

## Chapter 1 : Live and let live -- and the Golden Rule

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Subscribe to the CompellingTruth. Why is the Golden Rule so important? In His Sermon on the Mount, Jesus said "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets" Matthew 7: This phrase has come to be known as "The Golden Rule. The words "Golden Rule" were never actually spoken by Jesus. The human heart is inherently selfish. Even our most seemingly unselfish acts come from a desire to feel good about ourselves and look good before others. While people may appear to be unselfish, the deepest motive of the human heart is not to help others but to help our own image and self-esteem. God sees the heart, and knows its true motives Matthew 7: The people of that day "especially the religious people" needed to hear this message. The Pharisees and the people they taught were very concerned with following the Law, thinking that by their good behavior they would be saved. But when Jesus said, "for this is the Law and the Prophets," He was referring to doing to others what you would wish to have done to yourself " what we know as The Golden Rule. Nobody likes to be deceived or treated in an insincere way. Something interesting about the Golden Rule is its proactive, positive quality. Other religions, including Confucianism, Buddhism and Hinduism, contain similar commands: Notice the negative quality of these commands. But this "silver rule" as it is sometimes called, requires nothing of you. It requires no love, no positive action. You can be filled with apathy for your fellow man and still follow this rule. The Golden Rule, in contrast, requires a heart stirred with love for others. What human being has a heart like this? Do we naturally seek to do good to our fellow men, entirely unselfishly? John reminds us that "No one has ever seen God; if we love one another, God abides in us and his love is perfected in us" 1 John 4: What this means is that when we love each other, we glorify God and His image can be seen in our love, which is ultimately His love. This command to love makes Christianity unique when compared to every other religious system. In fact, the Bible is so radical in its command to proactively love that Christians are told to love even their enemies, something that simply does not exist in any other world religion Matthew 5: The mark of a true Christian is this kind of unselfish love John Little children, let us not love in word or talk but in deed and in truth.

**Chapter 2 : Golden rule Synonyms - Other Words for Golden rule - Page 3**

*The golden rule-- and other words to live by. [John Pinderhughes] -- Photographs illustrate such sayings as "A penny saved is a penny earned," "There's no place like home," and "Do unto others as you would have them do unto you."*

An essay donated by contributing editor Susan Humphreys. The author is expressing her personal opinions in the following essay. If you disagree with them, you might consider submitting a rebuttal to us to be considered for publishing on this web site. Judge Gorsuch is now a member of the U. During APR, the first Religious test case came before the court. Others will likely be coming up during the next term. I have already written one essay addressing some of the legal problems Gorsuch will be facing. Pauley" is about a Lutheran Church in Missouri being denied public funds to upgrade their playground. An article on the Religion Dispatches web site contains more information about this case. The outcome of this case will affect other legal decisions. One case I wonder about in particular is the attempt by Republicans to defund Planned Parenthood. Planned Parenthood may not want to present their case as a religious freedom argument but they may have no choice. The courts may find themselves in the position of having to decide between two differing religious opinions, a decision either way could then be considered a violation of the free exercise clause! Perhaps this is one reason why our founding fathers tried to keep religious doctrines out of public policy decisions. In this essay I address another issue regarding legal cases. Instead the gay couple should simply look for another provider. There is a problem with this idea. It works as a rule for civil behavior ONLY when both parties voluntarily agree to participate fully. I live my life as I see fit and allow you to live your life as you see fit. Refusing to serve someone because you disapprove of their life style is NOT fulfilling your part of the bargain. Sponsored link How so, one might ask? You are implying that there is something wrong, deviant with the other -- that they deserve to be discriminated against. That, by the way, is called self-righteousness. Jesus takes a dim view of self-righteousness. In the story about the stoning of the adulteress John: Well, to be honest, yes they are, IF it is forced upon you. As a rule to govern civil behavior it ONLY works when both parties accept that it applies to their own personal behavior. There is no room or excuse for equivocation. There are no loop holes to wiggle out of the agreement. Live and let live cannot work as a rule to govern civil behavior unless both sides voluntarily agree to behave civilly towards the other. For me, that means treating everyone equally, fairly, and honestly. Just as you want them to treat you-- equally, fairly and honestly. That would violate their conscience. Unfortunately it seems, civilization progresses only when people are forced either by law or through legal challenges to laws through the courts or through changes in personal circumstances to expand their consciences. Many young people have no problems accepting same sex marriage because they personally have friends with a homosexual or bisexual orientation. When people refuse to treat others equally, honestly, fairly, respectfully society has no choice but to pass laws that will force them to do so. It would be best all the way around IF people would voluntarily agree to do so. There is no legitimate way to argue from Christianity that marriage cannot exist between people of different races. There are many articles on this web site about this issue. Abuse of a sacred commitment -- to love, honor and cherish -- is what makes a mockery of the commitment. The law says that it is and that is all that matters. People will just have to expand their conscience or as the more common phrase goes: The story about Sodom and Gomorrah is a story about the sexual abuse of strangers to a community. It is NOT about a community given over to homosexual lust. I think the real problem some people have with same sex marriage is that its legitimization de-legitimizes their beliefs. If they accept that their belief about homosexuals is wrong they are left wondering what other beliefs they hold might also be wrong. Everything is seen in dualistic terms. What they believe is right, true, good, virtuous, moral, and the will of God. What others believe is wrong, a lie, bad, non-virtuous as in decadent , immoral and the will of the Devil. They would have to admit by denying homosexuals their rights and refusing to treat them as equals they were violating the Golden rule which is found throughout the Bible and in other major religions. Related essays on this web site that you might find interesting:

*the Golden Rule as in ethics/ethic Relevance ranks synonyms and suggests the best matches based on how closely a synonym's sense matches the sense you selected.*

References and Further Reading 1. It is sobering to encounter the same positive-negative distinction, so recently introduced to handle modern moral dilemmas like abortion, thriving in B. The golden rule is closely associated with Christian ethics though its origins go further back and graces Asian culture as well. Normally we interpret the golden rule as telling us how to act. But in practice its greater role may be psychological, alerting us to everyday self-absorption, and the failure to consider our impacts on others. The rule reminds us also that we are peers to others who deserve comparable consideration. It suggests a general orientation toward others, an outlook for seeing our relations with them. At the least, we should not impact others negatively, treating their interests as secondary. This is a strongly egalitarian message. When first conveyed, in the inegalitarian social settings of ancient Hebrews, it could have been a very radical message. But it likely was not, since it appears in scripture as an obscure bit of advice among scores of rules with greater point and stricture, given far more emphasis. Most likely the rule also assumed existing peer-conventions for interacting with clan-members, neighbors, co-workers, friends and siblings. It brought social inclusivity to center stage, thus shifting the focus of Jewish ethics generally. It stresses loving identification with others while the golden rule merely advises equal treatment. Only when the golden rule was applied across various cultures did it become a truly revolutionary message. Perhaps this was because such love and sharing radically departed from Jewish tradition and was soon replaced with standard patriarchy and private property. Most likely the golden rule was not meant for such universalism, however, and cannot feasibly function on broad scales. The Confucian version of the golden rule faced a more rigid Chinese clan system, outdoing the Hebrews in social-class distinctions and the sense that many lives are worthless. More, Confucius himself made the golden rule an unrivaled centerpiece of his philosophy of life The Analects, Confucian followers succeeding Mencius into the neo-Confucians, however, emphasized the Kung component or ritual righteousness. They increasingly interpreted the rule within the existing network of Chinese social conventions. It was a source of cultural status quoism—to each social station, its proper portion. Eventually, what came to be called the Rule of the Measuring Square was associated with up to a thousand ritual directives for daily life encompassing etiquette, propriety and politeness within the array of traditional relationships and their strict role-obligations. The social status quo in Confucian China was anything but compassionate, especially in the broader community and political arenas of life. Confucius spoke of hopelessly searching in vain, his whole life for one person who could practice Kung-shu for one single day. This classism was a source of conflict between Confucianism and Taoism, where the lowest of the low were often depicted as spiritual exemplars. For the golden rule to have become so pervasive across historical epochs and cultures suggests a growing suspicion of class and ethnic distinctions—challenging ethnocentrism. It is unclear that devout, modern-day Jews or Christians vaunt strong equality of treatment even as an ideal to strive toward. Neither is it clear, to some, that doing so would be best. And this does not include treating them as Jews. The golden rule has a very different meaning when it is a circumscribed, in-group prescription. When considering a prominent view late in its history, its paths of development also merit analysis. How were its uses broadened or updated over time, to fit modern contexts? Just as important are ways the rule has been misconstrued and misappropriated, veering from its design function. We must acknowledge that the golden rule is no longer taken seriously in practice or even aspiration, but merely paid lip service. The same feature that makes the golden rule gleam—its idealism—has dimmed its prospects for influence. The rule is simply too idealistic; that is its established reputation. Note that over-idealism has not discredited Kantian or Utilitarian principles, by contrast, because general theory poses conceptual objects, idealized by nature. They focus on explanation in principle, not application in the concrete. But the golden rule is to be followed, and following the golden rule requires a saintly, unselfish disposition to operate, with a utopian world to operate in. This is common belief. Cloistered monasteries and spiritual communes Bruderhofs, Koinonia are its hold-out domains. But even as an ideal in everyday life, the rule is

confined to preaching, teaching, and window dressing. Why then make it the object of serious analysis? First, the silver component of the golden rule merely bids that we do no harm by mistreating others—treating them the way we would not wish to be treated. There is a general moral consensus in any society on what constitutes harms and mistreatments, wrongs and injustices. So to obey this component of the golden rule is something we typically expect of each other, even without explicitly consulting a hallowed precept. Its silver role is mostly educative in this context, helping us understand why we expect certain behavior from each other. The gold in the rule asks more from us, treating people in fair, beneficial, even helpful ways. As some have it, we are to be loving toward others, even when others do not reciprocate, or in fact mistreat us. This would be asking much. But despite appearance, the golden rule does not ask it of us. Nothing about love or generosity is mentioned in the rule, nor implied, much less letting oneself be taken advantage of. Loving thy neighbor as oneself, or turning the other cheek, are distinct precepts—distinct from the golden rule and from each other. These rules are not stated or identified with the golden rationale in biblical or Confucian scripture. Nor are they illustrated together, say in the parables. Can we learn to love others as ourselves over a lifetime? But we can certainly consider how we need or prefer to be treated. And we can treat others that way on almost all occasions, on the spot, without needing to undergo a prior regimen of prayer, meditation, or working with the poor. As noted, the golden rule may deal more with being other-directed and sensitive rather than proactive. There is no need for them to engage their character and its traits, for example. The focus here is on what they do, actually, and should not do. They prime us to take certain sorts of postures, showing a readiness to cooperate or to ask others if we are being a pest, though we may not succeed even if we try. They prime us to apologize if in fact we do get in the way, but maybe not more than that. Usually one bears no cost to engage empathetic feelings, if that is what is needed. If so, it would allow an uplifting turnaround in our moral self-understanding and self-criticism. Conjuring up certain outlooks or orientations is an especially feasible task when provided a golden recipe for how—by role-taking, for example, or empathy or adherence to reciprocity norms. Once our heart goes out to others, following its spontaneous pull hardly requires going the extra foot, much less a mile in effort for anyone. We simply do what we feel, as much as the pull tugs us to. The truth is that we interact largely in words, and kindly words are free. Where school systems routinely include some degree of moral education in their curricula, the case for golden-rule feasibility in a society is even stronger. And, arguably, most children already get some such training in school and at home implicitly. The same reduced-effort scenario holds when sizing up moral exemplarism, often associated with the golden-rule, and with living its sibling principles. Ministering to the poor and ill often involves the routine work of truckers or dock workers, loading canned food or medical supplies to be hauled away, or hauling it oneself. It may involve primitive nursing or cooking, and point of contact service work routinely taken on as jobs by non-exemplars. These are not seen as careers in saintly heroism. Pursuing such work as a mission, not an occupation, takes significant commitment and gumption. More, everyday exemplars report doing their work out of an atypical outlook on society and their relation to it. This comes spontaneously to them, as ours comes to us. No additional, much less extraordinary effort is required. It cannot be hidden as in anonymous, institutionally-mediated cooperation at a distance. Subtle pressures will be felt to conform with this group norm, and subtle sanctions will apply to those who take more than they give. Conforming to norms in this setting will be easier than usual, as well, since in-groups attract the like-minded. And in such contexts requiring extraordinarily helpful motivations and actions from others would be seen as unfair. By assessing the golden rule outside of such contexts we miss its implicit components, the network of mutual understandings, and established community practices that make its adherence feasible and comprehensible. Such considerations are also crucial in determining the adequacy of the golden rule. If its function is primarily psychological, its conceptual or theoretical faults are not key. If its design is small-scale, fit to primary relations, its danger of allowing adherents to be stepped on is not key. The golden rule is not only a distinct rationale within a family of related rationales. It is a general marker, the one explicit component in networks of more implicit rationales and specific prescriptions. Teachings that abstract the rule from its implicit corollaries and situational expectations fail to capture what the rule even says. As a socializing device, the rule helps us identify our roles within mutually respectful and cooperating community. How well it accomplishes

this socializing task is another crucial mark of its adequacy, perhaps the most crucial. The prospect of first engaging this rule typically captures childhood imaginations, like acquiring many highly useful social skills. Fowler , Kohlberg , Putting these considerations together allows us to identify where the golden rule may be operating unnoticed as a matter of routineâ€”in families, friendships, classrooms and neighborhoods, and in hosts of informal organizations aiming to perform services in the community. Sibling Rules and Associated Principles The foregoing appeals for feasibility are not primarily defenses of the golden rule against criticism. They are clarifications of the rule that expose misconceptions, central to its long-standing reputation. We now question, also, the much admired roles of empathy and role-taking in the golden rule, which can ease adherence to it, but are not necessary. The rule is certainly not a guideline for empathizing or role-taking process, as most believe and welcome.

**Chapter 4 : A Golden Rule Life - Everyday Living - BibleWise**

*You serve as a role model to others when you live the Golden Rule on a daily basis and show it through your action and words. Being unswayed in your devotion to it gives strength to others to also live this rule, as they can see it is not only possible but that you are an example of someone who makes it so.*

The Golden Rule can be found in Matthew 7: This famous quote by Jesus Christ actually begins in the context of verse 7, which says we can go to God for our needs and receive help from Him: Just as a caring human father gives good gifts to his children, so, too, God gives good things to those who ask Him verses Verse 12 then concludes the thought: The word therefore connects the Golden Rule verse to the preceding assurances that we can ask God for help in our lives and receive it. What is our part? Do we have a part to play in how God answers our prayers? There are many passages in the Bible that make a connection between how we live our lives—specifically, how we deal with others—and how God deals with us. Two such verses can be found in the Sermon on the Mount. We all want to receive mercy when we need it, but we may not always be so eager to extend it to others! God clearly expects us to be merciful if we expect to receive the same from Him. In the model prayer in Matthew 6, we notice the same principle being applied to forgiveness and forgiving: In the area of judging others, Jesus made it quite clear that we will receive judgment from Him in the same manner we judge others. Jesus Christ Himself is our judge 2 Timothy 4: Verse 8 tells us everyone who asks will receive, all who seek will find, and the door will be opened to those who knock. Does God always help us when we ask? Earlier, we saw in James 1: No, in reality it would be harmful to give a motorcycle to a year-old. In a similar way, God may not give us a gift that could be to our detriment, but He would instead give us something helpful. God will not grant a request that would carry us away from our relationship with Him. Though we can be assured that He has our best interest in mind and greatly desires to give us good gifts, we may not always receive the gift we expect—but the gift God gives will be one that is better for us. Notice the experience that the apostle Paul encountered when faced with a physical ailment: Whether or not we apply the Golden Rule in our life will have a direct impact on how God deals with us! In other cases, God allows us to wait to receive an answer in order for us to develop patience and character. Probably the most outstanding example of this is Abraham, who waited 25 years to receive his promised son Isaac, who was born when Abraham was years old Genesis How does the Golden Rule play a part? I am the LORD. The parallel Gospel account in Luke makes a statement not found in Matthew 7. Notice how God expects us to be acting toward others if we expect to receive blessings and gifts from Him: Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: Once again, the way we treat others sets the standard of how we will be treated by God. Many in our modern society espouse a general philosophy of looking out for the self—first taking what you want and need, and considering others later. Which path will you choose to pursue in your life? How do you want to be received by God when you are asking, seeking and knocking? Bear in mind that how you treat others sets the tone for how God will treat you!

Chapter 5 : The golden rule Synonyms, The golden rule Antonyms | [www.nxgvision.com](http://www.nxgvision.com)

*The Golden Rule is the principle of treating others as one's self would wish to be treated. It is a maxim that is found in many religions and cultures.. The Golden Rule can be considered an ethic of reciprocity in some religions, although other religions treat it differently.*

If put into practice, it packs a serious wallop. They brush it off. After a bit of practice, it starts to feel natural. You start to notice its powers. Here are 9 of them. Kyle Taylor Creative Commons 1. An honest man with integrity is respected by all. If you do the right thing, and do it consistently, people will take notice. Your reputation will improve. What goes around, comes around. If we engage in hurtful actions, we encounter suffering. On the other hand, doing good attracts more good things into our lives. Be patient and appreciate small rewards. You feel all warm and fuzzy inside. Generosity and love fill us with joy. Smile at a homeless person, write a letter to an old friend, donate ten dollars to charity. When we bring light into the lives of others, we brighten our own life, as well. Your positive energy is magnetic. Human intuition is precise and senses the good or bad vibrations of any person or situation. People always gravitate to a caring heart and genuine personality. When you are a nice person, you inspire people around you to be a little nicer as well. Jealousy and hatred also spread easily. Be a part of the solution, not the problem. Your character is who you really are, when no one is looking. If you want to digest certain books rapidly, I recommend Blinkist. They distill non-fiction books down to potent minute insight-blasts. You value yourself and your life greatly when you live with integrity. You will gain many long-lasting friends. When we are honest, we never have to remember to cover our tracks. When we are slow to anger, we avoid pointless arguments. You begin by forcing yourself to show respect. Soon, you start to see everyone as another human being. You gain appreciation for your blessings, and you start to want to help others. With compassion, you soar. What good deeds have you done lately?

**Chapter 6 : Golden rule Synonyms - Other Words for Golden rule - Page 2**

*The golden rule of the Sermon on the Mount is not applied to them. The missionary approaches and beseeches him to regard the Golden Rule. Emancipation--Ruin--Golden Rule, in your meaning, carried out.*

The full text of this article in PDF format can be obtained by clicking [here](#). Then be kind to them. That raises the question Can a person simply live by the Golden Rule and claim to be living as a Christian? Put differently, what do you say to a friend who tells you he tries to live by the Golden Rule, but does so without reference to Jesus Christ? Confucius and other religious leaders or founders taught such things, but always from a negative and passive position, the so-called Silver Rule: Rather, He calls for active, intentional pursuit of the good of your neighbor. But the Golden Rule never can be fully appreciated apart from a robust connection to the person and work of Jesus Christ. I ask you, which friend loves you more – the one who, hearing you are in need, promptly writes out a check, puts it in the mail, and considers his obligation to you paid in full? Or the one who drops everything, comes to your house, and does not leave until he is satisfied that all your needs have been cared for? But he is not through yet; he keeps coming back until the crisis is completely past. God is the latter friend. He comes to our hearts, checks the cupboards, sees how bare they are and sends in provisions accordingly. Rather, we want Him to fill our cupboards with His presence, His friendship, and His care. In this sense, the Golden Rule is intended to take our focus off of ourselves and our desires and center them in the person of Jesus Christ. The Christian gospel is unique in its call for sinners to live our lives to the glory of God alone. God seems always to be going after our tendency toward idolatry. Like it or not, our Lord in His grace calls you and me to hard things, and selflessness is demanding. When I am at my best, loving other people is the greatest joy in my life, aside from loving my family. Martyn Lloyd-Jones was right: In my experience as a pastor, there are at least three things that can help a person reorient his adherence to the Golden Rule in a Godward direction, thus promoting a unique expression of the Christian faith. First, check your generosity. Second, check your intentionality. God has a rightful claim on your life. As a Christian, you belong to Him. That means your time, treasures, and talents are all under His sovereign sway. If that is true, then you must learn to be intentional about how you invest the gifts of God in a way that both benefits others and reflects His grace. Third, check your expectations of how you want to be treated. Are you living your life for the well-being of your brothers and sisters? Do you respond to them or initiate with them in a selfless way that reflects what God is doing in your own life? This is the great and first commandment. And a second is like it: The final thing to notice is that the Golden Rule certainly promotes a spirit of charity and undoubtedly serves as a barometer for healthy human relationships. In His infinite mercy, God loved the world the way He wants the world to love Him. He sent His Son into the world so that the world would receive Him. However, the Holy Spirit has come so that we might be renewed after the image of Christ, and thus pursue holiness. Be encouraged today, then, that He who began the good work of making you holy will complete that work on the day of His glorious return. For that reason, you may do unto others as you would have them do to you only because of the sanctifying power of sovereign grace and Godward sacrifice of love. That is how you live the difficult, yet triumphant, life that God has set before you. Christianity in its most simple and intelligible form – the Golden Rule – is given to us that we may experience the joy of the Lord. If your friend is aiming to follow the Golden Rule without reference to Jesus Christ, then do unto him what God has done to you. Lay Christ before him that he may take hold of Him and thus learn to love not only the Rule but also, more importantly, its Giver. He is a doctoral candidate at Reformed Theological Seminary in historical theology. He lives in the Charlotte, North Carolina, area with his wife, Anna, and their children. Williams and Norgate, Delivered in Oxford and London in April and May All Bible quotations are from the English Standard Version. The Banner of Truth Trust, Eerdmans, Christian Research Institute Our Mission: To provide Christians worldwide with carefully researched information and well-reasoned answers that encourage them in their faith and equip them to intelligently represent it to people influenced by ideas and teachings that assault or undermine orthodox, biblical Christianity. Do you like what you are seeing? Your partnership is essential.

## Chapter 7 : The Golden Rule - Life, Hope & Truth

*The actual words "Golden Rule" are not found in Scripture, just as the words "Sermon on the Mount" are also not found. These titles were later added by Bible translation teams in order to make Bible study a little easier.*

Many cultures throughout history hold in their value system some form of the Golden Rule: The Golden Rule is part of our world. Perhaps the reason is that much of the world seems to be focused on serving the self first: How will living the Golden Rule help me? At first glance, that seems like a fair question. But is that the essence of the Golden Rule? Ask yourself what you want people to do for you, then grab the initiative and do it for them. We "grab the initiative" to "do. What is our motive behind treating others the way we want to be treated? These seem like very justifiable and natural desires. But the Golden Rule does not say to think about how you want to be treated, then treat other people that way in order for your reward to be similar treatment. The Golden Rule says to treat others the way you want to be treated regardless of how they treat you. This might seem like a tall order and it is. If the Golden Rule is important to us, our motives will be to: Nor did he tell his followers to live a self-serving life. The Golden Rule helps us live for others and for God. It un-sets us, strengthens our values, helps us obey the Ten Commandments, enables us to feel the blessings of the Beatitudes, and empowers us to live the life God wants us to live. Here are some ideas: Since we want to feel accepted, we accept others for who they are without any conditions or judgments. As we want to be encouraged, supported, and complimented, we go out of our way to make others feel good about their efforts, help them if they need it, compliment them for even the littlest things. Since we want to be forgiven, we forgive others for their mistakes -- big or little. Instead, we move forward. The point is that we are rigorously seeking to bless others. It takes courage and humility to love those people who just seem really hard to love -- who act in selfish and thoughtless ways, make life difficult, argue for the sake of arguing, criticize, complain, or cause a variety of discords. Rather than begin an argument, our response can begin a peace process. Even the Old Testament writers knew the value of a peaceful response: Our gentle response may not change those we want changed. They may never stop insulting, patronizing, or nagging us. But acting out of anger does not bring harmony. Love is the best way! If we understand our motives for living by the Golden Rule and are committed to doing so, we are able to rise above the disrespectful behavior and not be affected by it. Love gives us a sense of inner peace that cannot be disturbed by what others say or do. By making sure that everything we say and do is motivated by the unselfish desire to serve, we discover and experience what it means to live in the kingdom of heaven. Our love may make them see a totally different way of living. Living by the Golden Rule starts with the question, "God, how would You have me love today in this situation with this individual? And it blesses both the receiver and the giver!

**Chapter 8 : Love the Golden Rule - Be Happy, Help Others.**

*Find more words! Another word for Opposite of Meaning of Rhymes with Sentences with Find word forms Translate from English Translate to English Words With Friends Scrabble Crossword / Codeword Words starting with Words ending with Words containing exactly Words containing letters Pronounce Find conjugations Find names.*

Human rights[ edit ] According to Marc H. Bornstein , and William E. Paden, the Golden Rule is arguably the most essential basis for the modern concept of human rights , in which each individual has a right to just treatment, and a reciprocal responsibility to ensure justice for others. The development of human "rights" is a modern political ideal that began as a philosophical concept promulgated through the philosophy of Jean Jacques Rousseau in 18th century France, among others. Damrosch argued that to confuse the Golden Rule with human rights is to apply contemporary thinking to ancient concepts. Psychologically, it involves a person empathizing with others. Philosophically, it involves a person perceiving their neighbor also as "I" or "self". In evolution, " reciprocal altruism " is seen as a distinctive advance in the capacity of human groups to survive and reproduce, as their exceptional brains demanded exceptionally long childhoods and ongoing provision and protection even beyond that of the immediate family. The most serious among these is its application. How does one know how others want to be treated? The obvious way is to ask them, but this cannot be done if one assumes they have not reached a particular and relevant understanding. Differences in values or interests[ edit ] George Bernard Shaw wrote, "Do not do unto others as you would that they should do unto you. Their tastes may be different. Hence, the Golden Rule of "do unto others" is "dangerous in the wrong hands," [79] according to philosopher Iain King , because "some fanatics have no aversion to death: Cannot be a sole guide to action[ edit ] In his book *How to Make Good Decisions and Be Right All the Time* , philosopher Iain King has argued that " although the idea of mirroring your treatment of others with their treatment of you is very widespread indeedâ€ most ancient wisdoms express this negatively â€ advice on what you should not do, rather than what you should. The positive formulation, meanwhile, can be "incendiary", [82] since it "can lead to cycles of tit-for-tat reciprocity," unless it is accompanied by a corrective mechanism, such as a concept of forgiveness. Their tastes may be different" is no doubt a smart saying. Thus the "golden rule" might still express the essence of a universal morality even if no two men in the world had any needs or tastes in common. In his book on the golden rule, Jeffrey Wattles makes the similar observation that such objections typically arise while applying the golden rule in certain general ways namely, ignoring differences in taste, in situation, and so forth. It follows that we should not do so ourselvesâ€according to the golden rule. In this way, the golden rule may be self-correcting. We would often want other people to ignore any prejudice against our race or nationality when deciding how to act towards us, but would also want them to not ignore our differing preferences in food, desire for aggressiveness, and so on. This principle of "doing unto others, wherever possible, as they would be done by

Chapter 9 : How to Live the Golden Rule: 8 Steps (with Pictures) - wikiHow

*the Golden Rule: a general rule for how to behave that says that you should treat people the way you would like other people to treat you: an important rule to follow when you do something See the full definition for golden rule in the English Language Learners Dictionary.*

His Sermon on the Mount reaches its high point in this verse. This is a rule about loving someone in the ways we would hope others would love us. When relationships are better, life is better. Because he loves you. How do you love your spouse, your children, your co-worker or boss, that fellow student? You forgive them when their words or actions hurt you. Help as you wish to be helped. When you see someone with a need, fill it. It could be as simple as taking out the trash when you see the can full or helping your child tie her shoe. But it could also involve more, like supporting a spouse as they go back to school for continuing education. This can be expressed at work as you help someone with a project or at school as you help someone pick up the books they dropped in the hall. Encourage as you wish to be encouraged. The world is filled with people who want to be more for God, but who are discouraged and in need of encouragement. Understand as you wish to be understood. Recently I learned of a friend who got in a lot of trouble because of a sin in his life. It is only by the Grace of God that I have thus far gone a different path. Look for things to do to lift and bless those around you. Wake up each day asking God to use you to bless someone else with something good. Live your life outside yourself. If you do this, you will become a powerfully loving person that attracts people to you. The Golden Rule is all about love. Live by it and your life will become richer. How can loving in obedience to the Golden Rule bring greater satisfaction to your own life? You can leave a comment by clicking here.