

**Assault of the Paramours: the True Gentleman; Identifying the Antagonists, 2 Cor 6:14, the Unequally Yoked Ox & Donkey, Deut 22:10; Jewish Dietary Law, 14:4-8**

14. The concept of Christian integrity refers to the development of doctrinal standards that conforms the individual to the behavior patterns mandated in Scripture.
15. It is not to be expected that a young man in his teens will have mastered these attributes but he can have such good parental and spiritual training that he is obviously headed in that direction.
16. In addition, from establish integrity he can conduct himself as a young gentleman, a category that defines one whose upbringing has included instruction in standards of behavior that have resulted in an honorable reputation.
17. The word “gentle” comes form the Latin *gens* which means clan, descendant, or tribe.” The English word originally referred to a man who was chivalrous, honorable, and distinguished. “Gentility” refers to one’s decorum of conduct and courtesy.
18. The true gentleman is the one whose gentlemanly nature is defined by biblical principles of establishment and Christian integrity.
19. A good definition of a gentleman is provided by a renowned seventeenth-century British pastor:

**Fuller, Thomas. *The Holy State and the Profane State*. (Cambridge: Williams, 1648), 138-141:**

The English gentleman, first of all, was a man of good breeding—that is, of courteous and graceful manners. He was a man of honor, who would not lie or cheat; he was a man of valor, who would not flee before enemies; a man of duty, who would serve king and country as magistrate or member of a representative assembly; a man of practical charity, a steward under God of what wealth he might have inherited or acquired, for the common good.

The gentleman is not puffed up with pride at his inheritance; he is a diligent university student; he acquires a knowledge of the laws; he rides his horse well; he accepts public office if it is given him; he is severe but just; he judges of any matter meditatively, but acts swiftly when the right of the matter is clear. He furnishes and prepares himself in peace against time of war. He will be known by his openhandedness, his dress, his neighbors. As the sword of the best tempered metal is most flexible, so the truly generous are the most pliant and courteous in their behavior to their inferiors.

20. In order for such an individual to have obtained such qualities, then as a young lad he must be a diamond in the rough. If the young lady has spent her time becoming the right person she will also have the doctrine to identify these admirable traits in those who seek her attention.
21. The Bible clearly identifies those to whom she should not grant the favor of her time and attention.

## II. Identifying the Antagonists:

1. A central passage on the subject of those that believers must learn to reject as companions is 2 Corinthians 6:14-17. We have already noted it in our study. Solomon’s continuing assaults on the Shulammitte reveal some of the king’s failings that imitate the behavior of an unbeliever and is to be avoided.

2. You place your own biblical integrity at risk by continual association with those whose lifestyle is in opposition to your standards. To rationalize otherwise is the result of cosmic deception and blind arrogance.

**2 Corinthians 6:14 - Do not be bound together with unbelievers ...**

3. The key would be “bound” which is the present active participle of: **ἑτεροζυγέω, heterozugeō** - This is an hapax legomenon (ἄπαξ λεγόμενον), a phrase used only once in the New Testament. It is a combination of **ἕτερος, heteros**, “another of a different kind,” followed by **ζυγέω, zugeō** which means to “march in line.” An analysis of the verb is important:

**Spicq, Ceslas. *Theological Lexicon of the New Testament*. Translated and edited by James D. Ernest. (Peabody: Hendrickson Publishers, 1994), 2:80-81:**

**ἑτεροζυγέω, heterozugeō**, to be mismatched. The verb (literally, “pull the yoke in a different direction than one’s fellow”: figuratively, “make a mismatched covenant, mismatch”) is an allegorical interpretation of Leviticus 19:19—“You shall not pair your livestock of two species.”

Just as in a yoked team the difference between two mismatched animals keeps them from pulling the yoke in the same way and with the same force, so also is an alliance between light and darkness unimaginable—between Christ and Belial, between pagans and believers in their practical living. This would be an incongruous collaboration.

4. The etymology of this word goes back into Israelite culture. The Jews were mandated in the Law not to work different animal species together:  
**Deuteronomy 22:10 - “You shall not plow with an ox and a donkey together.”**
5. This is a ban against yoking different draught animals together. The Israelites were prohibited from ignoring the natural creation. What God made distinctively different from another of His creation was to be respected.
6. The illustration: oxen and donkeys are different species, the former *Bos taurus* and the latter *Equus asinus*. These two animals are viewed in stark contrast within the Mosaic dietary and sacrificial laws.
7. The donkey, as all equids, was forbidden as food and classified as unclean while other species were allowed to be eaten and considered clean. The comparisons are found in:

**Deuteronomy 14:4 - “These are the animals which you may eat: the ox, the sheep, the goat,**

**v. 5 - the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope and the mountain sheep.**

**v. 6 - “Any animal that divides the hoof and has the hoof split in two and chews the cud, among the animals, that you may eat.**

**v. 7 - “Nevertheless, you are not to eat of these among those which chew the cud, or among those that divide the hoof in two: the camel and the rabbit and hyrax [ **rock badger** ], for though they chew the cud, they do not divide the hoof; they are unclean for you.**

**v. 8 - “The pig, because it divides the hoof but does not chew the cud, it is unclean for you. You shall not eat any of their flesh nor touch their carcasses.”**

8. Thus animals which neither chew the cud nor divide the hoof are to be eaten, e.g., the donkey. Such animals were banned from the Israelites’ diet and sacrifices.