then 100, years ago and 50 years ago and so on.

All of that to say this, Satan is the god of the 'world', the god of 'this age'.

3. Christ's death for this world

Our subject is the world, as it is referred to in the NT. We have defined the meaning of the word 'world' as we are using it in these studies. Then we have seen that Satan is the god of this world. Now it is important for us, at this point, to understand that God sent His only Son into the world to die for that world we have been describing; the world of lost mankind. When Pilate questioned Christ just before He was condemned to die he it says in John 18:37, "Pilate therefore said to Him, 'Are You a king then?' Jesus answered, "You say rightly that I am a king. For this

cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."

Let me point out a number of verses that show that Christ came to die for the world. In 1 John 2:2 John writes, "And He Himself is the propitiation for our sins, and not for ours only but also for the whole world." 1 John 4:9 says, "In this the love of God was manifested toward us, that God has sent His only begotten Son into the world <2889>, that we might live through Him." 1 John 4:14 says, "And we have seen and testify that the Father has sent the Son as Savior of the world." It is clear then, that Christ came to give His life for the world.

4. The Christian place in the world

We now ask, what is to be the Christian's place with relation to the world? We have seen already that the Christian is taken out of the domain of 'this world' and placed into the kingdom of Christ. So the Christian is not of the world. That much is certain. Jesus said in John 15:19, "If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you."

Then in John 17:14, Jesus, speaking to God in prayer said, "I have given them (i.e., Christians) Your word; and the world has hated them because they are not of the world, just as I am not of the world." Then in verse 16 He said, "They are not of the world, just as I am not of the world."

In 1 John 3:1 John adds to this by saying, "Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him." Then in 1 John 3:13 he said, "Do not marvel, my brethren, if the world hates you."

And so, the first separation between those of the world I want to draw our attention to, is the separation of the believer from the world and its sinful practices. There is something that happens when a person confesses his or her sins and receives Christ

as Savior. Paul says in Colossians 1:13, "He (God) has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love..." This happens in the immaterial, spiritual world. Satan knows what has taken place. This person has been separated from the kingdom of darkness and placed into the kingdom of light.

What happens from here on, is that God wants to separate the Christian from the world in its sinful practices in every way. This can take some time for some. For example, we may get saved and immediately drop stealing or alcohol or other larger sins, but it may take some time for us to realize that cigarettes or certain kinds of language are of this world as well, and thus it may be with numerous things. But as the new believer learns to know the Word of God, he will be separated more and more from the world.

Let us begin by talking about separation from worldly practices. What are worldly practices? In brief, all sin is worldly. 1 John 5:19 says, "We know that we are of God, and the whole world lies under the sway of the wicked one." Darby's translation says it like this, "...the whole world lies in the wicked one." When we live in any sin in any way, we are identifying with this present lost world.

Go now to 1 John 2:15-17. It says, "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever."

1 John 5:4 says, "For whatever is born of God overcomes the world. And this is the victory that has overcome the world – our faith." 1 John 5:5 says, "Who is he who overcomes the world, but he who believes that Jesus is the Son of God?" 1 John 5:19 says, "We know that we are of God, and the whole world lies under the sway of the wicked one."

And last, Matthew 5:14 "You are the light of the world. A city that is set on a hill cannot be hidden." How can we be a light to the world if we are not separated from the world? We cannot, and I am afraid that much of Christianity is not a light to the world. Our neighboring churches are sending missionaries into Bolivia, and there they are teaching them the ways of the world.

What is the Christian's place in the world? He is to be in the world, as a light to the world, but he is not to be of the world in its practices.

4. The end of the world

So, last, let me ask, will the world come to an end? And if you say, 'Yes', let me ask, when will it come to an end? When I was growing up I heard numerous times of the subject of the 'end of the world.' I thought that meant this earth would be burned up and disappear, and Christians would live in heaven with God forever. Six times the KJV uses the phrase 'end of the world' or 'end of this world'. Each time it is the word 'aiwn' not 'kosmos'. The word 'aiwn' means age. It is the end of the age, not the end of the world.

Now let me ask again, does the world come to an end? Well, if we mean by 'world' the earth, that is a subject on its own. But we are talking about the 'world' as in all of lost mankind. Well, listen to 1 John 2:15-17, It says, "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever."

This world is now in the process of passing away. And some day it will pass away. We go to Revelation 11:15 which says, "Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!'" When the tribulation is over, as I understand it, all

the unsaved will be killed and the false prophet and the antichrist are cast into hell. Then the true believers and professing believers who are alive at the end of the tribulation are judged, and the professing believers are cast into hell. The devil is captured and locked up in hell, and only saved people remain on earth. That is the end of this age and what the KJV refers to as the end of the world.

CONCL: Separation, the neglected doctrine. Our study today has been on the Christian's separation from the world. What is the world? It is the sum total of all unbelievers and their practices. It is that domain over which Satan is god. It is that, for which Christ died. He wants to save everyone out of the world. And what is the Christian's place in the world? He is to be in the world but not of the world. He is to be a light to the world. He is to be God's instrument to bring people out of the world and into the kingdom of the Son of God's love.

Paul, speaking to Christians, says in Ephesians 5:1-5, "Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. But fornication (physical immorality) and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints, neither filthiness, nor foolish talking, nor coarse jesting, (and we could add all other sins here) which are not fitting, but rather giving of thanks. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God."

So, the first separation we have considered is the Christian's separation from the world. That includes all sinful practices. But in the next message I want to do an exegetical study of a verse that teaches the Christian's separation from worldly appearances.