

"Relating to our Fellowman"

Part 6

Matthew 7:1-12

Introduction: In our study of the Sermon on the Mount we are in a section which is extremely rich in spiritual Truth. We are looking at Matthew 7:1-12 and in this text Jesus is instructing His disciples and us as to how they were to relate to their fellowman. Jesus has said more in these 12 verses than all the books ever written on the subject of human relationships.

Jesus said there are two great Commandments in the Bible:

Matthew 22:36-40

³⁶ *Master, which is the great commandment in the law?*

³⁷ *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

³⁸ *This is the first and great commandment.*

³⁹ *And the second is like unto it, Thou shalt love thy neighbour as thyself.*

⁴⁰ *On these two commandments hang all the law and the prophets.*

I told you last week our all of our relationships can be looked at in 2 ways. They are vertical (our relationship with God) and they are horizontal (our relationship with our fellowman).

Let me now just give you some thought about our relationship with our fellowman. Jesus said we are to love our neighbors as ourselves. Now

when we love someone as Jesus speaks of here there are really 2 principles involved:

1. There are things which we do not do to people.

When we love someone then there are certain things which we would never consider doing to the people we love. But **not** doing things to people is not the full manifestation of love for them.

Let me give to you an example of what I am saying. There are certain things you do **not** do to people not because you love them but the reason is because you are concerned for your own well being. An example of that would be the person who jumps in front of you at the market. You may want to climb up one side of them and down the other but they stand one foot above you and they are wearing a shirt which advertises they are a 3rd degree black belt. Therefore you and I refrain from any action. That is not love that is self preservation. So to **not** do certain things to people does not mean we love them. But when we do love people there are certain things which we would never do to them.

2. There are things which we **will** do for people.

When we love someone we will do things for them to express our love for them. We will make great sacrifices or go to great lengths because of our love for them. So we must keep in mind that when we truly love someone that love is not only manifest in what we **don't** do but it is also manifest in what we **will** do.

Those very truths are found in the section which we are looking at here in Matthew 7:1-12. We have divided this section into 2 parts:

1. What not to do.
2. What to do.

Jesus has taken the Commandment, "love thy neighbor as thyself" and He has placed it under the most powerful spiritual microscope here in this text so that we can see, as people of the Kingdom, how we are to treat our fellowman. He has given to us 2 principles. One is a negative and the other is a positive.

1. **Matthew 7:1a** - "Judge not" - This is the negative and could also read, "Stop criticizing".
2. **Matthew 7:12** - "That which we would desire for our fellowman to do for us we are to do for him" - This is the positive and we are to DO for our fellowman what we would desire for him to do for us even if we know he would never do it.

Notice Matthew 7:12

This is the Masterpiece of advice given to man from God about how to handle all relationships which take place in our journey on this earth.

This statement was given for 2 reasons:

1. It teaches those of us who are members of the Kingdom how we are to treat our fellowman.
2. It shows those who are not of God's family how far short they are of God's standards. (Keep in mind there were in the crowd that day many of the Pharisees who needed to see their need of forgiveness).

This brings us to where we are in our study tonight.

I. What to do.

Part 2

Matthew 7:7-12

Notice Matthew 7:7-12

Now last week we looked at the principle which is found in Matthew 7:12 and about how we are to do for our fellowman that which we would want him to do for us even if he would never do it or even if he would never even consider doing it. We are to DO for others as we would have them do for us. Matthew 7:12 is the "golden rule" for human relationships.

I also told you this is a "positive" statement which commands a "positive" action. By that I mean this; we are to DO that which we desire to have done to us. Jesus does not say we are NOT to do that which we do not want done to us. There is a big difference in the two meanings. Many people DON'T do certain things to other people because they are fearful of what will be done to them. That is what I call a "negative". That is not what Jesus is saying. He is saying to DO to our fellowman ALL THINGS whatsoever we would desire for them to do for us and as I said there are no clauses here. In other words; regardless of what our fellowman does or does not do for us we are still commanded to DO for him that which we desire for him to DO for us.

Let me remind you this is a Command and it is expected of God's people to live this command. It cannot however be done in your own strength because we are a selfish people and most of the time we live with our own comforts, desires and needs in mind.

Now as we look closer at the passage tonight we will see 3 reasons why we are to be obedient to Matthew 7:12.

1. The purpose of God requires it.

Notice Matthew 7:12

We need to pay very close attention to the end of the verse to grasp this point. Jesus says, "**For this is the law and the prophets.**"

Jesus is telling us here that if we were to boil down the entire Law we would find that our responsibility is to "love our neighbor as our self". This is the sum of the Old Testament for God's people.

Let me give you something very interesting to think on: if we look closely at the Ten Commandments they focus upon two things.

- a. Our relationship with God.
- b. Our relationship with our fellowman.

The Ten Commandments are really a detailed look at the two greatest Commandments which are "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind", and "Thou shalt love thy neighbour as thyself". Let me show you what I mean;

A. Pertaining to God.

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.
3. Thou shalt not take the name of the Lord thy God in vain;
4. Remember the sabbath day, to keep it holy.

B. Pertaining to man.

5. Honour thy father and thy mother:
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet

You can see the focus of the Ten Commandments when divided this way. Then the rest of the Bible just builds upon these two sections. So it all back to the fact that the law and the prophets hang upon the two greatest Commandments. This is why Jesus said at the end of Matthew 7:12 "this is the law and the prophets". The Command to do to others as we would desire to them to do to us is the "royal" Command according to James.

James 2:8

⁸ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

The word "royal" means the law belongs to a King and it applies to those of His Kingdom. That is exactly the thought in the Sermon on the Mount.

Now I want you to listen to what all of this means to us; when our fellowman has a need we are to take from our supply and give to him in his time of need. Let me get more detailed. If I have money saved for when the unexpected needs of life happen and I look over and see my fellowman with a need and he has no resources I am to give him that which I have saved for the day when I would have a need. Now, the first response to that would be a statement like this, "I may need what I have later! I might give out of abundance but I don't think I am

required to give out of what I have laid back because if I give out of that supply I won't have anything for my own needs." My response to that would be, "So, your faith is in your stockpile?" That goes back to what I said last week and that was that we are "selfish" by nature.

Philippians 2:19-21

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

For all seek their own, not the things which are Jesus Christ's.

It is very rare to find a believer who will put the needs of others before his or her own needs. Timothy did but Paul could find no other. Let me go deeper with this thought. We are all selfish but behind the selfishness is a lack of faith.

That brings me to the 2nd reason we are to be obedient to this Command in Matthew 7:12.

2. The promises of God demand it.

Notice Matthew 7:7-8

There is so much to be considered in these verses. The Word of God and the promises of God both demand that we live the very principle found in Matthew 7:12

Notice very closely the first word of Matthew 7:12. It is the word "therefore". That word connects us right back to what we find in Matthew 7:7-8.

In verse 12 we saw that we were to DO for others as we desired for them to DO for us but we always want to draw a line when it comes to

"sacrificial" giving. We will give "a little" but only if we have an abundance. We care too much about self to give out of our own "need" fund. Jesus knew that would be the case and so He spoke the words of Matthew 7:7-8 for within these verses we see why we can give out our own personal "need" fund.

We can give out of our personal everyday funds because we know that God will give back to us that which we need. We are often reluctant to do that for two reasons:

1. We don't know what is going to happen in our lives. We live in fear and so we stockpile in preparation for the future. (Lack of faith)
2. The second reason is because society has poisoned us into thinking we must take care of ourselves first.

Let me tell you what God says, "You give to the needy person. Then ask me for what you need for your life and I will give to you that which is needed to meet your needs, this is my promise to you."

Notice Matthew 7:7-8 again.

These are rock solid promises. To refuse to give to a fellowman in need because we don't know what might happen to us is to manifest unbelief in God's promises.

There is much more to be said about these verses which we will look at next week.

Conclusion:

Let me refresh your memory about something we have already studied.

Matthew 6:33-34

³³ But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

³⁴ *Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

Let me show you some words on John Wesley and how he lived.

"His liberality to the poor, knew no bounds but an empty pocket. He gave away, not merely a certain part of his income, but all that he had: his own want provided for, he devoted all the rest to the necessities of others. He entered upon this good work at a very early period. We are told, that, 'when he had thirty pounds a year, he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received on hundred and twenty pounds. Still he lived on twenty-eight, and gave to the poor ninety-two.' In this ratio he proceeded during the rest of his life; and, in the course of fifty years, it has been supposed, he gave away between twenty and thirty thousand pounds."

"In the distribution of his money, Mr. Wesley was as disinterested as he was charitable. He had no regard to family connections, nor even to the wants of the preachers who labored with him, in preference to strangers. He knew that these had some friends; and he thought that the poor destitute stranger might have none, and therefore had the first claim on his liberality. When a trifling legacy has been paid him, he has been known to dispose of it in some charitable way before he slept, that it might not remain his own property for one night. He often declared that his own hands should be his executors; and though he gained all he could by publications, and saved all he could, not wasting so much as a sheet of paper; yet, by giving all he could, he was preserved from laying up treasures upon earth. He has said in print, that, if he died worth more than ten pounds, independent of his books, and the arrears of his fellowship, which he then held, he would give the

Wednesday November 6, 2013

"Sermon on the Mount"

world leave to call him 'a thief and a robber.' His chaise and horses, his clothes and a few trifles of that kind, were all, his books excepted, that he left at his death."

That is laying up treasure in heaven. That is **DOING** to your fellowman that which you would desire for him to do for you even when he could not or even would not.