

## ***Do To Others***

The Lord gave me a yardstick by which to measure every relationship in my life. It is easy to understand, and easy to apply if I have the will to do so. It involves no complicated formula; it is with me every wakeful hour. Its strength is in direct proportion to my weakness; binding me with cords of my own weaving, or freeing me as I free my own heart. It comprehends my whole duty to man.

While yet a child I learned it as: "Do unto others as you would have them do unto you;" but later I found it is properly stated: "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). "All things" is very broad. This includes my driving on the highway, selling a rifle, working for an employer, living with my wife, writing to my brethren, or about them. "Whatsoever ye would --" is not "whatsoever they do." This rule does not depend on the other fellow -- it is determined in my own heart. How would I like to be treated? The rule is so reasonable, so unquestionably just, that it defies objection. It asks no pound of flesh, because its regulator would give none. It prescribes fair, honest treatment, because the party of the first part desires such. Self-interest, which so often blinds me to my duty to others, becomes the very indicator of those duties. God made the rule, but I am left to apply it - with the intensity gendered by man's most powerful inner force, self-love. "No man ever yet hateth his own flesh; but nourisheth and cherisheth it..." (Ephesians 5:29).

"Do ye even so --" Lenski comments: "what we would like to have men do to us, whether they do that to us or not, we are to keep doing (poieite, durative) to them." Till seven times? Nay, but until seventy times seven. This regulates conduct, but it is far more than a law of "doing" -- it is a basic principle of attitude, of under-lying motive, which demonstrates itself in what we do. "The law and the prophets" Jesus said; making it clear that this is no new rule, but one inherent in God's will for man in all times. Further, this clearly relates the rule to the giver of law, emphasizing the external authority of God. Those who seek to limit the "whole duty of man" to humanitarian obligations seem to miss this all-important point. 1 John 3:14 and following clearly relates our love for our fellow man with our prior love for God. Because He laid down His life for us, we ought to lay down our lives for the brethren. (Vs. 16) "And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment" (Vs. 23).

Christians are in a position to understand and apply the "Golden Rule", as are none others. But the sad fact is that many so-called Christians make little practical application of this rule in their life, and seem a bit embarrassed if the preacher uses it as a text. Until we learn well the "second table of the law" (Matthew 22:39) we preach the "gospel" (?) in vain.

***- by Robert F. Turner***

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## ***Do You Know Everything?***

This is a question I am often asked when I raise questions concerning some doctrine or practice. The implication of this question is that one must know everything to be certain about anything.

Each time I hear this view expressed I think of the story of the blind man healed by Jesus. The story is recorded in the ninth chapter of the book of John. The Jews were intent upon condemning Jesus and did all they could to discredit the miracle performed by Jesus. Seeing the blind man now able to see they first questioned as to whether he was the same man. After his parents confirmed his identity and the fact that he was born blind they again question the man and tried to pressure him by saying, "Give God the praise: we know that this man is a sinner" (John 9:24). The man replied "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see" (John 9:25).

This man recognized that even though he may not know everything this did not keep him from knowing and being certain about some things. No, I do not know everything but I can say with the apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2Timothy 1:12).

***- by James Hahn***

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## ***Judging the One Who Judges***

A not so imaginary conversation might go something like this:

- Tom: "I've studied the doctrines taught by your denomination, and I find that they contradict the Bible."
- Dick: "What do you mean?"
- Tom: "Well, take for instance baptism. Passages like Acts 2:38 command it, and your denomination says it's not necessary. I think you are wrong in this matter."
- Dick: "But . . ."
- Tom: "And you teach the doctrines of inherited sin, predestination, and premillennialism; and you have instrumental music in worship, and church sponsored recreational activities for the members."
- Dick: "But . . ."
- Tom: "Actually, it would be pretty easy to come up with an even longer list of things that you believe and practice that are contrary to the Scriptures."
- Dick: "Okay, now, wait just a minute! What right do you have to judge me anyway? The Bible says 'judge not that ye be not judged.' You shouldn't be judging me!"
- Tom: "You've just quoted Matthew 7:1, where Jesus was condemning the hypocritical judgment of the Pharisees who wanted to correct the faults of others without correcting their own lives."
- Dick: "Yeah, but . . ."
- Tom: "You should also know that Jesus instructed us to 'judge righteous judgment' in John 7:24. You see, we're actually commanded to judge others."
- Dick: "Well, I still don't think you should judge others."
- Tom: "Really? Did you stop to realize that you've been judging me in the matter of judging? Is that consistent?"

***- by Greg Gwin***