

Topic is: The Gold in The Rule

Happy Sabbath! Please see our room information at <http://93.88.247.151/chat.html>

Zahakiel : *Let's get started. Pastor, please offer an opening prayer.*

Pastor_Chick_CSDA_7 : **Dear Father in Heaven. We are thankful for this sacred time when You call Your people before Your Throne in order to commune with You, the Heavenly angels, and all Your family in Heaven and in earth. May our hearts be filled with Your inspiration as we delight to keep Your holy day in the spirit of holiness may we receive an outpouring of Your Spirit for this hour of study. In YAHSHUA's holy and precious name, AMEN.**

Zahakiel : *Amen.*



Barbli : *Amen*



Lucan : *Amen*



Guest_Jirehiel : *Amen*



Guest_victoria : *Amen*



Guest_daphna : *Amen*



Guest_Elyna_Family : *Amen*



Guest_gadriel : *Amen, Amen*

Zahakiel : *Happy Sabbath to all. Tonight we have a relatively short study, but it is one that I think has a lot of light upon which we may reflect, and it is about a matter very commonly discussed –even among the world – but just as commonly misunderstood. One of the Savior's simplest lessons, and probably the most repeated, has been called the "Golden Rule," and He stated it as follows:*

"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." (Mat 7:12)

Luke's Gospel states it more briefly, as, "And as ye would that men should do to you, do ye also to them likewise." (Luke 6:31)

However, this Gospel goes on to explain the reasoning in more detail, reading,

"For if ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? "For sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest, for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." (verses 32-36)

Matthew, who wrote his Gospel with the Jews as his intended audience, relates this basic principle of righteousness to the Law and the prophets. This was the authority they recognized, and therefore it gave his doctrine weight. This is a

principle with much application to us in today's environment. We cannot address the problems of the world by quoting the Law and the prophets to a people who do not respect such things. To those who are searching, yes... we can speak to them of the Scriptures, and – if they have an Adventist background or believe in the continuing gift of prophecy – Ellen White. But for the rest of the world, we need to take Luke's approach, as he wrote to the gentiles.

Notice that both of them are quoting Yahshua, the perfect Teacher, who either spoke all those words, and each author took a portion, or (more likely) who gave the teaching several times, in different ways, and different witnesses recalled the parts that spoke most directly to their hearts.

Luke spoke of principles, of social contract, and of being better moral people than those who do not worship a merciful God. If we have come apart from the world, from sinners, he reasons, why would we continue to act as they do?

The Golden Rule, in both cases, is the foundation of the perfect society, for if we treated others as we would like to be treated ourselves, then there would be no crime, and any differences would be settled without anger or violence. As I've said, however, the application of this Golden Rule is misunderstood almost as often as it is quoted, and we who seek perfect understanding of the Master's teachings, that we may follow Him now and in eternity, must be able to know it for ourselves, and teach it to others.

So what is the Golden Rule? Rather than merely a guideline for a set of actions, it is actually an invitation.

Note that Matthew, quoting Yahshua, calls the Golden Rule "the Law and the prophets." But where else do we see similar language? Let us compare line with line, and verse with verse. We find a very similar idea in another teaching of Yahshua, which we find here:

"Then one of [the Pharisees], which was a lawyer, asked Him a question, tempting Him, and saying, 'Master, which is the great commandment in the Law?'

"Yahshua said unto him, 'Thou shalt love Yahweh thy Elohim with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the prophets.'" (Mat 22:35-40)

Again, we find this in Matthew, for it is Matthew who shows the Messiah as the great Champion and Fulfillment of Yah's Law. But do not think too badly of this Pharisee because of the Gospel's wording; "tempting" was not always a bad thing. The word used here means testing, trying, evaluating. It was the means by which the Pharisee was coming to know Christ's doctrine, and the language does not indicate whether this was done with an attitude of rebellion or humility. Of course, this is not a word we would use today in that sense, since its connotation has become wholly negative, but in context, they were conversing, speaking to one another about the Law.

But here we see that the great commandment is first to love Yahweh,

and then to love our neighbor “as ourselves.” If we treat others as we “ourselves” would wish to be treated, we see a clear commonality between the two passages. But in order for me to treat others as I would like to be treated, I first need to know two things.

The first is, what is the condition of my neighbor, that I might treat him as I would like? The second is, how is it that I would like to be treated? Now, the first seems like a reasonable question. If someone is thirsty, and I give him water, I have served him well. If he is thirsty and I give him food, I am not meeting his needs, although I am giving him a “good” thing.

It is often the case that the “givers” of the world are tempted with, and fall into, officiousness, which is a violation of the Golden Rule in that, we are not treating others as we would want to be treated in their place, but we are treating others as we think they will appreciate, without actually determining what they want at all.

This is what separates officiousness from generosity. Generosity is about genuinely helping others, and officiousness is about helping ourselves to “feel” generous – occasionally at the expense of others.

But that second question, does that seem reasonable? Is it too obvious to even be asked? I would suggest that it is actually the more critical of the two questions.

How is it that I would want to be treated? This brings us squarely to what the Golden Rule is not. The Golden Rule is not sympathy for sin. It is not the facilitation of transgression or any harmful behavior. If I were a smoker, I would still be in the “flesh,” and that flesh might enjoy a cigarette. Based on the Golden Rule as I understood it in my carnal state, I might consider it to be “polite” to offer a cigarette to others. But this would not really be the way I want to be treated. I might think it is, but my body and soul would be in rebellion against the decisions of my mind, since that mind (deceived and enslaved) is engaged in the destruction of the spirit and the body.

A sinner is an individual divided against his own self. He “knows” that his works are evil, and harmful to some part of his person, yet he considers the temporary benefits to be worth the damage or the risk. The sinner treats himself poorly, and therefore if he seeks to treat others as he treats himself, he is not fulfilling the Law of Yahweh. He is not expressing agape, which in this context may be defined as a resolute decision to do what is best for the eternal good of others.

So there is a difference, we see, between treating others the way we treat ourselves, or expect to be treated, or are used to being treated... and treating others the way we would desire to be treated if we were free to think without the confusion of the flesh and our spiritual enemies.

The world’s version of the Golden Rule requires that we accept, and even celebrate, behaviors that may seem beneficial for a moment, but that will ultimately draw the soul away from holiness, and into destruction. In the world’s version of the Golden Rule, we are not allowed to speak Yahweh’s judgment on those who are violating His Law, on the premise that rebuke is unpleasant, and we wouldn’t want to be subject to things that are unpleasant.

But this is not the way that Yahweh treats us, and His manifestation of the Golden Rule must be the standard for our application. This is not the way that Yahshua treated others. He did rebuke sin. He did call His opponents “vipers,” and whitewashed graves. He called them old wineskins, and unfaithful servants, lazy, slothful, hypocritical, vengeful, and deceptive.

But in all this, in all these rebukes, He did not once even come close to violating the Golden Rule. He was treating them exactly as He would want to be treated... if He was in their true position: rebellion against the Holy One.

The way that Christ, and His people, applies the Golden Rule might not seem “fair” to the carnal man, for whom the things of Yah are “foolishness.” (1Cor 2:14)

As I believe I have said in a previous study, there is a difference between “fairness” and “justice.” We treat people the way that we do not, ourselves, expect to be treated from the outward appearance. We believe that we are correct in our knowledge of the Father. We say we have victory over all sin, yet we make this incredibly “proud” claim with humility, knowing that our salvation is not of ourselves, but of an infinitely greater Power that we could never, ourselves, grasp.

We teach that those who cannot bring themselves to agree with us on matters relating to the “Law and the prophets” are either deceived or deceivers themselves, because this is what our Savior said, that “Every plant, which my heavenly Father hath not planted, shall be rooted up. Let [the Pharisees] alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” (Mat 15:13, 14)

Yahshua and His followers would not like to have it said of us, “Leave them alone, for they aren’t even worth disputing.”

We wish to be able to teach freely, and yet we would hope that the voice of deception should “be silent.” (1Sam 2:9, Psa. 31:17)

According to the world, truth and deception should have equal “time” for consideration, for this is fair and right – an application of the Golden Rule. According to the Scriptures, however, when the Spirit speaks through a servant of the Creator, others are to be silent and “O Earth, Earth, Earth, hear the word of Yahweh.” (Jer. 22:29)

This is for their good, for deception will lead many away from everlasting life, and only those who know the Father and Son can give the warning.

Now, we do not “contend” for this right. Yahshua did not say to His followers, “Dispute with the Pharisees so that you can speak before them and the multitudes.” No, instead He said, “Let them alone.” We accept that the world will not see love in the proper application of the Golden Rule, which treats the sinner as a saint would want to be treated, rather than according to his sin.

We accept that we will be misjudged as prideful, even arrogant, because we believe that in being right, we demonstrate that others are wrong. We believe that there is one truth - that Yahweh is the Almighty One, and therefore His words carry authority, when they tell us about our origins, about the standards for morality,

lifestyle, and the meaning of both life and death. We believe that the Golden Rule is an invitation to “know” our neighbor, that we might be equipped to minister unto him according to his needs; and, if he accepts Yahshua and becomes converted, he will say, “Thank you, that is what my heart truly desired.”

But we cannot accept the testimony of the sinner as to what he wants, and the way he wants to be treated... the nature of deception is that we cannot see the truth, and to fall into sin is to be deceived and then self-deceived.

We will not be officious, and would do less harm to leave the sinner alone than to try to force the Gospel unto the unwilling; but it is the fulfillment of the Golden Rule to offer the gift that our Father has given us, the Good news of His love, and His Son’s great work on our behalf.

Let us not, as saints of Yah, judge as the world judges. Let us not hold to the standards of the flesh and sin-weakened traditions. Let us speak of love and joy, but also of judgment and rebuke. As with Yahshua, these two streams flow from the same source, and – being rooted in love – give to others the words they need to hear, and that which they would love to hear if only they would awaken and become free.

We hold this hope for everyone to whom we speak, that they would awaken to everlasting life, and to know what it is that their minds, bodies, and spirits want in unity. When the person is in unity, then only can he know his true desires, and then only can he appreciate and properly apply the Golden Rule, this most basic, but most powerful, principle of our Father’s everlasting love.

Let us be eager to apply this Rule to those around us. Let us delight in seeing how to apply it properly, even if we must speak hard words for a time. Let us see the golden faith that could be in those whom we evangelize and, like our Father, let us seek to call it forth from darkness into light.

Are there any comments or questions about our study tonight? All right, if there aren't, then I will ask Bro. Luke to close the study with a prayer.

Lucan : Dear heavenly Father. We thank you for the Sabbath hours, and the testimony of rest you have given us to bear. We find very few in the world that are truly interested in becoming whole. As we continue to reach out to find those that do, may we be alert in your Spirit that we do not become leavened by their sentiments. Guide and protect us through the remainder of the Sabbath and beyond. In Yahshua’s name we pray, amen.

 Pastor_Chick_CSDA_7 : **Amen.**

 Barbli : **Amen**

 **Guest_Adriel : Amen**

 Guest_Elyna_Family : Amen

 Zahakiel : **Amen.**

 Guest_daphna : Amen