

Do Ye Even So To Them – Matthew 7:12

Matthew 7:12 (AV) 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 9 Referred to many ways Jesus reached out to help people.

Jesus had compassion & helped the people.

Matthew 7:12 (AV) 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 (NKJV) Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

Exodus 20 Summarized to the Ten Commandments

Mark 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

Luke 6:31 And as ye would that men should do to you, do ye also to them likewise.

Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

Isaiah 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

James 4:17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

Mark 14:7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Jeremiah 7:5, 6 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; 6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

Strong's #01616 ger *gare* or (fully)geyr (gare) AV-stranger 87, alien 1, sojourner 1, stranger + 0376 1, stranger + 04480 1,

strangers + 0582 1; 92 1) sojourner 1a) a temporary inhabitant, a newcomer lacking inherited rights 1b) of foreigners in Israel, though conceded rights.

Referred to 2006 Smith's Bible Dictionary - STRANGER in notes at end.

Ruth 1:16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

Shedding innocent blood - started with abortion now with euthenasia people are tricked to be killed.

Matthew 18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Matthew 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Luke 9:26 For whosoever shall be ashamed of Me and of My Words, of him shall the Son of Man be ashamed, when He shall come in His Own Glory, and *in His* Father's, and of the Holy angels.

Ezekiel 18:7, 8 And hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; 8 He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

Ezekiel 18:21 But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die.

2 Chronicles 7:14 If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Amos 5:14, 15 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken. 15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts

will be gracious unto the remnant of Joseph.

Micah 6:8 He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Zechariah 7:9, 10 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.

Genesis 6:5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

Zechariah 8:16 These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

Exodus 20:16 Thou shalt not bear false witness against thy neighbour.

Zechariah 8:17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

Matthew 23 Referred to the 7 curses Jesus said to the religious leaders.

Malachi 3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

Leviticus 19:13 Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.

Mark 12:29-34 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. 31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: 33 And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him *any question*.

Romans 13:8 Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law.

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Romans 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

Romans 13:10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

Jesus was the best example of loving others.

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.

John 15:17 These things I command you, that ye love one another.

Romans 6:1, 2 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?

Galatians 5:14 For all the Law is fulfilled in one Word, *even in*

this; Thou shalt love thy neighbour as thyself.

1 Timothy 1:5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

1 Corinthians 13 Referred to the LOVE chapter.

James 2:10, 11 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Matthew 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Romans 14:12 So then every one of us shall give account of himself to God.

James 2:12, 13 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Matthew 18:24-35 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. 29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 Shouldest not thou also have had

compassion on thy fellowservant, even as I had pity on thee?
34 And his lord was wroth, and delivered him to the
tormentors, till he should pay all that was due unto him. 35 So
likewise shall My heavenly Father do also unto you, if ye from
your hearts forgive not every one his brother their trespasses.

Matthew 6:14, 15 For if ye forgive men their trespasses, your
heavenly Father will also forgive you: 15 But if ye forgive not
men their trespasses, neither will your Father forgive your
trespasses.

Matthew 22:35-40 Then one of them, *which was* a lawyer, asked
Him a question, tempting Him, and saying, 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.

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Romans 10:9, 10 That if thou shalt confess with thy mouth the
Lord Jesus, and shalt believe in thine heart that God hath
raised Him from the dead, thou shalt be saved. 10 For with the
heart man believeth unto righteousness; and with the mouth
confession is made unto salvation.

**Marriage is a triangle with Jesus at the top. As we get closer to
Jesus, we get closer to each other.**

Matthew 22:38-40 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.

John 18:37 Pilate therefore said unto him, Art thou a king then?
Jesus answered, Thou sayest that I am a king. To this end was
I born, and for this cause came I into the world, that I should
bear witness unto the truth. Every one that is of the truth
heareth My Voice.

2006 Smith's Bible Dictionary - STRANGER - A "stranger" in the technical sense of the term may be defined to be a person of foreign, *i. e.* non-Israelitish, extraction, resident within the limits of the promised land. He was distinct from the proper "foreigner," {a} inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveller: he was still more distinct from the "nations," {b} or non-Israelite peoples, who held no relationship with the chosen people of God. The term answers most nearly to the Greek μετοικος, and may be compared with our expression "naturalized foreigner," in as far as this implies a certain political *status* in the country where the foreigner resides: it is opposed to one "born in the land," {c} or, as the term more properly means, "not transplanted," in the same way that a naturalized foreigner is opposed to a *native*. The terms applied to the "stranger" have special reference to the fact of his *residing* {d} in the land. The existence of such a class of persons among the Israelites is easily accounted for: the "mixed multitude" that accompanied them out of Egypt {Exodus 12:38} formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another and a still more important one; captives taken in war formed a third; fugitives, hired servants, merchants, etc., formed a fourth. The number from these various sources must have been at all times very considerable; the census of them in Solomon's time gave a return of 153,600 males, {2 Chronicles 2:17} which was equal to about a tenth of the whole population. The enactments of the Mosaic Law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. With the exception of the Moabites and Ammonites, {Deuteronomy 23:3} all nations were admissible to the rights of citizenship under certain conditions. It would appear, indeed, to be a consequence of the prohibition of intermarriage with the Canaanites, {Deuteronomy 7:3} that these would be excluded from the rights of citizenship; but the Rabbinical view that this exclusion was superseded in the case of proselytes seems highly probable, as we find Doeg the

Edomite, {1 Samuel 21:7,22:9} Uriah the Hittite, {2 Samuel 11:6} and Araunah the Jebusite, {2 Samuel 24:18} enjoying to all appearance the full rights of citizenship. Whether a stranger could ever become legally a landowner is a question about which there may be doubt. Theoretically the whole of the soil was portioned out among the twelve tribes, and Ezekiel notices it as a peculiarity of the division which he witnessed in vision, that the strangers were to share the inheritance with the Israelites, and should thus become as those "born in the country." {Ezekiel 47:22} Indeed the term "stranger" is more than once applied in a pointed manner to signify one who was not a landowner; {Genesis 23:4 Leviticus 25:23} while on the other hand *ezrach* (A. V. "born in the land") may have reference to the possession of the soil, as it is borrowed from the image of a tree *not transplanted*, and so occupying its native soil. The Israelites, however, never succeeded in obtaining possession of the whole, and it is possible that the Canaanitish occupants may in course of time have been recognized as "strangers," and had the right of retaining their land conceded to them. There was of course nothing to prevent a Canaanite from becoming the mortgagee in possession of a plot, but this would not constitute him a proper landowner, inasmuch as he would lose all interest in the property when the year of Jubilee came round. That they possessed land in one of these two capacities is clear from the case of Araunah above cited. The stranger appears to have been eligible to all civil offices, that of king excepted. {Deuteronomy 17:15} In regard to religion, it was absolutely necessary that the stranger should not infringe any of the fundamental laws of the Israelitish state: he was forbidden to blaspheme the name of Jehovah, {Leviticus 24:16} to work on the Sabbath, {Exodus 20:10} to eat leavened bread at the time of the Passover, {Exodus 12:19} to commit any breach of the marriage laws, {Leviticus 18:26} to worship Molech, {Leviticus 15:2} or to eat blood or the flesh of any animal that had died otherwise than by the hand of man. {Leviticus 17:10,15} He was required to release a Hebrew servant in the year of Jubilee, {Leviticus 25:47-54} to observe the day of atonement,

{Leviticus 16:29} to perform the rites of purification when necessary, {Leviticus 17:15 Numbers 19:10} and to offer sin-offerings after sins of ignorance. {Numbers 15:29} If the stranger was a bondsman he was obliged to submit to circumcision; {Exodus 12:44} if he was independent, it was optional with him; but if he remained uncircumcised, he was prohibited from partaking of the Passover, {Exodus 12:48} and could not be regarded as a full citizen. Liberty was also given in regard to the use of prohibited food to an uncircumcised stranger; for on this ground alone can we harmonize the statements in {Deuteronomy 14:21} and. {Leviticus 17:10,15} Assuming, however, that the stranger was circumcised, no distinction existed in regard to legal rights between the stranger and the Israelite: "one law" for both classes is a principle affirmed in respect to religious observances, {Exodus 12:49 Numbers 15:16} and to legal proceedings, {Leviticus 24:22} and the judges are strictly warned against any partiality in their decisions. {Deuteronomy 1:16,24:17,18} The Israelite is also enjoined to treat him as a brother, {Leviticus 19:34 Deuteronomy 10:19} and the precept is enforced in each case by a reference to his own state in the land of Egypt. Such precepts were needed in order to counteract the natural tendency to treat persons in the position of strangers with rigor. For, though there was the possibility of a stranger acquiring wealth and becoming the owner of Hebrew slaves, {Leviticus 25:47} yet his normal state was one of poverty, as implied in the numerous passages where he is coupled with the fatherless and the widow *e. g.*, {Exodus 22:21-23 Deuteronomy 10:18,24:17} and in the special directions respecting his having a share in the feasts that accompanied certain religious festivals, {Deuteronomy 16:11,14,26:11} in the leasing of the cornfield, the vineyard, and the olive-yard, {Leviticus 19:10,23:22 Deuteronomy 24:20} in the produce of the triennial tithe, {Deuteronomy 14:28,29} in the forgotten sheaf, {Deuteronomy 24:19} and in the spontaneous production of the soil in the sabbatical year. {Leviticus 25:6} It also appears that the "stranger" formed the class whence the hirelings were drawn: the terms being coupled together in.

{Exodus 12:45 Leviticus 22:10,25:6,40} Such labourers were engaged either by the day, {Leviticus 19:13 Deuteronomy 24:15} or by the year, {Leviticus 25:53} and appear to have been considerably treated, for the condition of the Hebrew slave is favourably compared with that of the hired servant and the sojourner in contradistinction to the bondman. {Leviticus 25:39,40} A less fortunate class of strangers, probably captives in war or for debt, were reduced to slavery, and were subject to be bought and sold, {Leviticus 25:45} as well as to be put to task-work, as was the case with the Gibeonites {Joshua 9:21} and with those whom Solomon employed in the building of the Temple. {2 Chronicles 2:18} The liberal spirit of the Mosaic regulations respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian era. The growth of this spirit dates from the time of the Babylonish Captivity, and originated partly in the outrages which the Jews suffered at the hands of foreigners, and partly through a fear lest their nationality should be swamped by constant admixture with foreigners: the latter motive appears to have dictated the stringent measures adopted by Nehemiah. {Nehemiah 9:2,13:3} Our Lord condemns this exclusive spirit in the parable of the good Samaritan, where He defines the term "neighbour" in a sense new to his hearers. {Luke 10:36} It should be observed, however, that the proselyte {e} of the New Testament is the true representative of the stranger of the Old Testament, and towards this class a cordial feeling was manifested. [Proselyte] The term "stranger" (ξένος) is generally used in the New Testament in the general sense of *foreigner*, and occasionally in its more technical sense as opposed to a citizen. {Ephesians 2:19} {f} W. L. B.

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