

30 Reasons Why the Berean Bible Church Separates From Ecumenical Practices and Other Churches That Promote Worldly Philosophy

(A Straightforward Analysis of Church Polity and Practice)

By Pastor Kelly Sensenig

#1

Because God has called us to live separate from the programs, practices, and worldly patterns of the unsaved. “Come out from among them, and be ye separate, saith the Lord” (2 Cor. 6:17). The context is referring to associating with religious apostasy and its pagan forms of worship that are practiced by unbelievers. The command means we should never link up with those systems that are represented by unbelief and which promote various forms of apostasy (false teaching and pagan worship). This apostasy has been clearly evidenced within the major denominational structures of today; therefore, to broadly unite with apostate denominations for some united effort or cause, is a violation of this clear command. Even though there are some true believers within these denominations, we are still, in some measure, linking up with the unbelief and apostasy represented by these corrupted religious systems, through ecumenical ties with them. Instead of separating from unbelief, unbelievers, and unwholesome doctrine, we in some degree promote it and endorse it, by being ecumenically tied together with these apostate systems, which have been overrun by unbelief and unbelievers.

The word “separate” in this text means to mark a boundary, to make limits. Separation involves making boundaries and setting limits. Separation keeps a believer from cooperating with apostate and corrupt denominational systems that house unbelievers, false teaching, and pagan forms of worship, which offend God’s holiness. This command of Bible separation (“and be ye separate”) must be applied to denominationalism, liberalism, and Catholicism. When we “separate” from someone or something, it means setting boundaries in our personal lives and religious associations. Cooperation with men, movements, and ministries which represent apostasy, false doctrine, musical rebellion, and worldly practice causes us to fellowship with those things that are questionable, unrighteous, and which offend God’s holiness. The stress of the New Testament is on the local church – not the ecumenical church!

I must ecclesiastically (in a church or religious setting) separate from anyone that *is* the enemy, everyone who *represents* the enemy, anybody that *mixes* with the enemy, and anything that *reflects* the enemy (2 Cor. 6:14-17).

#2

Because promoting ecumenicalism forms an unequal yoke between believers and unbelievers and the religious apostasy of liberal-minded churches (2 Corinthians 6:14). Ecumenicalism involves a mixing or banding together of believers and unbelievers to promote some united cause. However, ecumenicalism unites believers together with denominations that are to a large degree filled with unbelievers, which are committed to unbelief and apostasy (departure from truth and righteousness). This command (“be ye not unequally yoked together”) applies to being tied together with ecumenicalism today, which in a broad way represents the unbelief of liberalism, modernism, and paganism, which is very prevalent in denominationalism. We must avoid, at all cost, yoking together in ministry with organized, mainline denominational structures, which promote apostasy within their ranks (sacramental salvation, homosexuality, rejection of major doctrinal truth). This command of the “unequal yoke” does not allow a Christian to be in the same denomination, so-called Christian organization, church fellowship, ministerium, or church with those who are committed to known unbelief and apostasy.

When we cooperatively band together ecumenically with other denominations and religious associations, we are in some measure yoking together with unbelievers and the errors that are represented by liberal Protestantism and Catholicism. If this occurs, an unholy alliance will, to some degree, be created between God’s people and the devil’s people. A fundamentalist must never join or yoke together with any man, religious based organization, or denominational structure that does not represent and convey a clear testimony of strict adherence to the truth of the Word of God. The believer is to be yoked together with Christ and not with unbelievers and their apostate systems of unbelief (Matthew 11:28-29).

#3

Because doctrine matters and this includes the doctrine about Bible separation - separating from that which is contaminated, unholy, and unrighteous. We are called upon to protect doctrine (Jude 3) and not

ignore it by integrating with those denominations that teach false doctrine or promote error and worldly compromise, which stems from not supporting the doctrine of Bible separation (1 Tim. 1:3, 10; 4:6, 16; 6:3; 2 Tim. 4:2-3; Tit. 1:9; 2:1). Please note that the Bible does not distinguish between greater and lesser doctrines of importance. The teachings about the Holy Spirit, spiritual gifts, eternal security, prophecy, or separation are just as important as the Gospel, doctrines of Christ, or message of salvation.

The church is called “the pillar and ground of the truth” (1 Tim. 3:15) – not the promoter of false teaching, error, and worldly compromise with those who do not hold to healthy teaching. Doctrinal purity must be maintained at all cost. When I unite or participate with other denominations or religious organizations that teach false doctrine, or ignore the teaching of Bible separation in exchange for worldly corruption and compromise, I am ignoring the call to maintain and defend the high standard of doctrinal purity. We are called upon to depart from all false doctrine and those who promote it (2 Tim. 2:17-19). God condemns harboring and promoting those men and ministries that embrace doctrinal error and which promote worldly corruption because of their neglect of Bible teaching on separation from all ungodliness (Rev. 2:14-15, 20).

#4

Because we are called upon to reprove all that is wrong - not get along with everybody who is religious. Ephesians 5:11 states: “And have no fellowship (co-participation and sharing) with the unfruitful works of darkness, but rather reprove them.” When we enter together with other churches and religious organizations that promote wrong teaching and worldly worship, we are not reproofing or correcting those things that are wrong, but promoting them by our presence and endorsement of the religious organization. If we do not learn to rebuke that which is wrong (error, worldliness, and sin), then sooner or later, we will find ourselves condoning, accepting, and endorsing it.

#5

Because we are told there can be no fellowship between righteousness and unrighteousness or between light and darkness (2 Cor. 6:14). This important principle of Bible separation applies to those who teach wrong doctrine and promote worldly worship in their churches. We must separate from them on the basis of light and darkness. We don't

want to promote the darkness, since God has called us out of the darkness into the light (1 Pet. 2:9).

#6

Because we are called upon to “touch not the unclean thing” (2 Cor. 6:17). The “unclean thing” is a reference to apostasy, which involves the departure from right doctrine and holy worship. It is the “unclean thing” of false doctrine and pagan worship, or worldly lifestyle, which is referenced in this context of the Corinthians (1 Cor. 10:20). Our involvement or participation with religious organizations and churches that promote false teaching, error, and worldly music or methods causes us to “touch” that which is unclean. The word “touch” means to attach oneself to or have relations or participation with the unclean practices of liberal Protestantism, corrupt denominational systems, apostasy, pagan worship, and our present-day worldly culture.

#7

Because we do not want to sanction, sponsor, and support (1 Cor. 10:20; 2 Cor. 6:14-17) those who are the apostates (Lutheran, Episcopal, Methodist, Catholic, etc.), or those evangelical ministries that indirectly promote apostasy through ecumenicalism (joining with the apostates). As fundamental believers, we should never seek to fellowship or partner with apostasy and error and therefore condone that which is wrong and send our endorsement upon it. 1 Timothy 5:22 says: “Neither be partaker of other men’s sins, keep thyself pure”). This means that when we partner with those men and ministries that are doctrinally corrupt and worldly, it causes us to become a partaker or participant (sharer) with all of their beliefs and practices.

In other words, when we join the ecumenical movement, or link together with other churches and religious organizations that teach errant doctrine and which promote worldly music and other practices, we place our stamp of approval on these ministries and everything they practice. In the end, we become a partaker (participant and sharer) of what they believe and practice (2 John 1:11). Ephesians 5:7 declares, “Be not ye therefore partakers (co-sharer or joint-participant and partner) with them.” Revelation 18:4, “Come out of her, my people, that ye be not partakers (co-participant) of her sins ...” These verses are referring to guilt by practice and secondarily, guilt by association, which is why we should only fellowship with those churches that are pure in doctrine and practice.

The Bible warns us that we can indirectly “fellowship” with false doctrine and pagan worship even when we have no desire to be directly involved with these things (1 Cor. 10:20). Uniting together with those brethren and religious organizations that promote wrong doctrine and worldly worship makes us one with their teachings and methods. In essence, when we join together with other worldly church organizations and ministries, we actually *promote* and *endorse* what they believe and practice, even if we don’t necessarily embrace these same beliefs and practices ourselves.

#8

Because we must refuse to religiously associate with those, even within evangelical Christianity, who have caused division among the saints, by teaching wrong doctrine and promoting pagan worship (Titus 3:10). The “heretics” or dividers of Titus 3:10 are those who cause division in church life and ministry. They can be either Christians or non-Christians who accommodate false teaching and pagan worship. Note: Those who separate from false doctrine and pagan worship are not the dividers. It’s actually those who promote false teaching and pagan worship that become the heretics or dividers within the church. There are times we must maintain *division* within the body of Christ. In a day when everybody is calling for unity in the body of Christ, God’s Word actually teaches that there is a need for healthy division (2 Thess. 3:6, 14). Some division is needed in light of the Biblical teaching on separation. Division that is created over false doctrine, error, and worldliness is Biblical and necessary in order to keep the church pure and in order (Titus 1:5).

#9

Because we are the temple of God (1 Cor. 6:19-20; 3:16-17; 2 Cor. 6:16; Eph. 2:22). God indwells the bodies of all genuine, born-again believers. We are His holy shrine and should conduct ourselves in a manner that is worthy of God’s occupancy. The temple not only connotes *ownership* (God should control us) but also *holiness* (God should conform us to His character). Since God lives within us, we should live a life that is holy and in harmony with His indwelling life and Person. The truth that God dwells within me keeps me from participating with those places and organizations that promote pagan worship and worldliness. Since God dwells within us, we should be careful *where* we go, *what* we do, and *who* we endorse.

#10

Because we want to worship God in a clean and holy manner.

Jeroboam made worship *convenient* but it certainly was not *correct* in God's eyes (1 Kings 12:28-30). How we worship is important to God. The Bible declares that we can worship God ignorantly (John 4:22) and irreverently (Heb. 12:9). Many churches today incorporate their own methodology in order to draw crowds but they do not correctly worship the Lord in truth (John 4:24), reverence (Ps. 89:7), and holiness (Ps. 96:9). We should place a on worship today. It should be worship that brings glory to God (1 Cor. 10:31), or worship that magnifies His character of holiness and righteousness. When we ecumenically unite with heretics and corrupt denominationalism, or when we go along with and endorse pagan forms of worship, such as contemporary music, we are no longer worshipping God in a clean and consecrated manner (Lev. 23:4).

In fact, our separation from corrupt doctrine and practice is to be part of our priestly service to God. 1 Peter 2:5 concludes that we are New Testament priests that are to offer up to God "spiritual sacrifices." Separation from anything and everything that dishonors God is actually a spiritual sacrifice that is rendered up to God, as an act of worship. Let us never forget this. Separation is a positive response toward the truth of God and an act of worship rendered up to Him. We are to live differently; we are to live separated from ecumenicalism and worldly worship, since our worship is to be a spiritual and holy sacrifice that is sent up to God (Rom. 12:1-2).

#11

Because God has made a distinction between the holy and unholy and we are never to mix the two together.

Lev. 10:10 says, "And that ye may put difference between holy and unholy, and between unclean and clean" (also Lev. 11:47; 20:25; 22:26; 44:23; Job 14:4). It's our responsibility to be discerning today (Heb. 5:14) and never attempt to mix that which is holy with those things that are unholy. This basic Bible principle will cause us to not associate with certain men, ministries, and movement which are corrupt in doctrine and contaminated by worldly music and other compromises. When we mix with that which is corrupt, we lose the necessary distinction between light and darkness and righteousness and unrighteousness (2 Cor. 6:14). God hates a mixture!

#12

Because we must abstain from the appearance of promoting and endorsing that which is wrong by refusing to associate with those religious organizations that teach error and practice pagan worship (1

Thess. 5:22). What messages are we sending by our participation with those churches and organizations that teach error and which promote pagan music and worship? We must abstain from every form of evil, both directly or indirectly, and never give any sign that we are outwardly approving doctrinally diverse teachings, worldly music, and other carnal expressions in worship. Care and discernment must be taken in considering what a church, place, religious movement, and organization represent? If we don't want to become guilty of promoting, partnering with, and endorsing that which is wrong, then we must put 1 Thessalonians 5:22 into practice.

#13

Because we must examine everything. In 1 Thessalonians 5:21 we are called upon to “prove” (test, examine, scrutinize) “all things” (wrong doctrine, worldly worship, and wicked practices) and not sweep them under the carpet. This is what the Bereans did (Acts 17:11). They examined everything and tested it by the truthfulness of God's Word. If a church or religious organization does not meet God's Biblical standards for doctrine, holiness, and righteousness, we must respectfully choose to separate from it. Failure to prove or test what is wrong and separate from the error makes us a participant with it. We must test what is worthy of our fellowship and unity.

Are we testing or examining the churches we attend, the kind of worship they promote, their philosophy of ministry, and the doctrines they teach? We can often overlook the errors of their doctrines and worldly compromises for some common cause, but God is never pleased when we do this. We are to be constantly testing or examining what is right and wrong, good and bad, pure and impure, true and false. The examination should result in us keeping the good and discarding the questionable and bad.

#14

Because there comes a time when we must separate from brothers and sisters (2 Thess. 3:6, 14) and remember to express our loyalty to God (Rom. 12:1-2; Luke 9:23) instead of some ecumenical, interdenominational, or religious structure. This is because believers

can lead us into compromising positions more quickly than anyone else. Therefore, we must refuse to fellowship and participate together in religious outreach with those brethren who are promoting wrong doctrine and pagan contemporary worship (“withdraw yourselves from every brother that walketh disorderly” - 2 Thess. 3:6).

If we want to “separate” (2 Cor. 6:14-17) and “withdraw” our fellowship (1 Tim. 6:5) from all religious, doctrinal, and worldly apostasy (2 Cor. 6:14-17), then we must also separate from everyone that promotes it, even if they are brothers and sisters in the Lord, but who choose to not separate from the apostasy. Our association with evangelical ministries and movements that are ecumenically minded link us with the enemy in an indirect way. If we join with those evangelical churches, who participate and fellowship with apostasy, then we also become part of the *chain* or *link* that leads back to apostasy. Satan wants good mixers; God wants good separators.

We must not only adopt a primary or first degree separation from the enemy himself but also a secondary degree of separation from those who harbor and promote the enemy, even when they might be our brothers and sisters in the Lord. Actually, there really are no degrees attached to Bible separation. It’s just old Bible-fashioned separation. We don’t have to put labels or degrees on it.

#15

Because we must never practice and promote heathen customs (Jeremiah 10:2; Deuteronomy 18:9). This might also be called the principle of paganism (Psalm 106:35-38; Matt. 6:7). There is a continuing ethical principle that we can derive from these commands. God’s people are instructed to never take part, associate, or endorse any heathen or pagan ways, their worldly mannerisms, music, and methods. This command has not changed (2 Cor. 6:14-17). God has not relaxed His standards for purity from heathen practices and customs. Whenever we act like the heathen around us, by imbibing their corrupt music and carnal mannerisms, we learn and promote the heathen ways of our culture. The believer must learn the importance of separating from the practices and programs of heathenism today which take place in church settings where worldly worship is glorified and promoted. If it looks like the world and sounds like the world; it is the world!

#16

Because it’s never right to do wrong in order to do right! One philosophy says: “Let us do evil, that good may come” (Rom. 3:8). In other

words, many conclude that we can take what is morally evil (rock music) and try to turn it into what is morally good (Christians Rock Music). Many also conclude that we should band together with liberals and apostates, through interdenominational and interfaith religious rallies, so we can stop abortion or have a political voice together. The argument by the promoters of ecumenicalism is that people will get saved through cooperative efforts and that many good things will result from being ecumenically linked together. However, this argument is not a Biblical argument. The Biblical argument commands us to be separate (2 Cor. 6:17) and to do God's work in God's way (2 Cor. 6:14). Isaiah 5:20 declares: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

Many today conclude that *the end justifies the means*; however, it's actually *the means that justify the end*. In other words, the holy means or methods being used (non-ecumenical evangelism and non-worldly worship) justify the end (the salvation of souls). Whenever carnality and compromise enter into the picture both good and evil are produced in some measure and the results are skewed in the eyes of God. Mixture and compromise always create confusion and corruption in the eyes of God.

We must remember that it's never right to do wrong in order to do right. Likewise, there is never a right way to do a wrong thing. Furthermore, it's never right to do a good thing in a wrong way. There is only one way to be right and many ways to be wrong. And finally, the right thing to do is to do the right thing! We must also remember that what is popular is not always right and what is right is not always popular. Finally, let us never forget that ecumenicalism is not the measuring stick for true success (Josh. 1:8) and God's method for saving souls (1 Thess. 1:8), nor is God impressed with the practice and conclusions of the majority (Luke 12:32).

#17

Because I don't want to be directly or indirectly involved with the "falling away" or apostasy which is taking place today in the world (2 Thessalonians 2:3; Revelation 17:1-3). The expression "falling away" (2 Thess. 2:3) refers to the final apostasy that will occur in the world at the start of the future Tribulation Period. It points to a time when the world will be deceived by religion and pagan unbelief. It's during this time that the harlot and super church will one day raise its ugly head in the world. Ecumenicalism in many ways is the forerunner of this one world church. Whose church are we trying to build? Do we want to, in some measure, be

a promoter and participant of the one world apostate system, which is beginning to emerge before our very eyes in our present day?

#18

Because we should never become tolerant of worldly and sinful practices. *Tolerance and accommodation* with worldliness, false teaching, and various forms of apostasy have always plagued God's people (Rev. 2:14-15, 20; Psalm 106:34-35; Exodus 34:14-16; Duet. 31:16). God does not compromise on any issue and neither should we. Psalm 145:17 declares, "The Lord is righteous in all his ways, and holy in all his works." The Lord despises lukewarm and compromising Christianity (Rev. 3:15-16) and the same should be true of us. When we become tolerant of worldliness and compromise, we lose our will to discern and make the needed distinction between right and wrong. Compromise or tolerance always ties our tongue so that we cannot rebuke evil and expose that which is wrong. Participation softens the heart toward error and worldliness.

#19

Because unity and love is based upon truth - not compromise or neglecting the truth. 1 Corinthians 13:6 says that "love rejoiceth not in iniquity" and Ephesians 4:13 speaks of "the unity of the faith" – what Christians should believe (see also 2 John 1-2). Ecumenicalism is a false unity that is not based upon God's absolute standard of truth, holiness, and righteousness. The methods and ministries that we participate with should doctrinally, ethically, and musically represent God's standard of truth, which includes righteousness and holiness ("the doctrine according to godliness" - 1 Tim. 6:3). True love and unity is based upon the absolute standard of what is truth and righteous.

#20

Because we are called upon to war a good warfare (1 Timothy 1:18; 2 Timothy 4:7). A war means that we must fight the necessary battles to keep our personal life and church ministries pure from ties with apostasy which are seen in departures from the absolute standard of truth and in pagan forms of worship. Warring a "good warfare" means that we won't stand for any compromise of the truth, through errant doctrine, worldly methods, and corrupt worship. It means that we will not promote or endorse apostasy in any way, by joining ecumenical meetings and attending religious-based organizations (churches, colleges, clubs), which have been overtaken, or identified in some measure with various forms of worldliness,

found in deviant doctrine and worldly forms of worship. God has called us to bravely run the race and fight for the truth until Jesus returns. We are to be militant and manlike (1 Cor. 16:13) in our defense of the truth. We are in a war and unless we realize this, we will be overtaken by error and the enemy. We must go against the current many times. Stand up and fight.

#21

Because we are a new creation of God (2 Corinthians 5:17). The new creation emphasis means that God has given us new life in Christ and a new way of living. As a result, we should reflect this newness of life by living a separate, distinct, and different lifestyle from the world of the unsaved. This call to newness should cause us to live a separated life from everything that is unholy, whether it is false teaching, or worldly practice within a religious organization and church. God wants us to live a new life and not reflect the old ways of life. We reflect the old way of living by going along with the worldly trends and pragmatic philosophies of church ministries, which have abandoned the “old paths” (Jer. 6:16) in exchange for worldly compromise and the carnal delights of men.

#22

Because we are to be a beacon of light in the world (Matthew 5:14). The word “light” is used as a metaphor for holy and righteous living. Jesus told His followers that they were “the light of the world.” It’s also interesting that Jesus spoke of Himself as “the light of the world” (John 8:12; 12:35, 36, 46). The relationship between these two statements is that Jesus is the source of light; Christians are the reflection of His light. Their function is to shine for Him just as the moon reflects the glory of the sun. As light-bearing Christians, we should never promote those religious movements and ministries which represent cultural darkness and worldliness.

#23

Because we are the salt of the earth (Matthew 5:13). One of the qualities of salt is that it preserves and hinders the spread of corruption. Separation from those who teach wrong doctrine and promote worldly music and philosophy helps preserve the absolute standard of truth and God’s standard of holiness. The Bible says we are to preserve and represent God’s character before a lost and dying world – His moral character of holiness and righteousness (Lev. 11:44). Attending meetings where the enemy is represented and where contemporary and pagan forms of worship are expressed is not preserving truth and righteousness. Our salt

loses its effectiveness when we enter into agreement with these forms of apostasy.

#24

Because we should never conform to the world system (Romans 12:2). When churches and religious organizations play and promote the same kind of musical sound, as the unsaved, which promotes sex, rebellion, and unfaithfulness to God, we are conforming to the culture instead of Christ and His holiness. God wants us to be transformers instead of conformers. We should never allow the world to squeeze us into its mold by participating with and promoting those ministries that are corrupt in their worship and teachings.

#25

Because we are to hate everything that is evil and love only the good. “Hate the evil, and love the good (Amos 5:15). Psalm 119:128, “Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.” We are called upon by God to hate error, worldliness, and every sin. Jesus said that he hated wrong doctrine (Rev. 2:15) and worldly corruption that plagued His people (Rev. 2:6, 14-15). If we don’t learn to hate and despise error, worldliness, and sin, then sooner or later, we will find ourselves condoning it, accepting it, and endorsing it. Remember, almost any behavior or practice begins to look and sound normal if you are exposed to enough of it. Therefore, we must hate that which is evil, separate from it, and never become tolerant of those things which are spiritually corrupt and contaminated.

#26

Because we are called to be discerning (Heb. 5:14). When you lose your will to discern, you will adopt the viewpoint, values, priorities, and pursuits of the world and lose its holy testimony. Discernment is linked to a seasoned, developed, and Biblically informed mind (Psalm 119:66, 104, 130). When we fail to discern between right and wrong, we will be swallowed up by the world system (1 Jon 2:15-17). Discernment is needed today in light of the doctrinal and worldly compromises going on in the churches and many religious organizations. Blessed are those who can see what is happening! Blessed are those who possess an “understanding of the times” (1 Chronicles 12:32), so they can know how to respond to apostasy and cultural contamination within the church.

#27

Because God has called us to judge. Jesus declared in John 7:24 that a person should judge in a righteous manner if he is going to judge (“judge righteous judgment”). This involves judging on the basis of what is right; judging with true Biblical commands and principles in view, instead of by hypocritical, unwarranted and unbiblical judgments. Righteous judgment involves personal judgment or assessment of one’s life (1 Cor. 11:31; Ps. 139:23-24), judging between truth and error (Heb. 5:14-15), judging all false teachers (Matt. 7:15; Rom. 16:17), corrupt living (Matt. 7:16-20); worldly and unruly actions of brothers (2 Thess. 3:6-7, 14; 1 Cor. 5:11; 2 Tim. 4:10) and what is being taught and promoted as truth (1 Cor. 14:29). Proper judgment of church trends, worldly actions in the church, false teaching and ecumenicalism are needed, so one does not compromise and become absorbed in the culture.

#28

Because God is interested in how we reach the lost. God is not only concerned about reaching people; He’s also concerned how we reach people. The *command* for evangelism (Mark 16:15) is just as important as the *way* of evangelism (1 Pet. 1:15). We are to be holy in “all manner of conversation” (or living) – this includes evangelism. We must learn to do God’s work in God’s way so that we can get God’s results and not man’s results. Therefore, our *methodology* and *philosophy* must be Biblical and holy in order to maintain God’s holy standard (1 Pet. 1:16) and promote holiness in the hearts and lives of the generation we are seeking to reach (2 Cor. 7:1). Today churches pattern their ministries after what “works” instead of what is holy. Christianity is supposed to change people, but churches have allowed the world to change Christianity (Rev. 2:12-16). As a result, the church does not change people; rather the people of the world change Christianity. The problem with pragmatism is that it tries to *coax* people into salvation instead of *convicting* people about their sin. Pragmatism tries to make people feel comfortable in their sin by looking, acting and sounding like the world.

We must remember that God is the Lord of the harvest – not ecumenicalism. This means we should not overlook doctrine for the sake of some common humanitarian goal or even the opportunity to spread the Gospel. Souls can be saved without ecumenically uniting with other denominational or religious organizations, which may in some ways represent false doctrine. We must remember that God is “Lord of the

harvest” and not man (Matt. 9:38). Souls were saved before the ecumenical movement and they will continue to be saved without compromise and companionship with those who promote false doctrine.

#29

Because we want to please God by following His Biblical commands for ministry and worship (2 Tim. 2:4; John 8:29). God’s pleasure should always be the underlying cause of our separation from worldly people and patterns which have developed within the modern-day church. All of our service and separating from wrong relationships, wicked men, and worldly practices must stem from a longing and desire to please God. Our desire must always be God’s pleasure – not man’s pleasure (Gal. 1:10). Therefore, I must make the choice to ecclesiastically separate from all those churches and organizations that are promoting ecumenicalism, error, and worldly philosophy, so that I might please God, by refusing to promote any forms of worldliness and apostasy from truth and righteousness.

#30

Because God is holy and we should also be holy. 1 Peter 1:16 says, “Because it is written, Be ye holy; for I am holy.” Holiness involves being set apart or consecrated to God’s purity, which is reflected in our everyday living and the things that we associate with in life. Our holiness (separation unto God and separation from everything that is sinful) applies to the places we go, the people we associate with, and what we endorse, including the religious organizations that we promote. The idea of separation is inherent in the meaning of the word holiness. Since God is holy, He is a separatist, since He can only practice holy actions. Holiness is a *command* to be kept, a *course* to be followed, and an unwavering *commitment* that must be made to God. God has called us to holiness and not to uncleanness (1 Thess. 4:7). “The LORD is righteous in all his ways, and holy in all his works” (Ps. 145:17). The same should be true of our lives and the religious associations we promote.

Because we are to represent God’s holiness, we should always participate with those religious organizations and movements that do not promote pagan worship (musical rebellion) and which practice right doctrine, including the doctrine of Bible separation from worldly contamination (Rom. 12:2). The issue is not: “But there are good things happening, people are getting saved.” The issue is, “Are bad things taking place which are a clear violation of God’s holiness, righteousness, and which do not glorify God?”

Church Statement: The Berean Bible church, its pastor, and members are encouraged to take the **safe road** and therefore remain **independent** in their practice and association with other ecclesiastical organizations that are not completely pure in doctrine and practice. This means we should make it our goal to only fellowship with those churches and religious organizations that are likeminded in teaching and holy worship. Making this commitment assures us that we are not condoning, fellowshipping, promoting, aiding, sponsoring, and sanctioning the enemy, or any false doctrine and pagan worship, in these last days of compromise (2 Tim. 3:1-5). It's our desire to represent Biblical separation in the **best possible light** and approve only "excellent" things (Phil. 1:10).