

THE ROYAL LAW—THE GOLDEN RULE.

MATT. 7:1-14

"Whatsoever ye would that men should do to you, do ye even so to them."

IN THIS lesson we have another leaf from our Lord's great Sermon on the Mount. This is not a sermon to sinners but to the Lord's consecrated people; and although there were multitudes within the hearing of our Lord's voice, all of whom belonged to the typically consecrated nation, yet our Lord addressed himself specially to his twelve chosen disciples, who were being particularly and fully instructed, that they, under the spirit dispensation soon to be inaugurated, might become the twelve foundations of the heavenly Kingdom, represented symbolically in the New Jerusalem of Revelation.—Rev. 21:14.

True, many of the features of this Royal Law were then and still are sound advice for all who can receive them; but the fact remains that comparatively few are blessed with the opening of eyes and unstopping of ears to permit their appreciation of these holy pearls of truth; and assuredly they were addressed to and intended for only those who could receive them. Thank God for the good hope that ere long, the Kingdom being established, all the blind eyes shall be opened, all the deaf ears shall be unstopped, and that in God's "due time" these precepts of the Golden Rule of Love will be appreciated by all and be applicable to all—whether they respond to them or reject them.

Following our Lord's example and injunction, we are endeavoring to set meat in due season, "things new and old," before the household of faith, the children of the Kingdom, and not before "dogs"—those who are still outside of divine favor, who have not yet received the grace of God and been adopted into His family and constituted sons. These precious truths are pearls of great price—of great value—to those who have the hearing ear and the understanding and appreciative heart—those who have been begotten of the spirit and are "new creatures in Christ Jesus," and seeking to live the new life. We do not attempt to present these matters to the brutish, the swinish, knowing that they would not appreciate them; but would merely feel a disappointment and resent our good intentions to our injury. Our Lord points this out later on in the discourse (*verse 6*), and his words are in full accord with those of Solomon, "Reprove not a scorner, lest he hate thee."—Prov. 9:7,8.

It is to the household of faith, then, that the Lord says, "Judge not that ye be not judged." It is useless that we give this advice to others than the pupils in the school of Christ, for not having put themselves under the instruction of the great Teacher it gives evidence that his instructions are not appreciated by them. But all true disciples (learners, pupils) should give earnest heed to this injunction, and should understand that it contains a very important lesson, which unlearned will render them unready for the great examination, unready for graduation, unready for the Kingdom; because in their examination this will be one of the tests. If they have been fault-finding, cynical, hypercritical, etc., judging others harshly and uncharitably, it will be a clear token that they have not developed the spirit of Christ, the spirit of love,—which is full of kindness and consideration: hence such would be judged or condemned as unfit for the Kingdom, for according to our way of judging others we will be judged—since nothing else will better demonstrate our true spiritual condition,—the presence or absence of love.

Whatever measure of mercy and generosity we mete out to others will be the measure of divine mercy that will be extended to us. If all the Lord's people could have well impressed upon their hearts this lesson from the great Teacher's lips, how wonderfully it would affect their attitude toward others, in thought as well as in deed; how generous, how forgiving, how sympathetic for the weaknesses of others they would become; how the spirit of love would grow in their hearts and manifest itself in their words and deeds!

RAFTERS IN THEIR EYES.

Emphasizing this lesson, our Lord suggests that those who are always finding fault with the "brethren" who, like themselves, are seeking to walk in the narrow way—who can never see the noble efforts of the "brethren" to copy the Master, but are continually picking at them, are the very ones who have the greatest of faults in themselves,—lovelessness. The exaggeration of our Lord's words of reproof to this class seems to imply a vein of sarcasm, for literally he says, Why do you stare so at your fellow who is troubled with a grain of sawdust in his eye, while you have a whole rafter in your own eye? All the "brethren" are more or less troubled with difficulties of one kind or another, weaknesses of the flesh,—because all have the treasure of the new nature in imperfect earthen vessels—marred by original sin. "There is none righteous, no, not one" absolutely perfect. Yet the brethren whose hearts are full of love, even though they have sawdust in their eye of faith, or intellectual discernment or spiritual discernment, and perhaps also splinters in their hands, which affect all the deeds of life, and render their work imperfect, and though many of them have splinters in their feet also, so that their walk is by no means perfect, as they would desire it to be—yet if they have the spirit of faith and of love and of sympathy, the spirit of Christ, they are his, and far more acceptable to him than any could possibly be who are devoid of the spirit of love and sympathy, and who therefore in this parable are represented as wholly perverted in their judgment of others, because possessing so little of the Lord's spirit and so much of the spirit of the Adversary—the great "accuser of the brethren."

This loveless, fault-finding, brethren-accusing class the Lord denominates hypocrites. Why? Because in finding fault with others they are evidently wishing to give the inference that they are not afflicted with the same malady of sin themselves; they evidently wish to give the impression that they are holy, and since they know in their own hearts that this is untrue, and that they have many failings, many imperfections—therefore their course is hypocritical, false, deceptive, displeasing to God. Their claim that their fault-finding is prompted by love for the erring and a hatred of sin is deceptive and hypocritical as our Lord's words clearly show. Otherwise they would find plenty to do in hating and condemning and battling with their own sins and weaknesses;—casting out their own rafter of self-conceit and hypocrisy. The experiences thus gained would make them very tender and merciful and loving in their assistance of others.

All of the "brethren" should carefully view this picture which our Lord portrayed, and should note well to see whether or not they have any of the evil disposition of heart—fault-finding, nagging, harsh criticism and denunciation—different degrees of the same fault. If they find any trace of such a "beam" of lovelessness and self-conceit in their spiritual eye, they should go at once to the great Physician and have it thoroughly eradicated, that they thus may speedily become gentle, sympathetic assistants to the "brethren," and be prepared as successful surgeons and physicians for the great work of the Millennial age—the kindly and sympathetic opening of the blind eyes of humanity and the healing of all the wounds of sin.

TYING GRAPE CLUSTERS TO THORN BUSHES.

But while we are not to judge our "brother," who with us professes to be endeavoring to walk in the footsteps of our Master, and who gives any evidences at all of sincerity in the matter, we nevertheless are to do a certain kind of judging as respects mankind in general. Elsewhere the Lord intimates that "by their fruits" we are to "know" grapevines from thorn-bushes, and figs from thistles. And in this sermon he intimates that we are to judge or discern as between the brethren and "dogs" and "swine"—the selfish, the sensual, who mind earthly things and who have never been begotten of the spirit of God. We may know these by outward evidences, for "If any man have not the spirit of Christ he is none of his;" and if he is none of his, not a branch of the Vine, we are not to waste our time in trying to tie onto him bunches of the fruits of the vine. We are not to attempt to deceive others or ourselves by helping to counterfeit the true holy Spirit in the selfish, unregenerate world. We are not to expect that this class, whose appreciation is only for earthly things, to appreciate holy, heavenly things, any more than we would expect that dogs would appreciate the difference between meat from the butcher-shop and the holy, consecrated meat eaten only by the priesthood. We are not to expect that the swinish and groveling, who think only of money and the things of this life, would appreciate the pearls of truth which are so precious in the sight of the brethren, begotten of the spirit.

This does not mean that we should never bring holy things to the attention of those who are not the Lord's consecrated people; but it does mean that a mere presentation of the first principles of righteousness and truth should quickly manifest to us those who have an ear for the truth, and those who have not,—that finding the hearing ear we might give diligence to serve it, and finding the ear closed we might cease to waste our time, knowing that the effort would be fruitless as respects the calling of this Gospel age—to saintship, to the divine nature, to joint-heirship in the Kingdom. The Millennial age will soon be ushered in, and that will be God's time for breaking the hard hearts, for opening the blind eyes, and unstopping the deaf ears.

Indeed, in some respects the efforts which have been expended upon the "dogs" and the "swine"—the thorn-bushes and the thistles, endeavoring to tie to these various imitations of the fruits of the spirit of Christ, and to make the meat of the household palatable to them, have been positively injurious to the Lord's cause. The "brethren" have been neglected in the endeavor to feed the "dog" class; the making ready of the Bride for the Bridegroom, and adorning her with the pearls of truth, has been neglected in the endeavor to interest the "swine" in the pearls. The real value of the true vine, in producing good fruit, and the wide difference of nature between it and a bramble bush, has been greatly obscured by the appropriation of the vine's natural fruitage to the bramble. Let us not be wise above what is written; let us attend in the present time to the work which God has appointed for this age, and leave to his appointed time the general work for the world of mankind.

HOW TO OVERCOME LOVELESS SELF-CONCEIT.

Returning to the lessons which the "brethren" must learn, and possibly having specially in mind the correction of the tendency to judge one another, our Lord gives instructions how these wrong qualities may be eradicated. We are to ask of the Lord the needed measure of love and sympathy

which will hinder us from judging others, and which will help us in correcting our own defects. If we ask sincerely, truly, we will receive His grace and help in this direction. And while asking, it is our duty to be seeking the things which we lack, the holy Spirit of love to fill our hearts; and if we seek it we shall find it. We are to knock upon the Lord's store-house of grace and blessing by continued efforts, as well as prayer without ceasing, and as a result it will surely be opened to us. The asking, the seeking, the knocking, will all imply faith in the Lord, which will be pleasing in His sight, and it will also imply faithfulness on our part and a desire to be conformed fully to the Lord's will. And these good desires of our hearts shall be gratified, because, as an earthly parent would respond to his child's request for earthly food, so will the Lord respond and supply grace in every time of need to His children. He will not deceive us nor give us evil things, when we desire the good, but will do for us exceedingly abundantly more than we could ask or think; for is not our heavenly Father much better than any imperfect human father could possibly be?

[Luke's reference to this discourse \(11:13\)](#) declares that the good thing that God will be pleased to give these asking, seeking, knocking ones, is His holy Spirit. And this is exactly what is needed, as an offset to the unholy, unloving, selfish, judging and fault-finding spirit of the flesh, which must be cast out. The antidote for the poison is that we should be filled with the holy Spirit, the spirit of love, for "love worketh no ill to his neighbor;" love "suffereth long and is kind;" love "is not puffed up" to see the faults of others and to be blind to its own; it "vaunteth not itself" to be a general critic, fault-finder and "accuser of the brethren." Love is sympathetic, helpful, the spirit of God.—[1 Cor. 13:4](#); [Rom. 13:10](#).

**"WORKING IN YOU THAT WHICH IS WELLPLEASING IN
HIS SIGHT."—[HEB. 13:21](#) .**

"Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them." The word "therefore" shows the connection between this and the preceding features of the lesson: it signifies that this will be a test or rule by which we may discern when and to what extent we are misjudging the motives of others, and officiously endeavoring to perform the very delicate operation of removing their splinters. This verse is therefore known as the "Golden Rule,"—the rule which God would have His people use in respect to all the affairs of life—especially in their relationship and dealings with the "brethren." When disposed to find a fault, or pick a flaw, when disposed to condemn another or to criticize another's faults, or to hold him up to odium, we can generally know of the propriety or impropriety of so doing or thinking by asking ourselves the question: Would I wish the brother to do, to say or to think thus respecting me, if I were he and he were I?

This rule, closely followed, will very generally be a guide, and yet we have known instances in which the Lord's people seemed so anxious for an excuse for slander, for evil speaking, for gossip, that they found some kind of a way of excusing themselves for the violation of the Golden Rule, even when they remembered it and at heart wished to obey it. Let us be very careful, dear brethren, how we handle the Lord's rule—that we do not handle the Word of God deceitfully—that we do not blind and deceive ourselves respecting its true importance—that we do not thus vitiate and impair our consciences—that we do not thus thwart our prayers for the holy Spirit. For the holy Spirit can flow into our hearts only as the channel is open; and the channel can be kept open only by keeping this Golden Rule continually at work at its full gauge. This Golden Rule

and all these lessons, that seem so new because presented by the great Teacher in a clearer and sharper light than ever before, were nevertheless the gist or essence of the Mosaic Law, and of the Lord's teachings through the prophets.

NARROW IS THE WAY.

Our Lord intimates that such a life of carefulness respecting not only our actions but also our words and even our very thoughts (which are the springs from whence proceed our words and actions) will be a very "narrow way"—a difficult way. And yet it is the only way by which we can hope to enter into the life and Kingdom of joys which are now set before us in the Gospel call. The broad way, the easy way, the selfish way, the worldly way, does not lead to the Kingdom: on the contrary, it leads to death—to the Second Death, to utter destruction. The many are going in that way now, and only the few find and enter into the straight gate and narrow way to the Kingdom and its glory, honor and immortality.

This does not, however, either say or imply that the present age is the only one in which any opportunity will be given to escape the destruction toward which the broad way and the world tend; though it is the only way now open. The Word of the Lord elsewhere points out to us that after the select little flock, the elect Church, the Bride, the body of Christ, shall have been selected from amongst mankind—composed of those who seek and walk in the narrow way—after these shall have been glorified with the Redeemer, will come a time when, in the Lord's providence, a grand highway of holiness shall be opened to the world of mankind, during the Millennial age. While it will be an upward way and not a downward one, so that it will require effort to walk thereon and to attain to the full restitution, the prize at its further end, nevertheless it will be very different from the narrow, the difficult way now open before the elect church, God's peculiar people. It will be a way of righteousness, but not a way of sacrifice, as is the present narrow way, which thus selects the "royal priesthood," each one of whom must present his body a living sacrifice, in order to make his calling and election sure.

No lions shall be in that grand Millennial highway; nothing to hurt or destroy or intimidate from well-doing; nothing to seduce or to devour as a prey those who seek to walk righteously and to come back into harmony with the Lord; whereas all these besetments are now about us, because Satan, the prince of this world, is still unbound. ([Isa. 35:8,9](#); [Rev. 20:2](#).) All who now enter the "narrow way" are compelled to fight a good fight, to contend earnestly for the faith, to resist the devil, if they would secure the greater "prize" of our high calling. We must not only contend with the weaknesses of the flesh, which we have inherited, but we must also wrestle with wicked spirits in exalted places ([Eph. 6:12](#)), but the Lord giveth us the more grace, that thereby we may come off conquerors through him who loved us and bought us with his own precious blood.—[1 Tim. 6:12](#); [Jude 3](#); [Jas. 4:7](#); [Rom. 8:37](#).