

# The King's Highway

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—Isa. 35-8

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## THE UNEQUAL YOKE

II. Cor. 6:11 to 7:1

Let us consider together the above Scripture lesson and take from it six important truths which are as clear as daylight to every obedient soul. Of course, nothing is clear to the disobedient. "But light is sown for the righteous," and if anyone is prepared to do God's will, God will give him a square deal.

The unequal yoke. "Be ye not unequally yoked together with unbelievers." We saw a man in Japan yoked up with two large dogs, pulling a load of tea. I remarked to a friend: "There is the unequal yoke." Often in the rice fields in Korea, an ox and an ass can be seen yoked together, ploughing. And an unequal yoke is seen when believers are yoked up with unbelievers. "What fellowship hath light with darkness?" "What concord hath Christ with Satan?" "What agreement hath the temple of God with idols?" The apostle Paul's argument is beyond dispute.

There is the unequal yoke of business partnership. The believer wants to honor God in his business. The unbeliever is not so particular; his motto is BUSINESS IS BUSINESS, and you cannot mix up religion and business. That is not true, if a man cannot honor God in his business, he ought to quit. God will give him a better business.

There is the unequal yoke of friendship. "A true friend is worth rubies." No Christian young man should keep company with an unconverted girl. No Christian young lady should keep company with an unsaved man. How often we have seen the unequal yoke of friendship end in disaster, sorrow, remorse, and a broken heart!

There is the unequal yoke of marriage. How we need Divine guidance in choosing a life's partner. Marriage with the world is forbidden in Scripture. God was displeased with the men of Israel when they married the daughters of Moab. Is He less displeased today when a believer marries an unbeliever? The unhappy homes, the broken hearts, the separation of husbands and wives, and the divorce, all speak to us of the unequal yoke. "Be ye not unequally yoked together with unbelievers."

Separation Demanded: "Wherefore come out from among them and be separate, saith the Lord." The separation must be drastic. It is Christ or the world. "No man can serve two masters." You must put away the old sinful life. Break with the black past. Destroy the accursed thing—"Come out" from all unholy alliances. By the help of Almighty God, remove everything that is evil. "Avoid the appearance of evil." Some people tempt the devil. They go so near the fire that they are scorched. They play with the viper and are bitten. The separation is two-fold: from sin, and to God. If God is worth serving, let us serve Him with our whole heart. He claims our undivided service.

The New Birth Experienced. "And I will receive you." If you come out, He will take you in,—not with an accusing record,—but He will receive you with favour. How gracious of Him! John 6:37. He will blot out the past. He will forgive your sins. He will breathe His own divine life into your soul and you will be "born again." Your experience will be something like a dear woman from Ohio who went to Oklahoma to visit her brother. They were travelling on the train when an old Indian squaw came in. The lady said, "Are you a sure-enough Indian woman?" She answered, "Yes, but if you want to see the Indians, you must go down to the Hop" (the dance). The lady said, "Have you come from the Hop?" "Oh, no, I am born again." The arrow of conviction reached the lady and one day while I was preaching, she shouted, "Oh, I've got it. I've got it! Just what the old Indian woman said she had. I am born again! I'm born again!" God will be more than a master to you then. Listen to what He says: "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Cleansing Promised. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit." It is not enough to be Born Again; we need the cleansing blood. The Psalmist prayed, "Create in me a clean heart, O Lord." Jesus speaks about the blessedness of heart-purity. "Blessed are the pure in heart for they shall see God." The cleansing is just as complete as the pardon. The pardon deals with sins committed: the cleansing deals with the corruption of our nature.

Even as the separation is two-fold, so also is the cleansing two-fold. "From all filthiness of the flesh;" that is, from all unclean habits, and from all filthiness of the spirit. The cleansing promised is from all filthiness. This is a thorough-going, radical cleansing of the heart. This takes in all the intents and thoughts of the heart. There are thousands of Christians who are trying so hard to live pure lives with an unholy disposition. The inner fountain of life must first be clean, then life will be clean. "Jesus said to the Pharisees, "Thou blind Pharisee, cleanse first that which is within the cup and platter that the outside of them may be clean also."—Matt. 23:25-26. Well might Phoebe Palmer sing:

The cleansing stream I see, I see;  
I plunge, and oh, it cleanseth me!  
I rise to walk in heaven's own light  
Above the world and sin;  
With heart made pure and garments white,  
And Christ enthroned within.

"I will dwell in them and walk in them." It is not merely a negative grace of a clean heart, but a positive experience of the baptism of the Holy Ghost and fire. Not merely a cleansing, but a possession. How wonderful! Instead of the old life of pride, and self-will, it is now "Christ in you the hope of glory." "I will dwell in them," not among them, but in them.

"Ye are the sanctuary of God." The cleansing of the sanctuary is one thing. The glory of God filling the sanctuary is another.

The Holy Ghost will take the soul, the understanding, the will, the desires and affections, and control them for His glory. He will possess the body and sanctify it. He will look through your eyes, speak through your lips, work His precious will through you, so that out of you shall flow rivers of living water.

Lastly, comes the life of Holiness. "Perfecting holiness in the fear of God." If there be an unequal yoke, then there must be a yoke that is equal. This is the yoke of Christ. "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." His yoke is easy. There is no longer any friction. His will becomes our delight. We have his rest instead of struggling. His joy becomes our strength. We can now live the life of victory. "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

What a privilege! Christ Himself is the treasure in earthen vessels. Will this draw attention to us? No. "The excellency of the power is of God and not of us." Ours is, then, the power to live a clean life, power to witness to His saving grace, power to overcome temptations, power to pray the prayer of faith, and power to love the unloveable. This is perfecting holiness in the fear of God. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—Rev. John Thomas in Heart and Life.

## WE THAT ARE STRONG

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves." And there are plenty that are "weak," at least weaker than ourselves. Some are weak in body and others are weak in mind. Many are weak in gifts or personality or condition.

But conceit and selfishness would prevent our bearing their infirmities. It is easier to laugh at or make fun of their mistakes, or their manner of dress, and say that they ought to have known better (which may be true). In pointing out their weakness and foolishness by contrast our own accomplishments and wisdom are magnified and our own conceit is fed. And then it is sometimes a lot of trouble to help people. Sometimes it disturbs and sometimes it costs in time and money. Self calls for the feast to be made for "friends" who can return the favor. Self does not dictate ministry to the weak.

Why bother to bear their infirmities, then? Just because they are weak and needy, and because we are strong and able. And because we are followers of Him who pleased not Himself. And because we have His command and His blessed example, for surely His ministry was to all men.—The Free Methodist.

Mrs Geo Tedlie, June 33