

DISCERN DISTINCTIONS

Deuteronomy 22:9-12

I. God Requires Believers to Draw Distinctions

A. Avoid mixing things indiscriminately. *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. (DEUTERONOMY 22:9)

B. A culture sensitive to distinctions will notice the destructive implications of multiculturalism from the start. Ye shall keep my statutes. *Thou shalt not let thy cattle gender with a diverse kind:* thou shalt not sow thy field with mingled seed: *neither shall a garment mingled of linen and woollen come upon thee.* (LEVITICUS 19:19)

C. Simple agricultural and industrial distinctions echo serious moral distinctions. *No man can serve two masters:* for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. *Ye cannot serve God and mammon.* (MATTHEW 6:24)

D. Ultimately the issue is redemption rather than culture; grace and anything other than grace will mix disastrously. And *if by grace, then is it no more of works:* otherwise grace is no more grace. But *if it be of works, then is it no more grace:* otherwise work is no more work. (ROMANS 11:6)

E. Selling out discernment in the interests of multi-cultural political correctness will self-destruct. But let him *ask in faith, nothing wavering.* For *he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.* A DOUBLE MINDED MAN IS UNSTABLE IN ALL HIS WAYS. (JAMES 1:6-8)

F. James warned against mixing the unmixable. *Out of the same mouth proceedeth blessing and cursing.* My brethren, *these things ought not so to be.* (JAMES 3:10)

II. Discerners Avoid Unequal Co-operation

A. The specific illustration God invokes is making unequal work demands; oxen and donkeys have distinctly different abilities. *Thou shalt not plow with an ox and an ass together.* (DEUTERONOMY 22:10)

Two different species cannot associate comfortably together, nor pull pleasantly either in cart or plough; and the ass being lower than the ox, when yoked, he must bear the principal part of the weight.

B. Paul extends the obvious agricultural ruling to guard believers against entering into unequal efforts with unbelievers. *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 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.* (2 CORINTHIANS 6:14-16)

C. Though such rules seem small and indifferent, they become reminders that all things operate under the eye of Providence, mattering to the Eternal. *He that is faithful in that which*

is least is faithful also in much: and he that is unjust in the least is unjust also in much. (LUKE 16:10)

III. Draw Personal Distinctions from the World

A. Even rules of fashion should distinguish believers from unbelievers. *Thou shalt not wear a garment of divers sorts*, as of woollen and linen together. (DEUTERONOMY 22:11)

B. Israel distinguished itself from the pagans in clothing. *Thou shalt make thee fringes upon the four quarters of thy vesture*, wherewith thou coverest *thyself*. (DEUTERONOMY 22:12)

C. Such rules may spoil; behavior and style are only a start toward righteousness. *But all their works they do for to be seen of men*: they make broad their phylacteries, and enlarge the borders of their garments, (MATTHEW 23:5)

D. Peter argue that stylishness for Christians should display the inner believer rather than conform to the fashion of the world. Whose adorning let it *not be that outward adorning of plaiting the hair, and of wearing of gold*, or of putting on of apparel; But *let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit*, which is in the sight of God of great price. (1 PETER 3:3-4)

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