

Series: Sermon on the Mount

Lesson #29

Title: The Golden Rule

Text: Matthew 7: 12-14

Date: November 29, 2009

Place: SGBC, New Jersey

**Matthew 7: 12: Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**

### **I. THEREFORE**

As believers, we would have men to do to us that which is right. Therefore, all things that are right are what we are to do to them.

Throughout this sermon on the mount our Master has taught us what is right; the very things we desire others do unto us:

1. We would have others to agree with us when they have wronged us, to make quick reconciliation with us. Even so we ought to do the same to others (Mt. 5: 21-26.)

2. We would have men to turn from their fleshly lusts, that which genders toward division and putting away. Even so we should do the same for them (Mt. 5: 27-32.)

3. We would have men to be true to their word rather than having to forswear themselves in all that they do. Even so we ought to be true to our word--let our yes be yes and our no, no (Mt. 5: 33-37.)

4. We would have others not demand an "eye for an eye" from us but we would have them to turn the other cheek, to go beyond what we have asked. Even so, we ought to do the same to others. (Mt 5: 38-42.)

5. We would have those who consider us an enemy to deal with us in love. Even so we ought to deal with those who appear as our enemy in love (Mt. 5: 43-48.)

6. We would have others not do their alms-giving, their prayers, their seasons of sorrow and separation to be seen of us. Even so we ought not to do these things to be seen of men (Mt. 6: 1-18.)

7. We would have others to set their affection on things above not things on this earth, so that they are willing to provide for the Lord's people in faith and cheerfully. Even so we ought to do the same, not being overly anxious but seeking the kingdom of God and his righteousness, to provide all right things for our needy brethren.

Our Master has taught us plainly what is right.

Then in chapter 7 our Lord gives us two things that may be the most vital instruction. He says judge not, but put off that old, condemning spirit, and put on the new man, that you might see clearly to help your brother. (Mt. 7: 1-5.) And he says for the believer to ask our heavenly Father. He shall make Christ our Wisdom, the answer, the only cure for care, the only Master who is able to make stand. (Mt. 7: 7-11.)

These two things are the very key. Here is why? All those things which he has taught me are the *right* things for me to do to others are the very things that I fail miserably to do toward others. So in all, the thing I most desire for others to do for me, is not to condemn me, to yoke me, to oppress me, but to be gracious, merciful, and loving toward me, even in my self-righteousness, correct me by pointing me to my Redeemer. I would have others to cast themselves on the wisdom of our heavenly Father--to give *them* the grace and wisdom to deal with me, to ask their Father and mine that he might raise me up from my fallen state by his grace and

wisdom. **Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets (Matthew 7: 12.)**

This is the spirit God gives in the inner man, the love which God imparts in the new creation. Those who have been joined to God by irresistible grace have this law of Christ written on our hearts. We know by experience that only God can show mercy and raise up therefore in our dealings with others we trust God, we ask God, and we speak the comforting words that Christ is the salvation of his people. We wait on God to do the work. This is the love that only the believer has by God's grace. If any man does not have this spirit within him he is none of his. God hears those in whom God has created this spirit of longsuffering and gentleness but he will not hear the judging, yoking spirit of naturally religious men. Here are a few scriptures which show it clearly:

Isaiah 1: 15: And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. 16: Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17: Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Zechariah 7: 9: Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: 10: And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. 11: But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear...13: Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

Isaiah 58:6: *Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?...9: Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am.* If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

## **II. THE CONSTRAINING LOVE IS IN BEHOLDING HOW CHRIST DID THIS FOR US, WHO BELIEVE.**

In our text, he says, "this is the law and the prophets." In the beginning he said, "I came to fulfill" the law and the prophets. He fulfilled every jot and every tittle of what he has taught us to do.

1. He tells us to be reconciled to our adversary lest he deliver you to the judge. He willingly delivered himself to the judge, having been made sin for us, and paid the uttermost farthing, that he might reconcile those for whom he died to God.

2. He tells us it is better that one offender be cut off than the whole body perish. He willingly was cut off so that the body of his elect might be saved by grace.

3. He tells us to let our yes be yes. He was given to his people as a covenant--he is the Word--the Testament, the Testator and the Mediator of the Testament--he is sure Word, the Yea and Amen of our salvation.

4. He says rather than an eye for an eye, give. He gave his back to the smiters and his face to them that plucked off the beard delivering his redeemed from the strict law that he might dealing with us in free grace.

5. He was our enemy in our minds, yet he laid down his life for his enemies to make us the friends of God. He says, God's grace was free toward us therefore love even your enemies.

6. He tells us to make of ourselves no reputation in doing what is right. This one who was equal with God made himself of no reputation, as he worked righteousness, providing for us helpless orphans and widows.

7. His treasure was the glory of his Father and the salvation of his people therefore for our sakes he who was rich became poor that he might make us rich--he sought the kingdom of God and his righteousness alone. And God gave him the inheritance to give to whom he will.

8. Even now, in all our failings, he deals with us in grace and ever lives to make intercession for us.

When he tells us not to condemn but to ask God, it is the very heart of the golden rule. Lay down our life--wisdom, means, and constraints--hold forth the good news and turn to Christ on behalf of our brethren trusting him to raise up. Is this not what we would have others to do for us?

Obedience is not exalting self while condemning sinners into compliance, but patiently waiting on God to raise up while casting ourselves on God in prayer. It is delighting to be gracious by visiting helpless sinners in grace and speaking of the gracious One. It is being persuaded that the gospel of Christ Jesus is the power of God unto salvation--not only in the first hour we believe but from the beginning until final glory. This obedience comes about because the believer has experienced the power and grace of GOD through the power of the gospel. It will help us to be gracious if we remember that no man can be obedient or persuaded of this until he has experienced it from the power and wisdom of Christ our Savior in the new heart. A form of godliness denies the power of God by the various methods--the works--used.

The Lord says, "this is the law and the prophets." It almost seems that Paul used these very words of the Master to the Galatians. They were being taught that obedience is to take these blessings of God and force men to comply to them. That is breaking and teaching others to break them. Listen to Paul:

Galatians 5: 13: For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. 14: For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. 15: But if ye bite and devour one another, take heed that ye be not consumed one of another. 16: *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17: For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (the proverbial saying our Lord gave to teach us not to war in our flesh, to give that which is holy to the dogs of our flesh or we will bite and devour---rend--one another.)...22: But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23: Meekness, temperance: against such there is no law.

Galatians 6: 1: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2: Bear ye one another's burdens, and so fulfil the law of Christ.

Yet, when we deal harshly with others, instead of asking God? Paul says:

Galatians 6: 3: For if a man think himself to be something, when he is nothing, he deceiveth himself. 4: But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

James said the same thing this way:

James 1: 26: If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. 27: Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

Ultimately, THE GOLDEN RULE, is to do nothing that will hinder sinners from beholding Christ Jesus in whom the righteousness of God is manifest. It is to do only that which will edify and point them to Christ our

Salvation. This is the law and the prophets! And to keep ourselves unspotted from the world, from the wide way in which the majority of religious men go. This is exactly what we desire for others to do to us.

**Matthew 7: 12: Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. 13: Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: 14: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.**

**AMEN!**