

An Attempt To Listen To God On

The Ungodded Christ

By

Rowan Jennings

Meditations On The Yoked Christ

Introduction

From time to time there are those who seek to discredit the truth of the scriptures by showing “apparent” contradictions. This is one of those times. In the Old Testament type, the instruction contains the command: “upon which never came yoke” (Num. 19:2). Since the details of this sacrifice prefigure our Lord, then “How does this balance with the words of the Lord, “Take my yoke upon you” (Matt. 11:29)? It either appears to be a contradiction, or a broken prophetic picture! Of course it is neither, for it prefigures our Lord in never being yoked with man in their sin or waywardness from God, but he did take upon Him the yoke of God, becoming his servant, and working for Him under his direction.

Understanding Words Based On Context

When we listen to people, our minds automatically interpret that which is being said within the context of what is being spoken about. For instance, if at the grocery store we saw a quite frail old gentleman trying to lift a 10 kg, (22 lb.) bag of sugar, it could be said: “That is too heavy for him”, and by the context it would be known what was meant by heavy. Then coming out of the store the skies are dark and a breeze is blowing. It could be said: “the sky is very heavy”, or we could go out to a greenhouse and begin to admire the roses. Again, it could be said: “look at the branches, they are heavy with blooms”. Anyone listening would know it was not the same as when speaking about the old gentleman. It has a different context entirely. The same applies to the word yoke.

How Is The Word “Yoke” Used In The Scriptures?

In the scriptures, “yoke” is used in a variety of contexts which may indicate:

- 1) Being under domination, as the children of Israel were under in Egypt (Lev. 26:13), Assyria (Isa. 14:25) or Babylon (Jer. 27:8).
- 2) That which was done with a purpose in view, as when Israel was taken from under the yoke to make them go upright. (Lev. 26:13)
- 3) It can indicate a heavy burden placed upon free men, as when the people came to Solomon and spoke about the “yoke” of his father that was a burden inflicted on them (1 Kgs. 12:4), this being similar to the law in Gal. 5:1.
- 4) It is joined with the description of the animal which had not been “wrought with” (Deut. 21:3). The words, “wrought with” are used of service (Ex. 26:36), of the worshippers of Baal (2 Kgs. 10:23), and “the sleep of a labouring man” (Eccles. 5:12).
- 5) The concept of a yoke can also be seen in other situations which came at a heavy cost.
 - a) Herod was yoked to a pledge he gave and it cost the life of John Baptist. (Matt. 14:7)
 - b) Peter was yoked to the rashness of speech and had to be publicly corrected on three occasions. (Matt. 16:22-23; 17:4-5; Mk. 14:29-31; Acts 10:13-16)

The Lord And The Multi Uses Of The Word “Yoke”

As with all the Old Testament illustrations of the Lord, there are similarities and contrasts, and both are seen in the above contexts.

- 1) Christ was never a worshipper of Baal, but he knew the sweetness of the sleep of the labouring man. A contrast and similarity.
- 2) The Lord never needed to be freed from being under the yoke of sin and his Satanic Majesty to be able to walk uprightly. A contrast and similarity.
- 3) The Lord never served Satan but was ever in the service of God. A contrast and similarity.
- 4) The Lord was never yoked with man in man made ritualism, but was ever yoked with God in his work and truth. A contrast and similarity.

Meditations On The Ungoked Christ

The Deceptions Of Satan To Conform Us To Yoking With The World

We live in a world which, “lieth in wickedness” (1 Jn. 5:19), a passage which is better translated, “lieth in the evil one”, signifying that the people and philosophies of this world are under the power of Satan. In such a system there is the rejection of “absolutes”. This is followed by the constant cry for compromise in the name of tolerance. In other words: “be yoked, accept and live by the characteristics of this age”, an age which the Holy spirit calls: “This present evil world” literally, “out of the age, the existing one being evil”, which we are told not to be conformed to. (Rom. 12:1-2)

The evil one then comes with a more subtle argument. If we want to see people saved, then we must be like them, go where they go and do what they do. The error and foolishness of such deceit is, it is in marked contrast to the life of the Lord. The world of humanity hated Him and were not satisfied until the hatred of satanic energy nailed him to the cross. Christ was in fellowship with God, they were pulling together for the same goal, having everything in common, and since the Lord was God’s “yoke-fellow”, he was automatically never in fellowship with “this present evil world”. If compromise had been the criteria for blessing, then the Lord would have lived a life of ineffectiveness for he ever walked a path of separation and was never under the yoke of man.

The Lord exemplified the truth of: “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful” (Psa. 1:1). His separation to God resulted in the power of God being able to flow unrestricted through Him, bringing uncurtailed blessing to and for man.

The fathers in Israel and the people of the Lord’s day were yoked to unbelief. Of them it is recorded:

- 1) “Yea they turned back and tempted God, and limited the Holy One of Israel.” (Psa.78:41)
- 2) “He did not many mighty works there because of their unbelief.” (Matt. 13:58)
- 3) “He could there do no mighty work. . . and he marvelled because of their unbelief.” (Mk. 6:5-6)

Humanity being yoked to unbelief limited God, but there was never an instance of unbelief in the life of the Lord.¹

Being “Yoked” Means To Be In Fellowship

The singularity of God and Christ is the supreme example of the scripture: “Can two walk together, except they be agreed?” (Amos 3:3). Examples of this singularity and unity was when the Lord said:

- 1) “I and my Father are one” (Jn. 10:30). It was not only one in purpose and essential character, but also one in fellowship. They were yoked together.
- 2) “My meat is to do the will of Him that sent me.” (Jn. 4:34)
- 3) “My judgment is just; because I seek not my own will, but the will of the Father which hath sent me.” (Jn. 5:30)
- 4) “I came . . . not to do mine own will, but the will of Him that sent me.” (Jn. 6:38)

They are perfect in singularity, unity and is perfect unity in:

- 1) Eternality (Jn. 1:1-3), and perfect:
 - a) Equality in activity. (Jn. 5:19)
 - b) Equality in knowledge. (Jn. 5:20)
 - c) Equality in resurrecting ability. (Jn. 5:21)
 - d) Equality in worthiness of honor. (Jn. 5:23)
 - e) Equality in adjudication. (Jn. 5:27)
 - f) Equality in regenerating life giving power. (Jn. 5:24-25)

¹ We can be yoked to unbelief, casualness in spiritual things, the attitudes of the earth dwellers, by time being given to that which God cannot be associated with. The result of this is spiritual blindness and deadness.

Meditations On The Yoked Christ

The Holy Spirit caused Paul to write: “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?” (2 Cor. 6:14-16). Several truths are presented in these verses:

- 1) While this passage does teach separation, it also teaches what fellowship is.
 - a) There can be no fellowship, no being yoked with “unrighteousness”, “darkness”, “belial”, “an infidel” or “idols”. This is not our theme, for this line of thought deals with separation.
 - b) But the words, “fellowship”, “communion”, “concord”, “part” and “agreement” all convey what the significance of being yoked is.

What Do These Words in 2 Corinthians 6 Mean?

- 1) “Fellowship”: means to work together with a common interest. An example of this is when Peter was told to go out and cast his nets, and having caught a great multitude of fishes, he and his workers called for their “partners” (Lk. 5:7). It indicated a common working together.
- 2) “Communion”: indicates the pulling together with a common goal. An illustration of this is manifested in the saints when they were of, “one mind striving together for the faith of the gospel” (Phil. 1:27).
- 3) “Concord”: (sumphonesis) is the word from which we get the word “symphony”, and means to sound together in common harmony. Such a situation is recorded in the words: “They lifted up their voice to God with one accord”. (Acts 4:24)
- 4) “Part”: means to share the same things. For instance: “And all that believed were together, and had all things common”. (Acts 2:44; 4:32)
- 5) “Agreement”: means to be of the same mind, common thoughts, as is found in, “And they continued stedfastly in the apostles’ doctrine”. (Acts 2:42)

On the highest level, these words describe the relationship between Christ and God, the eternal delightful harmony that was never strained or interrupted and will never cease between them. Not for a moment has there ever been the slightest discord between them, nor compromising ones own thoughts and plans toward the other, nor one making up for the slack of the other. When the Lord was on earth, his fellowship with God was as uninterrupted as it was from all eternity. Even when on the cross, although forsaken by God, there was still perfect harmony. Christ and God were yoked together in the work of providing salvation. The life of Christ, so pleasing to God, was a life seeking nothing and doing nothing that was out of character with God, but living in ceaseless fellowship with Him, one in mind and heart.

The Lord, like Adam (before the fall), was free under God and had a free will. A major difference between Adam and the Lord was the Lord was constantly in cheerful delight with the will of God. Perpetual living unyoked to man and perfectly harmonizing with God meant the fellowship between them was never damaged due to contamination as ours is (2 Cor. 7:1). He never knew what it was to confess sin, or pray: “Restore unto me the joy of thy salvation; and uphold me with thy free spirit” (Psa. 51:12). When God created man there was given to him the freedom to sin but never the right to sin. He was made free, being given the blessing of choice. Adam failed dreadfully, but when “the fulness of time had come” (Gal. 4:4), God brought in the “last Adam” (1 Cor. 15:45) and he also had free choice. The will of Christ, the second man, was totally absorbed in doing the will of God. The writer of Hebrews writes the words of the Lord:

- 1) “In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come. . .to do Thy will, O God.” (Heb. 10:6-7, 9)

The Lord lived being totally yoked and in fellowship with the will of God. As such, he knew perfect freedom.

Meditations On The Unyoked Christ

When Satan approached Eve in the garden, his underlying suggestion was that God was holding back on them. If they wanted to be like Him (be as God's Gen. 3:5), there had to be freedom from his restriction. It was a lie but Eve accepted it, and then gave the fruit to Adam. Alas, instead of freedom under God, they became slaves under Satan. To have the Lord as the only undistorted free man who has ever walked continuously with God in perfect amicability with God is something Satan could not tolerate. If he failed in having Christ put to death as a baby, then he strived to have Him die spiritually by sinning (Gen. 2:17). Having failed in the temptations, he tried both levels constantly through the Lord's earthly sojourn. Satan longed to have the Lord be unyoked to God and yoked under him.

This is one of the reasons why Satan tempted the Lord. He wanted the Lord to lose his freedom, become his subordinate, a slave to sin and forever yoked to sin, death and himself.

While the Lord was separate from sinners, he was never an isolationist. He was constantly with them but never in fellowship with them. If invited into their homes, he would go, but he was there in his moral perfection and as the true Teacher sent from God. He was not unyoked with sinful humanity in their need, just as a physician is not unyoked to a patient in their need. He was not in fellowship with them in their activities and attitudes. He lived in fellowship with God, so sin had no holds on him or attractions for him. Satan had no powers over him and death held no fears for him.

The Great Impossibility

It is impossible to be in fellowship with God and in fellowship with the world's ideals, values, perceptions, judgments and entertainments. The Lord was never in fellowship with any aspect of a world under Satan and it was never in fellowship with him.

Because the Lord was yoked with God:

- 1) The Lord would not tolerate any attempt to restrict his God given liberty by man's restrictive traditions.²
 - 2) The Lord would not tolerate any attempt to intimidate Him by external appearances and the combined forces of men.
 - 3) The Lord would not be yoked to the unsaved in their bias interpretation of the scriptures.
 - 4) The Lord would not be yoked with the unsaved's attitude to God's word.
 - 5) The Lord will have no fellowship with the spirit of self pity.
 - 6) The Lord will have no fellowship with that or those whose attitude is enmity against Him.
 - 7) The Lord will have no fellowship with the spirit of disobedience.
 - 8) The Lord is the only free man who ever lived.
 - 9) The Lord is the only free man who ever loved, therefore he alone is able to free others.
 - 10) The practical aspect.
-
- 1) Being Yoked With God The Lord Will Not Tolerate Any Attempt To Restrict His God Given Liberty By Man's Restrictive Traditions

As in every aspect of life, there are those who love positions of authority, lording over others. During the years from the giving of the law, to Christ, there had developed groups of adherents to certain teaching, namely the Pharisees, Sadducees and the Scribes. Their leaders had determined to be very careful regarding the things of God, but they went beyond the law and added to it. In time, these oral laws became more

² Through their traditions, they maintained by either distorting the scriptures or selecting what they wanted.

Meditations On The Unyoked Christ

important than the law of God.³ In their thinking, the law did not go far enough in legislation and so by adding to it, they had perhaps unconsciously made themselves more holy than God. For instance, God commanded the priests to wash their hands and feet at the laver (Ex. 30:18-19). It symbolized a deeper need for cleansing as evidenced when Jeremiah said: “Wash thine heart from wickedness, that thou mayest be saved” (Jer. 4:14). Men become so scrupulous about not having dirty hands that they went beyond this, and taught the person was defiled if he went to the market place and came in contact with Gentiles, or ate food without washing their hands. He missed the spiritual truth of which Jeremiah spoke. The Lord could not have fellowship with such!

In seeing the Lord totally ignore their traditions, they wanted to bring Him under their control, bring Him under their yoke, and restrict his freedom to fulfill his God given activities. Matthew and Mark record the incident when the disciples ate with unwashed hands and “they found fault” (Mk. 7:2). Their contention was the disciples were not “holding the tradition of the elders” (Mk. 7:3). The Lord could not ignore this for, he who came to “preach deliverance to the captives....to set at liberty them that are bruised” (Lk. 4:18), could not allow Himself and his disciples to be brought under legalistic bondage. His and their God given liberty must be allowed its freedom, and there must be taught what true defilement is. The first thing the Lord teaches is that they “transgressed the commandment of God by their tradition”, and gives an example of it (Matt. 15:4-6). He will then expose their deeper defilement by their hypocrisy (Matt. 15:8-9).

2) Being Yoked With God, The Lord Will Not Tolerate Attempts To Intimidate Him By External Appearances and The Combined Forces Of Men (Pharisees and Lawyers)

This activity was attempted on several occasions, in a house, the temple and seemingly in the open area.

It was a sabbath day and one of the Pharisees invited the Lord into his home for a meal. This was no social act of kindness because he had planted a man there who had dropsy, and he was “before” the Lord (Lk. 14:2). The Lord could not “pretend” he did not see the man.⁴ The Pharisees and lawyers were slyly watching out of the corner of their eyes to see if he would heal the man for it is recorded: “that they watched Him”. It was an insidious plot.

This was not just one man, but a group of them, all intent on watching to accuse Him. If he healed, he would have, according to them, broken the sabbath. If he did not heal the man, it showed he had succumbed to their authority and was under their yoke. He had other options. He could have willed the man to be healed without any external activity on his part, not cause a stir, or ignore the situation and have a nice lunch. Such a thing would have meant that the God of glory was doing an act of mercy covertly, and such would never happen. Satan does things covertly but never God. Could the unyoked Lord have been comfortable with such a situation? Could God be brought under the domination of a group of men? Another option⁵ was to publicly heal and teach divine truth.

The unyoked Christ asked the question: “Is it lawful to heal on the sabbath day?” Now it was the lawyers and Pharisees who had the problem. If they had said “yes”, the Lord would heal the man, and if they said “no”, it would display the hardness of their hearts and added to the law, for the law did not forbid healing on the sabbath. Had they had any law that could have been used against him, it was now, but they were silent. He knew the law and he could not misuse it.

³ The Pharisees added hundreds of laws and the Sadducees refused to accept the teaching of the resurrection, etc.

⁴ Not that the Lord ever pretended, I speak after the manner of men.

⁵ I use the word “option” as to the natural man, avenues that would be opened to the natural man.

Meditations On The Yoked Christ

The Lord “took hold of Him and healed him”. He did this with them all watching. He forced them out of their deceitfulness. No matter how many of them were there, he would not tolerate attempts to intimidate and curtail his freedom under God.

On another sabbath, when the Lord went into the synagogue, there was a man who had a withered hand. (Matt. 12:9-14; Mk. 3:1-6; Lk. 6:6-11). The scribes and Pharisees were again watching. It was the same scenario and for the same reason as them watching Him in the house. They were desperately trying to find an accusation against Him and the Lord knew it. Dr. Luke records the reason for this question and writes: “That they might find some accusation against Him” (Lk. 6:7). To the vast majority of men this would be a very unsettling situation of forceful intimidation with evil intent.

The Lord now takes the initiative and says to the man: “Rise up and stand forth in the midst” (Mk. 3:3; Lk. 6:8). The man and the Lord are now the focus of attention. It appears they were reading his intention, and they asked the question: “Is it lawful to heal on the sabbath days?” (Matt. 12:10). The Lord answers with a question: “What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep?” Now the Lord returns their question on them asking: “Is it lawful to do good on the sabbath days, or to do evil? to save life or kill?” (Mk. 3:4). Dr. Luke adds: “I will ask you one thing” (Lk. 6:9). Silence reigns (Mk. 3:4). Then the Lord speaks to the man: “Stretch forth thy hand”. This silencing of the Pharisees in front of the people infuriated them and they went out humiliated, caught in their own trap. No matter how many of them there were or where he was, his freedom under God would not be curtailed. He would not be brought under their yoke.

On another sabbath day the disciples are going through the corn fields, and being hungry, they began to pluck the ears of corn and eat them. The situation here is their interpretation of the scriptures based on selectiveness of them, the failure to see who he was as Lord, and ignorance of the deeper truths in the scriptures.

3) When Yoked With God The Lord Will Not Be Yoked To The Unsaved In Their Bias Interpretation Of The Scriptures

The law had stated: “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work” (Ex. 20:8-10). According to their interpretation, when the disciples plucked the corn it was the equivalent to reaping, and when he rubbed it in their hands, this was the same as threshing. Therefore, he were working!

That which they were not looking at was the rest of the scriptures regarding the sabbath. Scriptures such as:

- a) “The seventh day shall be a holy convocation to you, no manner of work shall be done in them, save that which every man must eat, that only may be done unto you.” (Ex. 12:16)
- b) “In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days.” (Lev. 23:7-8)

They were also failing to recognize the words of God through Moses. “When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour’s standing corn” (Deut. 23:25). Thus certain things were permitted by the law.

They failed to recognize Him as Lord. As the God of Israel, the law was subject to Him and he is Lord of the sabbath (Matt. 12:8). He kept the law, and since the law permitted the plucking of standing corn in a neighbour’s area on the sabbath, he will uphold the commandment which is something they were not doing.

They failed to see the deeper significance of the happenings in their history.

Meditations On The Yoked Christ

The Lord brought to their attention:

- a) David went into the “house of God and did eat the shewbread, which was not lawful for him to eat” (1 Sam. 21:1-6). David ate that which was not permitted for him to eat. Can the disciples be censured from doing that which the law permitted? In David’s case, the ceremonial law was overridden when there was a physical need. Applying it to our day, we are commanded to remember the Lord, and the habit of the early church was each first day of the week. However, if a person takes sick and has to be attended to, which takes precedence; fulfilling the ceremonial law or the law of love for the needy one?
- b) By their interpretation, the priests profane the sabbath in the very temple (Matt. 12:5 paraphrase) and indeed they circumcise a child (Jn. 7:22).

It is irrelevant how many of the religious leaders stand against him trying to bring Him under their yoke, he is God’s freeman and will live in liberty.

4) When Yoked With God The Lord Will Not Be Yoked With The Unsaved’s Attitude To God’s Word

When Adam and Eve sinned it was because they had listened to the satanic encouragement to disregard the law of God. Eve committed two failures because she:

- a) Added to God’s word by saying: “neither shall ye touch it”. God had said: “Thou shalt not eat of it”. (Gen. 2:17)
- b) She changed that which God said. He said: “Thou shalt surely die” (Gen. 2:17). Eve changed it to “lest ye die” (Gen. 3:3).

She began to be yoked with the serpent by conversation, then following his intimation, accepting his interpretation and she fell. Giving the fruit to Adam, he became under the yoke of Satan, sin and death. Christ never did such a thing. To be truly free, one must be yoked with God’s word and therefore with God.

Since then man has been yoked to Satan, sin and death. Being born in sin, he will not submit to the rule of God. The account of Jacob and the angel (Gen. 32:24), the angel was wrestling with him but could not overcome Jacob. The angel, who was the Lord, was fighting with a twister.^{6 7}

When an individual is truly yoked with the Lord, one in heart and mind striving for the same goal, then the scriptures will be very precious to them. By the word of God they will be seeing where they need adjustments in their lives, and being in fellowship with God, will seek to bring changes without wrestling with God. In Psa. 119 we see the characteristics of an individual who had a love for the law of God and having such, he would never seek to break it. However, this was a mere mortal speaking, but when lifted to the Lord, we are faced with a man who never broke God’s law or was ever out of fellowship with God. Like the Psalmist, but more intensified, the Lord had a love which was vast in its scope. Therefore we can read of:

- a) The scope of His love:
 - i) He loves God’s commandments (v. 48); his law (v. 97); his testimonies (v. 119); his precepts (v. 159). Also verses 47-48, 97, 113, 119, 127, 140, 159, 163, 165, 167.
- b) The intensity of His love:
 - i) “My soul breaketh for the longing that it hath unto thy judgments.” (v. 20)
 - ii) “O how love I thy law.” (v. 97)
 - iii) “I opened my mouth and panted: for I longed for thy commandments.” (v. 131)
 - iv) “My soul hath kept thy testimonies; and I love them exceedingly.” (v. 167).

⁶ It is the same with us and God, we stand against Him, disregarding his word and chastisements, and he constantly wrestles with us.

⁷ In Psa. 119, the word “servant” is found 14 times, 13 times it indicates man and once creation. Creation will obey its creator instantly (Mk. 4:39), whereas man will strive against him to his dying day.

Meditations On The Ungodly Christ

- c) He loved God's word because:
- i. "Thy word is very pure: therefore thy servant loveth it." (v. 140)
 - ii. It was Jehovah's law. (v. 1)
 - iii. The commandments of God (Elohim) (v. 115)
- d) His attitude to God's Word:
- i) He delighted in God's word. (vv. 16, 24, 35, 47, 70, 77, 92, 174)
 - ii) He rejoiced in God's word. (vv. 14, 111, 162)
 - iii) He regarded God's word. (v. 6)
 - iv) He sought God's word. (vv. 45, 94)
 1. Longed for it. (vv. 20, 40, 131)
 2. Hoped in it with prayer. (vv. 43, 74, 114, 147)
 3. Trusted in it. (v. 42)
 - v) He mused on God's word. (vv. 15, 23, 48, 78, 99, 148)
 - vi) He esteemed God's word to be right in all things. (v. 128a)
 - vii) He entered into God's word. (v. 130)
 - viii) He learnt God's word. (vv. 71, 73)
 - ix) He treasured up God's word in their heart. (vv. 11, 14, 162, 72, 127, 111)
 - x) He stood in awe of God's word. (vv. 161b, 120)
 - xi) He clung to God's word. (v. 31)
 - xii) He did not forsake God's word, turn aside from it, and did not go astray from it. (vv. 51, 87, 102, 110, 157)

Because of his love for the truth, the Lord lived in total conformity to the Word of God.

- a) He preached the Word as the oracles of God.
- i) "He preached the Word unto them." (Mk. 2:2)
 - ii) "With many such parables spake he the word unto them." (Mk. 4:33)
- b) He complied with the Word of God, therefore:
- i) He lived with the Word of God being fulfilled by Himself.
 1. "That it might be fulfilled which was spoken. . . Out of Egypt have I called my Son." (Matt. 2:15)
 2. "He came and dwelt in a city called Nazareth: that it might be fulfilled." (Matt. 2:23)
 3. "And leaving Nazareth, he came and dwelt in Capernaum. . . That it might be fulfilled which was spoke by Esaias the prophet." (Matt. 4:13-16)
 4. "That it might be fulfilled. . . I will open my mouth in parables." (Matt. 13:35)
 5. "That it might be fulfilled which was spoken by Esaias the prophet." (Matt. 12:15-21)
 6. "He openeth not his mouth." (Isa. 53:7; Matt. 27:12)
 7. "Jesus knowing that the scripture might be fulfilled saith "I thirst." (Psa. 69:21; Matt. 27:34, 48; Jn. 19:36).
 8. "Into thy hands I commend my spirit." (Psa. 31:5; Lk. 23:46)
- c) He lived with the word of God being fulfilled by others regarding Himself.
- i) By men:
 1. "They hated me without a cause." (Jn. 15:25)
 2. "That the scripture might be fulfilled, he that eateth bread with me hath lifted up his heel against me." (Jn. 13:18)
 3. "They covenanted with him for thirty pieces of silver." (Matt. 26:15-16)
 4. "Judas . . . brought again the thirty pieces of silver. . . and cast down the pieces of silver in the temple." (Matt. 27:3-10)

Meditations On The Yoked Christ

5. "The scriptures be fulfilled" (not a particular scripture but a number of them) (Matt. 26:54, 56)
 6. "Smite the shepherd, and the sheep shall be scattered." (Zech. 13:7; Matt. 26:56; Mk. 14:27)
 7. "The chief priests. . . sought false witness against Jesus." (Psa. 109:2; Matt. 26:59-60)
 8. "They smote Him with the palms of their hands." (Mic. 5:1; Matt. 26:67)
 9. The print of the nails, "They pierced my hands and my feet." (Psa. 22:16; Jn. 20:25-29)
 10. "He was numbered with the transgressors." (Isa. 53:12; Mk. 15:27-28; Lk. 22:37, 23:39-43)
 11. "He was the object of despising and no pity." (Psa. 22:7; 109:25; Matt. 27:39)
 12. "They parted his garments that it might be fulfilled." (Psa. 22:18; Matt. 27:35)
 13. "All his acquaintance and the women that followed Him from Galilee stood afar off." (Psa. 38:11; Lk. 23:49)
 14. "A bone of Him shall not be broken." (Ex. 12:46; Num. 9:12; Psa. 34:20; Jn. 19:36)
- d) He lived with the word of God being fulfilled by God, regarding Himself.
- i) The Lord cried: "My God, my God, why hast Thou forsaken me." (Psa. 22:1; Matt. 27:46)
- e) Lived in compliance to the will of God.
- i) The obedience of Christ
 1. "He went down with them, and came to Nazareth, and was subject unto them." (Lk. 2:51)
 2. "By the obedience of one shall many be made righteous." (Rom. 5:19)
 3. "He became obedient unto death, even the death of the cross." (Phil. 2:8)
 4. "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8)
 5. "I come to do thy will." (Heb 10:9)
 6. "Not my will, but thine be done." (Lk. 22:42)

5) Being Yoked With God The Lord Will Have No Fellowship⁸ With The Spirit Of Self Pity.

There is a difference between self pity and depression.⁹ If ever there was a time anyone should have felt pity for oneself, it was the Lord on the eve of the night of his betrayal.

- a) Soon, all those who had professed fidelity to Him would scurry away as if they did not know him.
- b) One sold him for approximately \$450.00 CDN.
- c) Another cursed and swore that he never knew him.
- d) Soon he was going to be spit on, slapped and a crown of thorns put on his head.
- e) Without sympathy, the beard would be plucked off his face.
- f) His back was about to be lashed.
- g) He would be the object of jest and the song of the drunks.

He had every right to feel sorry for himself, and to make matters worse, it was only going to get worse. Why did he not just give up and be like Elijah (1 Kgs.19:4)? It was because he knew this was the will of God and would lead to universal blessing and the fulfillment of the covenants of God.

⁸ There is a distinction between fellowship and being in the company of. Fellowship is sharing the ideals of another, the pulling together with another. Christ never did that with the unsaved. He was constantly in their company as the Teacher and Liberator for sin and sickness.

⁹ One of the afflictions many believers face is self pity and depression. There are those who deny such a thing can exist in a believer, and will say: "If they were good believers this would not happen to them!!" This is not only a display of insensitivity and lack of love, but is very unbiblical. Was Elijah not depressed when he sat under the juniper tree and wanted to die? (1 Kgs. 19:4). What of David who will say: "Why art thou cast down O my soul" (Psa. 42:5).

Meditations On The Yoked Christ

6) Being Yoked With God The Lord Will Have No Fellowship With That Or Those Whose Attitude Is Enmity Against Him.

There are at least three ways in which an individual displays their enmity against God:

- a) Denying his existence or abilities.
- b) Despising Him by taking his name in blasphemy.
- c) Dishonoring Him by ignoring his will.

The Sadducees came to the Lord with a scenario based on the scriptures. Moses taught if a husband died and he and his wife had no children, then his brother had to take her to wife and raise up children for his deceased brother (Deut. 25:5-6). The scenario was that there was a woman, and her husband died. The brother then took her a wife, and he also died. Indeed she had all seven brothers and all died before she did. The question was: "Whose wife will she be in the resurrection?" (Matt. 22:23-32; Mk. 12:18-27; Lk. 20:27-38) In his answer the Lord declared: "Ye know not the scriptures neither the power of God" (Mk. 12:24).

The Sadducees based all their teachings on the books of Moses and to their thinking, there was nothing in them about resurrection, therefore they did not believe in it (Lk. 20:27). The Lord took them back to that which was spoken at the burning bush, with a slight difference in the gospels:

- a) "That which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob." (Matt. 22:31)
- b) "God spake unto him, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." (Moses) (Mk. 12:26)
- c) "The Lord, the God of Abraham, and the God of Isaac, and the God of Jacob." (Lk. 20:37)

Because they accepted only the books of Moses, the Lord satirically asked the question: "Have ye not read in the book of Moses?" (Mk. 12:26). Of course they had read it, but they had never seen the truth conveyed by it. It is a fact that spiritual blindness prevents humanity from seeing that which is written in the scriptures.

The question is, how does this prove the resurrection? Why did the Lord not take a passage such as:

- a) "I know that my Redeemer liveth. . . and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26)
- b) "I shall be satisfied, when I awake, with thy likeness." (Psa. 17:15)
- c) "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psa. 16:10)
- d) "And many of them that sleep in the dust of the earth shall awake." (Dan. 12:2).

When God made man it was as a tripart being, body, soul and spirit. It would be an unfinished work for the man to have two-thirds of his totality alive and one part dead. Since God is the God of the living, it means the individual will be alive in entirety, thus resurrection must take place.

7) Being Yoked With God The Lord Will Have No Fellowship With The Spirit Of Disobedience

The intensity of the submission of the Lord to God his Father is seen in its fulness in Gethsemane. Before Calvary, if there was ever on earth a sacred spot, it must have been Gethsemane. In the book: "The Name Above All Names", written by C. J. Rolls, he wrote:

Not as I will, he said it midst the gloom of darkest night
Not as I will, assured to Him, Heavens ray of clearest light
Gethsemane, with all its agony and grief
The threefold plea, Then - Thine be done, assured Him swift relief.

Meditations On The Ungodly Christ

Not as I will, unblemished Son of man unmarred by sin
Not as I will, the purest heart and life, without, within
Gethsemane, his perfect attributes recoil in thought
Then let it be, To be made sin for us, brought such distraught.

Not as I will, if possible let this cup pass from me
Not as I will, My plea is based on filial love for thee
Gethsemane, nevertheless Father, not as I will
I now agree, The conflict surged, Thy will, I will fulfill.

Not as I will, a human body Thou preparest me
Not as I will, My chief delight to do thy will for thee
Gethsemane, Not as compelled by legal terms of yore
But just for Thee, a willing sacrifice that pleases more.

Glorious is the truth that the pleasure of God was accomplished in Him (Isa. 53; Heb. 10:6-10), and the pleasure of God will be accomplished for Him (Isa. 53:12-13). Being fully resolved to be the fellow (Zech. 13:7) of God in manifestation, obedience to God was given unreservedly, and every observation by God of Christ was, without measure, pleasurable to God.

Our Lord said: "I seek not my own will, but the will of the Father which hath sent me" (Jn. 5:30), and to this he added: "I do always those things that please Him". Yet in Gethsemane the strain was intense, for this was the hour of darkness (Lk. 22:53), and arrayed against him were the powers of darkness. Satan, like a fighter seeing his world championship belt about to be taken away from him, fought with every iota of energy into the last rounds. It became all or nothing. Humanly speaking, Satan was getting agitated. This was his last opportunity to turn the Lord aside. Four thousand years of attempting to stop the purposes of God had failed, and his attempt to slay the Lord just after his birth had failed. Failure had marked every attempt made, and this was now the last hours and he would stop at nothing to detract the Lord from the cross.

"Now is my soul troubled" (Jn. 12:27). This was the beginning of the Lord's distress.

It must be remembered, the Lord had a body that was holy, and therefore the physical pain he felt was far more intense than that which we would experience.

- a) He had known emotional grief when looking over Jerusalem, over the rich young ruler, and at the grave of Lazarus.
- b) He had known mental anguish when he entered the garden.
- c) He had known soul pain when he was sorrowful even unto death. Now he faced experiences he had never known before, at least to this extent.
- d) He had known rejection before, but never like that which was going to befall Him.
- e) He had known humiliation before, but never as that which lay ahead of Him.
- f) He had known what it was to pray before, but never like this.
- g) He had never known physical pain like that which lay ahead of Him.
- h) He had never known God's forsaking before, but it soon would happen. "His holy soul must have recoiled at the anticipation of these experiences."

The Tense In The Prayers

- a) Three times over the tense of the word "prayed," indicates the singularity of his prayer. (Matt. 26:42, 44; Mk. 14:35).
- b) Three times over the tense indicates continuous praying. (Matt. 26:39; Mk. 14:35; Lk. 22:41, 44). Thus, it was a singular prayer, but with agonized repetition.

Meditations On The Hungry Christ

The Intensity Of The Prayer

Two clauses assist us in appreciating the intensity of the prayers of the Lord.

- a) Twice it is recorded that he says: “O my Father”.
- b) Luke tells us concerning the Lord: “Being in an agony he prayed the more earnestly”.

One can sense the affliction of his hearts anguished pleadings as he cried with strong crying and tears: “Oh my Father”.

There was nothing casual here. We read: “He prayed the more earnestly”. Never did the Lord pray casually, or approach God in a casual way. Every prayer was in earnest. Now he is praying a prayer that could only equal the intensity of that which he was going through. As the time grew nearer, the prayer becomes deeper, and the indescribable anguish of his innermost being resulted in sweat, clotted like blood.

In Matthew the Lord appeals on the grounds of God’s ability to find another way. In Mark it is the acceptance that there is no other way, and in Luke it is an appeal to the will of God.

The magnificence of the word, “nevertheless”, cannot be overemphasized. On this statement hangs the glory of God, the unity of the Godhead, the redemption of humanity, the defeat of Satan, and the fulfilling of the purposes of God for time and all eternity. Every word, in any language, would be used to describe the resulting horrors if the Lord had declared, even once, the slightest reluctance to drink that cup.

One cannot help but imagine the sight of celestial and demonic beings of every rank, watching the Lord of glory prostrate on the ground, pleading that there might be another way, and waiting for the response. It was a pleading not just of his lips, but of his heart. Here we have the crisis of “full surrender”, but one that must be done in a pure way, not with reluctance, but with cheerfulness.

Then are recorded the words which shout “salvation” to every individual of every clime, in every age. “Not my will but thine be done”. (Lk. 22:42)

Our Lord asked: “If it be possible take away this cup” and this leads to the question: “What was that cup?” In Matthew, Mark and Luke they all, in the space of 22 verses, refer to two cups.

- a) In Matt. 26:27 it is written: “He took the cup”.
- b) In Matt. 26:39, “Let this cup pass from me”.
- c) In Mk. 14:23, “He took the cup”.
- d) In Mk. 14:36, “Take away this cup”.
- e) Finally we read in Lk. 22:20: “This cup is the New Testament”.
- f) In Lk. 22:42, “Remove this cup”.

That which is clear is that there is a relationship between the first and last references to the “cup”.

It was the “cup” the Father gave Him to drink. The Lord said to Peter: “Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?”¹⁰ (Jn. 18:11). The drinking of that “cup” was the ratification of the New Covenant. “Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you”. (Lk. 22:20)

The use of the term “cup”, indicates punishment for sin from the hand of the Lord as in:

- a) Isa. 51:17, “Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.”
- b) Psa.75:8, “For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same”.

¹⁰It is to be duly noted that this statement was made AFTER the Gethsemane experience, thus showing that the “cup” was not that which he knew in the garden.

Meditations On The Yoked Christ

- c) Rev. 14:10, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation".

Being the Blood of the covenant it assures the security of what is pledged.

One thing that causes wonder is that our Lord could say: "Not my will but Thine be done" without constraint, except his constraining love to God and man. There must be no coercion, but glad obedience.

We stand in amazement. God loveth a cheerful giver, but how could the Lord happily say these words? Was it because his joy came from knowing that this was the will of God? Certainly there was a comfort in the knowledge that:

- a) He would fulfill the will of God.
- b) God would be glorified.
- c) Humanity would be blessed.
- d) Satan would be defeated.
- e) The pronounced promise of Gen. 3 would be fulfilled.

Evil, self-centered men ruled Jerusalem. The temple was corrupted and pseudo religion joined with corrupt politics. Self-will ruled. If ever the purpose of God was to be fulfilled, then the one who was God's King must Himself first submit to the will of God, and do so willingly.

Matthew informs us the Lord came with the disciples (Matt. 26:36). This is amazing for he knew that which lay ahead, yet there was no holding back on his part. This is not Him "being led to the slaughter" by man, but his resolute steadfastness to the will of God.

8) Being Yoked With God The Lord Is The Only Free Man Who Ever Lived

The Lord was free from:

- a) The blindness of religious ritualism that keeps my focus on appearances now, and not on eternal reality.
- b) Living with the false dichotomy of the mundane, social, economical, fraternal things of life as separate from the spiritual.
- c) The spiritual degrading to a mere functional level, where the spiritual exercise finds its end in formal functioning.
- d) Prayer becoming a rut instead of the expression of a conscious personal dependence on God, void of polite ritual or patronizing of God when something is needed.
- e) Uncontrolled emotions ruling the spirit, and fleshly worship of ritualism becoming dead reiteration.

Christ was the true yoke-fellow of God and as such, he was never out of alignment with God his Father. Christ was the "fellow" of God (Zech. 13:7), his "amiyth", translated constantly as "neighbour", one who lives beside you. The Lord was more than "neighbourly" with God, they lived in fellowship with each other. This word "fellow" indicates associate, companion and friend, and is literally, "The man of my union". It is translated, "My equal", De Wette: "My nearest kinsman"; Hengstenberg: "man", "The mighty or strong man".

In the New Testament we read of fellowheirs (Eph. 3:6), fellow-helpers (3 Jn. 8) and fellow servants. Glorious is the truth, we are "joint-heirs with Christ and he is heir of all things" (Rom. 8:17; Heb. 1:3), but he will ever be God's true yokefellow.

9) Being Yoked With God He Is The Only Free Man Who Ever Lived, Therefore He Alone Is Able To Free Others.

When we are faced with the depressing situation which Paul was in, when he was afflicted and doing what he did not want to do, etc., where did he turn? Thankfully he tells us: "I thank God, through Jesus Christ" (Rom. 1:8). That is: "Who shall deliver me"; "I thank God (deliverance is possible) through our Lord Jesus Christ".

Meditations On The Yoked Christ

Our Liberator is greater in power than our opposer for it is he who delivered his ancient people Israel. His words stand as mighty bulwarks against every opposing force:

- a) I am the LORD, Jehovah: The all sufficient One who lives in perpetuation. (Ex. 6:6)
 - i) I will bring you out from under the burdens of Egypt. (Ex. 6:6)
 - ii) I will rid you out of their bondage. (Ex. 6:6)
 - iii) I will redeem you with a stretched out arm. (Ex. 6:6)
 - iv) I will bring you unto the land. (Ex. 6:7)
 - v) I will give it unto you for an heritage. (Ex.6:7)

- b) I will bring you up out of the affliction of Egypt .(Ex. 3:17)

The One who delivers must be stronger than the one who enslaves.

Thank God we have been freed by his work on the cross, and what a liberation it is. Great are the truths:

- a) "If the Son therefore shall make you free, ye shall be free indeed." (Jn. 8:36)
- b) "Being then made free from sin, ye became the servants of righteousness." (Rom. 6:18)
- c) "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2)
- d) "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (Gal. 5:1)

It is a freedom with a glorious retrospect and prospect, for he came:

- a) "To save his people from their sins." (Matt. 1:21)
- b) To be our, "Deliverer from the coming wrath" (paraphrase 1 Thess. 1:10)
- c) And ultimately for his people Israel, he "shall come out of Zion the Deliverer, and shall turn away ungodliness." (Rom. 11:26)

He has wrought a work of power for he destroyed, "him that had the power of death" (Heb. 2:14); he destroyed the works of the devil (1 Jn. 3:8); and he led captivity captive (Eph. 4:8).

10) The Practical Aspect.

We have been made free, not just judicially or positionally, but as a lifestyle to live out of fellowship with our precious pleasures and environment, and being yoked to the Lord. Because we are delivered, we should not live as those yoked to:

- a) Sin. (Gal.1:4; 2:21; 3:22)
- b) The curse of the law. (Gal. 3:13)
- c) Self life. (Gal. 2:20; 5:24)
- d) The world. (Gal. 4:14)

Being yoked to the Lord we :

- a) Are brought into that by the new birth. (Gal. 4:4-7)
- b) Have received the Holy Spirit (Gal. 3:14) to bring forth the fruit of the Spirit. (Gal. 5:22-25)

Due to us being people of senses, the Holy Spirit deemed it good to instruct us not to be conformed to the image of this world (Rom. 12:2). The word "conformed" is a command, "Stop being fashioned, and conformed" to the spirit of this world. There is internal pressure not to stand out as different, but to blend in by saying nothing when we do not agree with certain principles or behavior, etc. This was a decision the three Hebrew servants had to make in Daniel 3. Should they bow and give some resemblance of worship or stand for that which was true? Mordecai was the same in refusing to bow to Haman (Est. 3:2). Daniel and his

Meditations On The Ungodly Christ

friends had the same decision to make regarding the king's meat (Dan. 1:8). They refused to be conformed to this world. There is pressure on saints to accept the incoming and accepted lifestyles of the ungodly, same sex marriages, etc.

There is also the pressure to conform by outside uniformity, such as going to a particular building, being associated with a certain religious group, using a certain hymn book or Bible and dressing in a particular way. As long as these things are done, one is seen as spiritual. One group goes so far as having the word "recommended" beside its churches. For that to be done, one cannot go by an outside name but by the level of spirituality within that gathering. This is something only the Lord can do (Rev. 2-3). Thus, this is usurping the rights of the Lord. Ephesus looked very commendable by standing for the truth. Thyatira would not be recommended for it had a woman teaching bad doctrine. Yet it is to Ephesus that the Lord threatens to remove its existence, and Thyatira is the only one commended for its love!

This is conformity and a yoking with the criteria of the world, which is all external. Furthermore, it produces a false spirituality. When we compromise (which is an attitude of heart and mind before there is any outward activity), it is followed by being yoked to the world, which develops into a vicious circle:

- a) Friendship leads to conformity
 - i) Which leads to more friendship
 - ii) Which leads to more conformity

This is what happened to Israel when they entered the land.

- a) "The children of Benjamin did not drive out the Jebusites, but the Jebusites dwelt with them". (Judg. 1:21)
- b) "Neither did Manasseh drive out the inhabitants of Beth-sheam". (Judg. 1:27)
- c) "Neither did Ephraim drive out the Canaanites, but the Canaanites dwelt among them" (Judg. 1:29)

They had disobeyed the Lord for he told them not to make a league with the inhabitants of the land (Judg. 2:2), but they had, so they could not gain all that God had for them. The result was they served Baalim, forsaking the Lord, followed other gods and bowed to them (Judg. 2:11-12). Ultimately, they became slaves to the mighty rulers around them like, Chushan-rishathaim (Judg. 3:8); Eglon (Judg. 3:12), Jabin (Judg. 4:2), etc.

Sadly, we go beyond them for it is so easy to compromise and be attracted to the world, then conforming to it, then loving it. Christ was never like this and never had to be told: "Love not the world" (1 Jn. 2:15).

In this way, one is yoked to the world and God says: "Friendship of the world is enmity with God" (Jam. 4:4), and "Love not the world, neither the things that are in the world" (1 Jn. 2:15). This is distinct from loving the people of the world.

The yoke of the world, religiously, politically, scientifically and educationally,¹¹ is always exciting and filled with possibilities. This is what Satan did to Eve: "look at the possibilities, being like God", but while it looked inviting and undoubtedly tasted delightful, yet the end was very bitter. When the Israelites went into the promised land the religious of the heathen were so enthralling, the mystic sounds and graphic imagery, etc., and what could be wrong with just asking about what he believed? However, soon they began to go to the pagan festivals, and then began to experience them, and before they knew it, they were enslaved. They were yoked.

When we think of great biblical leaders, judges who bore with patient endurance the people of God, Moses was one who figured largely among them. This man, like Elijah or David, did not, like us, have the Holy

¹¹ This is not saying that all education is wrong, etc. God puts no premium in ignorance, but when one has to set aside biblical truths for to accommodate satanic lies to get or keep a position then that is being yoked with the world.

Meditations On The Yoked Christ

Spirit dwelling in them. They were men who were burdened for the people of God and the person of God, seeking to do that which was right with all they had. Yet the law of sin was inbred in them and when it manifested itself, they were no longer in fellowship with God. Moses slew a man (Ex. 2:12), he spoke unadvisedly (Psa. 106:33), he called the people of God rebels and instead of speaking to the rock he smote it (Num. 20:10-11). Our Lord never acted in the “naturally sinful” way of humans, because although he, like Moses, knew the will of God for him, he never tried to deliver the captives by human wisdom when he thought it good. His patience was never so exhausted with us that he ever lost his temper and speak in a humiliating way. Many years ago a beloved brother in Africa said: “The Lord can humble us without humiliating us”.

Elijah was yoked in attitude with pride, for three times he repeats the expression: “I, even I only” (Kgs. 18:22; 19:10, 14). As the life of the Lord is searched, it is evident he spoke constantly of Himself, made stupendous claims about and for Himself, yet was never yoked with pride. For expansion on this, see the document: “No Feathers”.

How natural Jonah was, a true patriot, zealous for the welfare of his people, yet a bigot to the core. He was not happy when the people of Nineveh heard and received the message of repentance (Jon. 4:2-11). He was so similar to the prodigal sons brother (Lk. 15:28). The record states: “Jonah rose up to flee unto Tarshish from the presence of the Lord” (Jon. 1:3). It was the sin of disobedience. In contrast to Jonah, the Lord was God’s obedient servant, could have taken the words of the Psalmist and spoken them about Himself. “Truly I am thy servant” (Psa. 116:16). Christ was never yoked to disobedience or hardness of heart that caused sorrow when there was repentance.

If anyone was rash and boastful it was Peter. Galatians records something about him that is very easily done, he played to the influential. “He did eat with the Gentiles: but when they were come, (the men from Jerusalem), he withdrew and separated himself” (Gal. 2:12). This was very serious for it had a second danger of prompting division. The Lord and the Holy Spirit always taught that the people of God should be one, but sadly this is not seen today because of these two sins. Men in places of leadership are afraid of what other churches will do by “censuring them”, so there is avoidance of truth and division develops. The Lord never was yoked with censuring and cutting off the saints, and dividing them.

Among others who are yoked judicially with God, but in practice with the flesh are the:

- a) Unstable man: “A double minded man is unstable in all his ways” (Jam. 1:8). He is yoked to the flesh in doubts, therefore has a distorted view of God.
- b) Disgruntled man: “Because I am not the hand. . . Because I am not the eye” (1 Cor. 12:15-16). The flesh in its envy.
- c) Belittling man: “The eye cannot say to the hand. . .the head cannot say to the feet, I have no need of thee” (1 Cor. 12: 21). The flesh in its pride.
- d) Diotrephes: “Loveth to have the preeminence. . . receiveth us not” (3 Jn. 9). The sin nature, its control and fear of their inability being seen.

There were others who appeared to be yoked to Christ but were far from Him. They were outwardly religious but inwardly corrupt:

- a) Judas: “Cared nothing for the poor; but because he was a thief” (Jn. 12:6). The sin nature and selfish covetousness.

Meditations On The Yoked Christ

- b) Pharisees: “Leaven of the Pharisees, which is hypocrisy” (Lk. 12:1). The flesh of seeking personal glory and seeking to discredit others, setting their tradition above the law of God.
- c) Sadducees: “Which say there is no resurrection” (Matt 22:23; Mk. 12:18; Lk. 20:27). The flesh, denial of the power of God and blind ignoring of that which is written in the scriptures.
- d) False brethren: “False brethren, unawares brought in, who came privily to spy out our liberty” (Gal. 2:4). The flesh of distorting the pure gospel.
- e) False evangelists: “If any man preach any other gospel unto you, than that which we have preached unto you, let him be accursed” (Gal. 1:8).
- f) False elders: “After my departing shall grievous wolves enter in among you, not sparing the flock” (Acts 20:29).

None of these activities are in fellowship with God and consequently, it is being yoked with Satan, a very serious sin. Christ would never be in fellowship with such men.

**May God grant us good understanding as He, by his Holy Spirit, deigns to guide us into all truth.
John 16:13**

Copyright © 2010 by Rowan Jennings, Abbotsford, British Columbia