

# STRAIGHTWAY

*And straightway they forsook their nets, and followed him [Mark 1:18].*

## CHRISTIAN PURITIES FELLOWSHIP

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### **Biblical Separation: An Imperative Guardian—Part One**

*An excerpt from *Confronting Contemporary Christian Music*  
by Dr. H. T. Spence*

In this chapter we draw aside to the burning bush truth of biblical separation. We presented in an earlier chapter that this was one of the five needed characteristics in the Christian life in order to see the age. Remember in these early chapters we are desiring to establish principles that must become the presuppositions of the Christian life in order to biblically confront our generation. But this particular chapter is very important, for if a professing Christian does not believe in Scriptural separation, a great blindness will clearly be evident in his or her life. Biblical separation

is not to be viewed as a blight or a so-called necessary evil that hinders the Christian from having “fun,” but instead it must be viewed as the guardian principle of the Christian life. We must never think of God’s Word and His commands as being unjust or unfair. Perhaps, when we were growing up (in our carnal, immature soul) we thought that certain sermons and strong passages of Scripture indicated that God was unjust or unfair in certain areas of life or that He was partial in His dealings. God may be candid, but He is not unjust or unfair. In fact, the word

*This edition includes a second article*

**Biblical Separation: An Imperative Guardian, Part Two**

*candid* comes from the Latin word *candidus* which means “to be white or bleached.” This very word indicates that God, in being candid, is fair and open. Because a candid statement is an impartial statement, He is disposed to think and judge according to truth and justice. He bleaches the matter white; He gives the truth of the matter. In the light of this, we must see that God treats all subjects related to man with fairness. Do we think at times God is unmerciful in His demands of His children? Or that He does not want us to enjoy life? The Bible clearly states that “no good thing will he withhold from them that walk uprightly.” If God commands separation from anything, it means the thing from which we are to be separated is either not good for us or innately evil. And God is the only one Who truly knows the character of sin and evil. The command may be given with candor, bluntness, or from our perspective, unreasonableness, but God knows the power, yea, the malignant power of the matter. He

has never known or experienced sin (except when Christ was made sin for us), but yet, God is omniscient, and only He knows *fully* the character of sin. It is God’s deepest desire to deliver us from our sins and the present evil world.

Before presenting this in the light of our contemporary, let us note several root principles concerning biblical separation or biblical holiness.

### **The New Man Created in True Holiness**

We are told in Ephesians 4:24 that we must “put on the new man, which after God is created in righteousness and true holiness.” One of the reasons that biblical separation is not seen or even desired by many is that the New Birth is not viewed in its fullness. What we mean by this is that the New Birth is simply viewed as “salvation,” which is basically sins forgiven and adoption. “I’m no longer on my way to hell, but to heaven; I am no longer under the wrath of God.” Thank God this is true, for the New Birth *does* bring salvation from sins and deliverance from hell. But it must be seen from a further perspective as well.

John 3:3 gives these familiar words: “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” The phrase *born again* is the Greek phrase *gennao anothēn*. Now the word *gennao* in John’s writings is the gracious act of God in imparting two things to those that believe: life as well as the

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nature and disposition of a child. The word *anōthen* has several meanings. It could mean “again” (like “the second time” used in Galatians 4:9), or it could mean “from above.” But what is the meaning here in John 3:3? Nicodemus’ response to this statement of Jesus indicated he viewed the word *again* as actually a second birth from the womb. But Christ used the term with the meaning “above,” as seen in the KJV translation in 3:31 and in 19:11. It is the miracle of begetting of life, imparting of life from above. Now going back to Ephesians 4:22, we read that we are to put off the former conversation of the old man. This means to put off the manner of living of the old man, which is corrupt according to the deceitful lusts. But the new man in verse 24 is after God created in righteousness and true holiness. Whereas the old man is according to lusts, the new man is righteousness and holiness. Whereas the old man is “deceitful” lusts, the new man is “true” holiness. This is greatly lacking among many professing Christians: they do not see that holiness and biblical separation are woven together or that it is automatically to be a part of the Christian life from its commencement in the New Birth.

In the Old Testament the word for holiness is *qadesh* or *qodesh*. It means “bright, radiant, clear, pure”; but it also means to “cut off” or “separate.” It is that effulgent glory or radiance of God coming down on that which has been separated unto God. It has been cut off from the profane or the

common. This particular truth seems to bring reaction from the depraved heart. It was at Kadesh-barnea, when the spies were sent out to view the promised land, where the failure came. They had faith to leave Egypt but no faith to enter Canaan. There is something about holiness of heart and of life that causes reaction of the soul because holiness is an enemy to the old man, who is still alive in the believer’s life after the New Birth, though suppressed in some measure. The old man longs to be the sole benefactor and resident of influence again. There will be this awesome tug of war in the carnal believer. In Galatians 5:17 Paul stated, “For the flesh lusteth against the Spirit, and the Spirit against the flesh.” There is intense desire on both parts. Paul goes on to say, that “these are contrary the one to another.” They are lined up against one another in a spiritual duel. The *sarx* (the flesh) is the deadly enemy of the *pneuma* (the Spirit).

But we also see a law here. What is a law? A law is a rule of direction or a governing power of control. Romans 7:21-25 gives these words by Paul:

I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?

Paul goes on to tell us whence that deliverance will come: "I thank God through Jesus Christ our Lord." Romans 8:1-2 reads,

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Now the question needs to be asked, "What is the controlling principle of my life?" Is it the law of sin and death, or is it the law of the "Spirit of life in Christ Jesus?"

### **The Principle of Biblical Separation**

One of the misunderstandings that arises concerning biblical separation is that its basic principle has not been understood. Therefore, the practical reality of biblical separation is not seen. Biblical separation must begin as a principle operating in the heart. One of the sad characteristics concerning Israel, which was brought out by Stephen in his sermon in Acts 7, is that their "hearts turned back again into Egypt." We must first see this: the heart must make the exodus from sin, or what was "experienced" in the New Birth is simply reform. But there is also the danger of the heart's coming out of Egypt and then returning to Egypt in spirit (the body and life continue to work for God while making a profession of being a Christian). We are commanded to walk not after the flesh, but after the Spirit. Christ prayed in John 17:17,

"Sanctify them through thy truth: thy word is truth." This word *sanctify* is the word *hagnizo* which is a cleansing and purifying unto consecration, *and* it is also a separating. This is part of the burden found in this prayer by our blessed Lord. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The Evil?! The evil is the evil (*poneros*) of the world, the world system. Certainly grace is the most powerful entity that man can know, but depravity is next to it in power. Where sin floods a home or a life, we must believe the flood of grace can surpass it. But we must also understand the gripping power of the past and of present situations. There is the inherited pollution of Adam plus the strains of pollutions from our family and family sins. But in Romans 7 it has been compounded by an indwelling sin active from within the individual. The pollution of Adam has become the indwelling sin or a part of our own identity.

The Bible gives an illustration of such a man in the character Jacob. He inherited much pollution from Adam and his forefathers. His atmosphere, both at home and at Laban's home, contributed to it. He was born with the proclivity to wrong, and his choices were in that direction; it had become indwelling. But the power of this trilogy, his birth, his environment, and his own choices, brought him to a severe crisis at Peniel. The incident at Peniel, found in Genesis 32, became the marked commentary of his life. For 97 years there had been a wrestling

match between two wills: God's and Jacob's. The reaction of Jacob's will "frustrated" the work of grace (see Galatians 2:21). The influence of his past, his environment, and his own ways would not allow human helplessness to be acknowledged. It was the fighting of the carnal man, refusing to give up his strength and ways. He "wrestled" with God. This Hebrew word comes from the root word meaning "dust," "to roll in the dust." My father, in his commentary on the Pentateuch, elaborates in the Leviticus section (chapters eleven through fourteen) on three areas of sin that have an effect on us: there is birth pollution, there is environment (the age) pollution, and there is our own pollution. The crisis in Romans 6, a crucifixion, if you please, will deal with the birth pollution. But biblical separation is needed to protect us from the influence of sin's pollution around us. It will take many crises and grace workings to deal with our own pollutions and the years they have been woven into the fabric of our being. Probably the most powerful pollution is our own which has been wrought over the years. This is what it will take: God's wrestling through our dust life. There was a crisis to come to Jacob that morning at Peniel. He struggled long because of the power of the flesh in his life, his own flesh. But God is able to pull down to the dust the stoutest of natures, the power in man to go his own way, and the power to do wrong. God hit the flesh; no flesh can glory in His presence. In regard

to the environment, Paul states in Galatians 6 that I am crucified to the world and the world is crucified unto me. What is biblical separation? It is a working of grace "within" regarding separation, and it produces a separation without.

One's view of biblical separation will have a great effect upon his preaching, how he views the age, his lifestyle, his habits, his companions, his music, and every facet of the Christian walk. Some views of separation are weak and will lead to compromise of truth; others are too strict and will lead to legalism and self-righteousness; and still others will lead to bitterness and hate. But any view of separation that does not seek and pursue as both its motive and its goal the exalting of Christ the Lord in all of His glory, His truth, and His beauty of character is not worthy to be called biblical separation. There truly has to be a separation from some things, but the motive and goal for separation from these things is to be a separation unto Christ. For instance, the highest reason we separate from the Pope and Romanism is that they hinder the Christian's pure and true sight of Christ.

There has been no greater doctrine of the Christian faith that has become more of a stigma than biblical separation. It is *the* doctrine that has and will produce Christian martyrdom. History proves that the reason Christians in Rome were persecuted was *not* that they worshipped Christ Jesus, but it was that they worshipped and

lauded and lived according to the words of Christ *alone*, giving Caesar and Rome no room to exist with Jesus Christ. To these Christians it was not Christ *and* Rome, but Christ *alone*. Because they separated from the things of earth that dimmed the sight of Christ, Rome hated them. There must be separation from Caesar's competing personage and Rome's religious system. Yes, the people of this world would have no major problem with strong Fundamental preaching and teaching if we would allow or tolerate some sin or part of the world in the life. This is where the battle now rages.

We mentioned in our first chapter of a first principle truth called "light." But there was also another *a priori* that is clearly evident and was found on the first day of Creation as well. The principle *is* biblical separation. "God divided the light from the darkness. And God called the light Day, and the darkness he called Night." We see from the beginning that the holy God was dedicated to creating this planet through the principle of separation. The clear distinction in the separation of light from darkness is evident. We also read that God divided the waters from the waters on the second day and divided the waters from the land on the third day. Thus the first three days of Creation are dedicated to *separation*. And this separation prepares the universe for the greater purposes of the last three days. The heavens were filled with sun, moon, and stars; fish and whales were placed in waters; and animal life and man

were placed on the land.

There must be biblical separation in the life and ministry *before* there can be true, biblical fruit. I am not referring to manifested results that churches can gain without the presence of God. Biblical fruit will come only when biblical separation is evident in the life and the ministry.

### **Divers Seeds Corrupt the Fruit**

Another truth of importance on this subject is found in Genesis 1:11: "And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." Let us draw from the phrase, "yielding fruit after his kind, whose seed is in itself." This is a verity not only in the realm of physics but also in the realm of the spiritual. The life is in the seed, and the fruit is the evidence of the innate character and power of the seed. This truth is furthered in Deuteronomy 22:9: "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." The seed is designated for beginning. The warning here is that the sowing of the vineyard was not to be with divers or different kinds of seeds in the same field. The concern was for the outcome of that seed found in the fruit, "lest thy fruit be defiled." Peter speaks of the fact that we are born again, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for

ever.” In Matthew 13, in the cluster of seven parables given concerning the kingdom of heaven on earth, we view the parable of the wheat and tares. This was a mixing taking place in the field. “The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way.” (v. 24-25) God may allow for a time the divers seeds in the field, which is the world, but God has never intended for this to be true in the Church. The casualty of the mixture of seeds will be realized in the fruit. Mixing of seeds will produce a mongrel fruit, an improper fruit. This is why we cannot mix the truth with other seed, thinking it will help in the harvest. The individual may be used as a statistic for the evangelistic roster, but what kind of “fruit” will come in his life? God’s people cannot be like the Neo-Evangelicals and use compromising methods, believing

that the end will justify the means. If you mix the seeds, then you corrupt the fruit.

Contemporary Christianity is now harvesting hybrids. They are the result of a variety of seeds of the Gospel, “different” gospel, and “like” gospel. Many evangelists, pastors, and music ministers using this method may truly hope that the fruit will all come out right. But we noticed in our last chapter, when referring to Genesis 6, that when the sons of God went unto the daughters of men, that the offspring was abnormal; they contributed to the violence of those days. Hybrid Christianity—what a label. The word *hybrid* was a word that originally signified some sort of monstrosity.

The book, *Confronting Contemporary Christian Music* (1997), can be purchased through the Foundations Bookstore for \$18.95 + s&h or from our web site, [www.foundations.edu](http://www.foundations.edu).

## **Foundations Calendar**

### **Special Events Spring/Summer 2008**



Annual Recitals, April 25  
 Commencement, May 11  
 Foundations Day, June 1  
 Men's Prayer Conference, June 12-14  
 Special Summer School, June 23-July 4  
 Summer Camp, July 15-19  
 Foundations Marriage Conference, July 26  
 Ladies Prayer Fellowship, August 8-9



# **Biblical Separation: An Imperative Guardian—Part Two**

An excerpt from *Confronting Contemporary Christian Music*  
by Dr. H. T. Spence

## **The Mixing of the Seeds**

Let us notice this mixture in the world of zoology. It is possible to mix a species within a species, but there is a point when a dead-end is the outcome. Take, for instance, horses and asses, two definite natural species, which are so much alike that they are classified as belonging to the same genus. But they differ in number of chromosomes in their germ or “marrying” cells. The ass has thirty-two chromosomes and the horse nineteen. The product or offspring of mating a horse with an ass is called a mule. Male mules are always completely sterile. No colt has ever been born which had a male mule for its father. In rare cases, however, (and very rare) the female mules have produced colts, provided they were mated with jacks (male asses) or stallions (male horses). But the offspring of the female mule and stallion are such as to show clearly the wide difference between horses and asses. Insofar as female mules can be parents at all, they are actually horses. They look like a combination of the horse and ass, but they can breed only like horses. Now what does this mean? Whenever a female mule is mated with a male horse (she can never be mated with a male mule because all male mules are sterile) the female’s offspring, if she has one, is in all respects a horse. It looks like a horse and breeds like a horse. And whenever a female mule is mated with a male ass and a colt is born, this colt is in all respects a mule, an animal just like what is produced from an original cross between a horse and an ass. The female mule loses its power to pass on in its germ-cells any of its ass-parent’s nature. They have even tried to breed an ass with a zebra, a creature belonging to the same genus as the horse and the ass. And like the mule the ass-zebra hybrid is sterile. The Canadian government for many years worked on crossing a bison and cattle. But when bison and cattle are mated, nearly all the progeny are still-born if a bison male is crossed with a female cow. There are fewer mortalities when a bison female is crossed with a male cow. But then sterility enters, just as it does in the case of the mule.

What is the point in this analogy? It becomes a classic illustration on the “spiritual hybridization” taking place in many of the churches today. We have heard so many speak of the Billy Graham crusades, saying that they do not fully agree with him, *but* he is preaching the Gospel, and no doubt God is saving many through him. If we take this line of reasoning, we would have to say the same thing of Oral Roberts and the problematic fornicator Jimmy Swaggart. If a preacher only thinks of getting the people “saved” (whatever



that means), it is evident he has no concern of what follows the “experience.” What kind of fruit will come from a compromise, yea, an apostate meeting? If we let the horse represent the Fundamentalist message and heart and the ass represent the apostasy (and it is a good analogy, for the ass is a type of apostasy in the Bible), then what will be the offspring of such a sowing together? Such a seed will have defiled fruit. We will not state that no one is saved in these meetings, for the Word of God may be believed by a heart, yet heaven gives no credit to the apostate preacher (Matthew 7:22,23). But the overwhelming majority of “converts” from such meetings are like the offspring of the horse and ass, a mule, a dead-end street, sterile, no fruit for God, not saved. But perchance there is that rare one (like the very rare female mule), who is saved by the grace of God in these services: their union with the “ass” will have to be broken, or a dead-end street will be the outcome. The only hope would be with a horse (the true fundamental seed) whose offspring would have to be a horse.

There is much religious breeding going on in America; and now, through its influence, American Christian breeding is taking place throughout the world. But the result is defilement of fruit. The Bible tells us we will know people by their fruits. “Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit” (Matthew 7:17-18). This is a principle of fruit! A corrupt tree cannot bring forth good fruit. This is the biblical commentary of men such as Billy Graham. The species will always produce another like itself. And yet mixing the seeds within the species or genus will defile the fruit and offspring. You cannot mix Jesus and a gospel “of another kind” (*allos*) similar to Jesus. The horse and the mule are like one another, but the chromosomes and the seed are not the same. Preachers have become so desirous of the evangelistic statistics that they tend to mix a little of another seed in the vineyard.

Isaiah 5, in presenting the parable of the Lord’s vineyard, speaks of a wild fruit. This Scripture tells that the vineyard should have brought forth grapes, but it brought forth wild grapes. This word for wild grapes is *bushim*. It literally means “to have a bad smell.” Yes, fruit was brought forth; everything seemed to be all right, even up to the stage of maturity. But when the grapes were harvested, placed in the winepress, and crushed under foot to bring forth wine for the master, the grapes brought forth a bad smell.

When we view a mixing of the music, especially in children’s music, we may not think that it is bad. When we hear eclectic music from Fundamentalist composers (a little country western, soft syncopation, etc.) how will it affect the child later? After all, we are seeing fruit. But what kind of “Christian”

will he be when he becomes an adult? What will the fruit be then? The fruit of a seed can never be changed. We can never expect to use a little darkness early and then believe a child will turn out right and pure in the end. Whatever that seed is, the fruit of that seed will be the outcome. Recall the words of Galatians 5:17 concerning the flesh and the Spirit: “these are contrary the one to the other: so that ye cannot do the things that ye would.” They are not compatible; there is a marked separation between the seeds of the flesh and the fruit of the Spirit. And God forbid we mix them.

Another principle of Scripture is found further in Deuteronomy 22, “Thou shalt not plow with an ox and an ass together” (verse 10). This law of separation deals with trying to use two different animals in service together. Again, the ass is the unredeemable animal in the Bible, but then the ox is an animal noted for domesticated servitude. They are animals of two different natures. Amos 3:3 asks, “Can two walk together, except they be agreed?” A few years ago the author was given a four-page newsletter concerning the “goings-on” of a church in Charlotte, North Carolina, which is noted for its Neo-Evangelical position. In the spring of that year, Jerry Falwell (who certainly has shown his fruit in the recent acceptance of Billy Graham at his school) and Dr. Guillermin (president at that time of Liberty Baptist University) were present for the commencement address of this church’s Christian school. Before this commencement the Fundamentalists’ World Congresses had already declared that Mr. Falwell was a Neo-Evangelical (how much further can one go in compromise in taking leadership of a Charismatic television network like PTL?). But his attendance to the church in Charlotte was not surprising. What was surprising is that a Fundamentalist family, noted for its talent and ability in singing and music composition, was coming for several days to present a “Majesty in Music” seminar at the end of the summer in that church. Pictures and write-ups of both events were displayed in the same newsletter. This family has written much music for church choirs and children; the reason for their compromises is simply the response, “We want to go where the fish are.” How will this publicity affect the babes in Christ in the Fundamental ranks and music composers who are looking to them for guidance and example?

Paul in writing to the Christians in Corinth was writing to a church that was boasting of the gifts of the Spirit, yet was carnal in life. This cannot be. For again, these are contrary the one to the other. Paul declared in II Corinthians 6:14 the following:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord, [or what symphony or harmony] hath Christ with Belial? Or what part hath he that believeth with an infidel? 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.

How often these verses are quoted in safety: that Christian men, although they minister with Neo-Evangelicals, are comforted that they are not ministering with “unbelievers.” Though the first phrase uses the term “unbelievers,” the continuation of the passage presents “principle.” We cannot mix “light” and “darkness” of principles. The Neo-Evangelicals cater to the use of “dark” workings and principles. We are to be separated from them because they use the principles of the world in the mixing of their seed. Paul goes on to state,

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

But Paul continues in 7:1,

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness [pollution] of the flesh and spirit, perfecting holiness in the fear of God [or by the presence of the Lord within].

It must clearly be acknowledged that biblical separation is not an option for the Christian; it is a necessity for the Christian life. One of the characteristics of our age in the world-system is the cry for unity and the hope to become the melting pot of society. We find ourselves in the ankle part of the feet of Nebuchadnezzar’s image mentioned in Daniel 2. Iron and clay cannot be mixed, but the world-system is endeavoring to do so.

### **The World's Hatred for Division and Separation**

Everything in the natural realm that God divided in the beginning, man is endeavoring to bring together. God divided the nations in Genesis 11. Acts 17:26 says, “And [God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” Acts 14:16 states, “[God] in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness.” The world-system is truly pressing to unite in cause against God (as mentioned in Psalm 2), to bring back the days of Nimrod. The ERA was the hallmark attempt to bring together male and female, the unisex look and philosophy. Yet, the Bible clearly states in Genesis 1:27, “male and female created he them.” Even though God made a separation of gender, there is a world movement to destroy that appointed separation by God. The crossbreeding of plants and animals (and no telling what else is in the experimental stages behind the doors of the world’s laboratories) is

all part of the end-time battle to exterminate God from His sovereignty and His sovereign appointments. We are hearing of economic unification, the European Common Market, the international pressure to alleviate Northern Ireland's Protestant entity, the urge to force South Korea to join North Korea, and the recent takeover of Hong Kong by the Chinese. Religious entities are coming together; barriers of the past are now being torn down. The world views the Protestant Reformation as simply the clashing of two personalities at that time of history, Martin Luther and the Pope, and believes that if they were living today, there would be no division. The cry is to tear down the walls and build charismatic bridges to Rome. The détente (an endeavoring to ease strained relationships) which began in the days of Gerald Ford, ten years later with Henry Kissinger became a call for America to build a bridge to Moscow and China. Government schools in America are pushing for consolidation, which will destroy what little parent participation in education there is. Integration is in every facet of human existence; every concept of life is part of the floating mass we are breathing. And the music is becoming more eclectic in style with integration and synthesization. (This will be taken further in another chapter.)

Many believe this unification is the way to build a church. They have found out that the more they compromise, the more they attract the people. We are not stating that smallness is automatically right; but increase does not automatically mean the blessings of God. The greater blessing could ultimately come by being separated. Abraham could not have saved Lot if he too were in Sodom; his separation from his nephew became his nephew's deliverance (Genesis 14). This brings out another truth about biblical separation: sometimes separation is demanded from a brother. Paul presents this in II Thessalonians 3:14-15, "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. Yet count him not as an enemy, but admonish him as a brother." Why do we separate ourselves from a disorderly brother? Because we hate him? No, for we are not to count him as an enemy. But we are to have no company with him, that he may be ashamed. Paul furthers his words with the hope that his ashamed, disorderly brother will long to return to the fellowship of the brotherhood. The separation is so that he will return to the path of truth and righteousness. Separation is not just from apostates, but also from disorderliness. How often we fear that a division in a church will come by this need of separation. Yet, Paul states in I Corinthians 11:19, that sometimes divisions are proper, for they bring clarity of truth among the people. We may have to separate from those brethren who are music composers because they practice mixing truth and error, light and darkness, and those "divers seeds." Why must it come? In order to save the harvest of the good and the pure.

## The Pedigree Birth

Biblical separation's purpose is to keep us unspotted from the world. So many things are changing today; it is rare to find purity in any art form. Classic education, classic artists, classic Christianity—the whole world seems to give in to the mongrelization, the integration of the arts. This mixture seems to be about the only thing that will sell the music and the records. Perhaps it is time that we do as God commanded Moses to do with the children of Israel: “And they declared their pedigrees after their families” (Numbers 1:18). The word *pedigree* is the Hebrew word *Yalad* meaning “to show one's birth.” How often we have reflected upon the laws, the appointed boundaries of separation that God gave to His people: marriage within the tribe, specific dietary foods, laws of leprosy, laws for motherhood, laws concerning nakedness, etc. We may look at these commandments and think, “My . . . I'm so glad that all of this is done away with in Christ.” But, dear friend, we cannot throw all those things away and simply call them Old Testament truth for the Jews. Remember, behind every physical law there is a spiritual law. The great hymn “All Hail the Power of Jesus' Name” tells us, “Ye chosen seed of Israel's race.” Peter makes that clear in I Peter 2:9: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” Yes, we must see the spiritual law behind the physical law. Paul in Galatians declares we are the seed within the Promised Seed, which is Jesus Christ; Romans 2 declares it is not one who is a Jew outwardly but a Jew inwardly. It is not circumcision of the flesh but circumcision of the heart. We must view the laws of the Old Testament in the light of the spiritual, such as the food diet for our soul, feeding on those things which chew the cud and have the split hoof (Leviticus 11). Our talk or language must agree with a split or separated walk. (There are even some jokes preachers tell in pulpits that the hearer does not know whether it is shady or clean.) Some things we could potentially feed on seem to have a Christian witness (certain books and magazines identified as Christian) but are not separated in the walk or character; other things might seem to have a separated walk, but do not talk straight. The chewing of the cud represents those things which we can feed on time and time again and still find beneficial to the soul. These are the open things in life. But then there are hidden things found in the sea: they must have fins and scales (direction and protection). The Christian must know where he is going and have protection from the spirit and influence of the age. Yes, just as there are clean animals and unclean animals, so there are clean and unclean things we feed on, whether in the common market of life or under the garb of Christianity. They must be checked by the authority of God's Word; if they are not clean, one must separate himself and his family from them.

## Where is the Pedigree Today?

Where is the pedigree Christian today? Where is the one who can say, “My life can be found in the book, the Bible.” Where is the pedigree Christian music of today? It is not that we hate innovation and freshness; we just must make sure that our music is according to the pedigree standards of the Scriptures. For when Israel mixed with the seed of their enemies, the pedigree was lost. Over the years I have found in speaking with musicians and preachers that only those who truly have a love for Christ will see the heart behind the laws and principles. The Old Testament laws may be viewed in a harsh way; but when Christ was asked what the greatest commandment was, He responded, “Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might.” Though one will not find those particular words in Exodus 20, Christ revealed the “heart” of the law, which is a love for God. This is a great problem today in many Christians’ hearts concerning biblical separation: they only see it as legalism or an enemy of grace. But we cannot view the Christian life as a loose one, with the contentment that the blood of Christ is constantly covering it. But one who truly loves his Lord will find the reason for biblical separation; it is love for the Master, love for the Saviour. But one who does not have that love will desire a few little things of the world integrated with his Christianity, just a little. Just a little of the sound of the age to satisfy the old man, to appease the Ishmael nature—the Church seems to be full of such people. If you are a musician who sees this truth, this principle, do not compromise when you go to a church that enjoys a little more contemporary sound; do not change your repertoire for them. The only way we can call the people back to sound, biblical music is to give them a steady diet of it, taking them off the cotton candy that has no substance to it. We are not looking for numbers; we are looking for pedigree.

A final word in this chapter may be appropriate. There is a story told in Ezra 10 concerning a very delicate action that the man of God had to take. Ezra had returned from the captivity in the year 458 B.C. to Jerusalem. He was a priest and a scribe who had set himself (Ezra 7:10) to prepare his heart to seek the law of the Lord, and to do it, and to teach Israel. When he arrived in Jerusalem, he saw the great mingling that had taken place of the holy seed of Abraham with the people of the land. Even the princes and the rulers had been first in this great transgression. This was one of the major problems that brought about the captivity almost 175 years prior. Ezra now saw that the same problem was happening again. Through these mixed marriages alliances were being made. How did this minister respond? Well, it deeply moved Ezra to grief. He rent his garments, plucked the hair of his beard, and sat down astonished. In reading God’s Word he knew what this sin of the people would do and where it would lead. It would bring them to judgment

all over again. The depth of the sin was seen in the wives they had married and their offspring, their fruit of the forbidden union. There was only one thing for Ezra to do. He commanded them to get rid of their wives of the land and their children. And thank God, a remnant was desiring for it to be done, for they too knew that God would this time destroy the people forever. We read that one of the young men was the son of one of the princes who committed this sin of marriage. Yet he stood before Ezra and said, "Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it." (Ezra 10:4)

Would to God, a remnant would rise up and acknowledge that our forefathers' sins of compromise are being evident again in those who made the exodus from the systems of the apostate denominations. Could it be that we Fundamentalists who made the exodus from such denominations, we who have experienced revival in Jerusalem, are now following the same pattern of compromise? Is our music following the same path Bill Gaither took back in the late 1960s? Will we not learn from their compromises, their sins, and their present spiritual destruction?

May God give us the courage to change and rid ourselves of those things that are creeping in and becoming part of our worship services and even our way of life. Biblical separation must be the guardian principle of our Christian life, or we will follow the same path and come to the same end of those we left.

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