

Audio Transcript of Sermon  
October 13, 2025  
The Feast of Tabernacles-Brotherly Kindness

Hello. Thank you for joining us today on this seventh day of the Feast of Tabernacles. My name is Tom Laign with Sabbath Bible Study. We have been celebrating the Kingdom of God during this feast. We know God's kingdom will be unlike any kingdom or nation this world has ever seen. Through history we have seen various types of governments, but the heart of the people remains unchanged. Through history, technology has evolved, but the heart of the people remains unchanged. The sins of today are not much different than the sins of thousands of years ago. What goodness that is found within mankind today is not much different than what goodness that could be found thousands of years ago. Dates and locations have changed. Technology has evolved. Mankind is pretty much the same. The Kingdom of God will be a kingdom aligned to the righteousness of God, and during this kingdom it will be much easier to see the impact of brotherly kindness.

Brotherly kindness is missing from our world. There may be areas around the globe where it is easier to see brotherly kindness, but for many brotherly kindness is missing. We live in a world where people are very suspicious and mistrustful of each other. There is good reason for that suspicion and mistrust. It seems whenever a serial killer is discovered that person is found living in a neighborhood that many people call home. Whenever a person is arrested for a crime against another person that person also lives in a neighborhood that many people call home. What most don't realize is that the fear and mistrust they have of other people because of their awareness of evil that is found within society is a back-handed muted cry for the Kingdom of God. These people in a way cry out for the Kingdom of God not realizing what would bring peace to them.

We have this hope of better times to come in the Kingdom of God where neighbor will no longer be suspicious or mistrustful of neighbor, because all will be doing what God expects of them. Life during this future time will be substantially different than it is now, and one quality that will be much easier to see is brotherly kindness. No longer will we be living in a dog-eat-dog world. The Kingdom of God will be a time when all will be treated with the kindness that God expects us to have with each other. Within the pages of the Bible are examples

that we can look at to see brotherly kindness in action, and one that comes to mind is the account of Jonathan, the son of King Saul, and David, who was chosen by God to replace King Saul and his lineage.

Saul was physically a leader of stature. When people looked at Saul, he had the appearance of a king, one who stood out in appearance. If people didn't know what the King of Israel looked like, and he was included in a lineup of people of a similar social class, Saul would be selected by most people because of his looks. We might think that people who look the part of the King of Israel would also instinctually trust God, because this was the king of the nation that God had chosen. Placed in a role like that, a person might develop confirmation bias, meaning that just because they were king of the nation that God had chosen, they must be alright with God.

Saul was just a few years into his reign when Jonathan, his son, attacked a Philistine garrison in Geba. That got the attention of the Philistines and the people of Israel prepared for war. Israel found themselves facing a huge Philistine army that was ten times larger than the army of Israel. It was larger and better equipped. Facing a larger and better equipped enemy almost always results in defeat, and instead of advancing to the battle, Saul stayed in the rear of the front in Gilgal, and the people were afraid. Defeat would likely mean death or servitude for Saul and his family, and an uncertain future for Israel. First Samuel thirteen verse one.

### **1 Samuel 13:1-22**

- 1. Saul reigned one year; and when he had reigned two years over Israel,**
- 2. Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.**
- 3. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.**
- 4. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.**

**5. And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude: and they came up, and pitched in Michmash, eastward from Beth–aven.**

**6. When the men of Israel saw that they were in a strait, for the people were distressed, then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.**

**7. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.**

Saul had been waiting because he had been expecting Samuel to join him. The people became afraid when Saul stayed behind in Gilgal awaiting Samuel. When Samuel did not show up the people scattered because they probably thought something bad had happened to him and would likely also befall them. Saul took it upon himself to offer a burnt offering, something that only could be offered by a priest. A person could be willing to offer it, but the priest had to perform the offering. As king and not a priest, Saul would not be one who could perform the offering. As it turned out Samuel showed up just as Saul was finishing with the burnt offering which concerned Samuel because he knew Saul had done something he should not have done. When he pressed Saul for an answer, he blamed the Philistines and put forth the idea he was doing everyone a favor by performing the offering. Verse eight.

**8. And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.**

**9. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.**

**10. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.**

**11. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;**

**12. Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering.**

Samuel told Saul he had acted foolishly because he had not done what God expected of him. If he would have obeyed God, his lineage would have continued uninterrupted as kings of Israel. Samuel explained to Saul that God would replace him because what God wanted was a man after His own heart, and Saul was not that man. Verse thirteen.

**13. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever.**

**14. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.**

**15. And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men.**

**16. And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.**

**17. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual:**

**18. And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.**

As military opponents, the Philistines had a tactical and military intelligence advantage over Israel. They knew the Israelites had nobody who could make swords or spears, and that these very same Israelites would come to them to acquire these weapons. Having to go to your military enemy just to get military supplies is as bad as it can get. Only the royal family had weapons like swords and spears, and from the perspective of the Philistines that would make sense to remind the leadership of a military adversary what the Philistines could do while denying that same power to the vast majority of Israel. Things were so bad that Israelites even relied on the Philistines to sharpen farming implements. Verse nineteen.

**19. Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:**

**20. But all the Israelites went down to the Philistines, to sharpen every man his share, and his coultter, and his axe, and his mattock.**

**21. Yet they had a file for the mattocks, and for the coultters, and for the forks, and for the axes, and to sharpen the goads.**

**22. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.**

Eventually, God selected David, son of Jesse, to be the next King of Israel, to replace Saul and Saul's lineage prominently featuring Jonathan. Knowing he wouldn't be the next king did not give Jonathan feelings of resentment towards David. The more Jonathan came to know David the more David came to be like a brother to him, and he gave David the dignity and respect worthy of being king. He even gave David his royal clothes and those weapons made by the Philistines. First Samuel eighteen verse one.

#### **1 Samuel 18:1-4**

**1. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.**

**2. And Saul took him that day, and would let him go no more home to his father's house.**

**3. Then Jonathan and David made a covenant, because he loved him as his own soul.**

**4. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.**

Knowing the future of his lineage to sit on the throne of Israel depended on the death of David. During an evening meal, Saul became frustrated with Jonathan not understanding why he would give favorable treatment to somebody who his father saw as an adversary. Jonathan lied to protect David and enraged Saul so much that Saul threw a javelin at him. That left Jonathan understanding that if Saul had the opportunity, he would kill David. First Samuel twenty verse twenty-four.

## **1 Samuel 20:24-42**

**24. So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.**

**25. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.**

**26. Nevertheless Saul spake not anything that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.**

**27. And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor today?**

**28. And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem:**

**29. And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren.**

**Therefore he cometh not unto the king's table.**

**30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?**

**31. For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.**

**32. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?**

**33. And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.**

**34. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.**

Prior to the evening meal, Jonathan had planned for David to hide in a nearby field. Jonathan sensed Saul might seek to bring harm to David. To shield David and to keep the assistance secret, Saul told David in the morning he would bring a little boy with him and Jonathan would shoot arrows in the field. If he told the little boy the arrows were beyond him, that meant Saul wanted to harm David,

and David should flee, and if he told the boy the arrows were between him and the house, that it would be safe for David. As the boy ran, Jonathan shot the arrows beyond the boy and loudly cried to quickly go. The boy and anyone watching would have thought these words were directed at the little boy, who quickly hurried up, but they were really intended for David. Verse thirty-five.

**35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.**

**36. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.**

**37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?**

**38. And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.**

**39. But the lad knew not an thing: only Jonathan and David knew the matter.**

**40. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.**

**41. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.**

**42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever. And he arose and departed: and Jonathan went into the city.**

The brotherly kindness that Jonathan had for David preserved David's life, and that kindness would be repaid by David to Mephibosheth, Jonathan's son after Jonathan and Saul were both killed. The brotherly kindness that Jonathan had for David is the essence of the kind of love we are all to have for other people.

Technically, it is possible to keep the ten commandments and completely ignore the need to love God and other people. The first four commandments summarize how to love God, and the last six commandments summarize how to love others.

During His earthly ministry, Jesus was asked what was needed to inherit eternal life. Jesus threw the question back at the person asking him what was written in the scriptures, and the man responded with loving the Lord your God with all your heart, soul, strength, and mind, and to love your neighbor as yourself. With that

answer, Jesus told him if he did all this, he would have eternal life. Then the man followed up and asked what defined a neighbor. Was his neighbor any person he could meet or just the people who lived next to him? Jesus taught him by giving the Parable of the Good Samaritan. In this parable a man was walking from Jerusalem to Jericho when he was attacked and left for dead by thieves. A priest and Levite passed the injured man and did nothing to help, but when a Samaritan came across him, he had compassion on him, and helped get him to a safe place, even paying for his care and accommodations. Jesus asked the man who acted more like a neighbor, and the man replied that it was the one who had mercy on him, the Samaritan. Jesus told the man to go and do likewise. Luke ten verse twenty-five.

#### **Luke 10:25-37**

**25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?**

**26. He said unto him, What is written in the law? how readest thou?**

**27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.**

**28. And he said unto him, Thou hast answered right: this do, and thou shalt live.**

**29. But he, willing to justify himself, said unto Jesus, And who is my neighbour?**

**30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.**

**31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.**

**32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.**

**33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,**

**34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.**

**35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.**

**36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?**



**37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.**

From the Parable of the Good Samaritan we can learn that brotherly kindness must be extended to people we might think of excluding. The Parable of the Prodigal Son shows the family tension between two sons, one who always did what his father expected, and one who left home in rebellion against what his father expected. Eventually the son in rebellion came home recognizing he was no longer worthy to be called a son of the family. When his father saw him, he had great compassion on him and planned a welcome home celebration. Luke fifteen verse eleven.

#### **Luke 15:11-32**

**11. And he said, A certain man had two sons:**

**12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.**

**13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.**

**14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.**

**15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.**

**16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.**

**17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!**

**18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,**

**19. And am no more worthy to be called thy son: make me as one of thy hired servants.**

**20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.**

**21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.**

**22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:**

**23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:  
24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.**

The brother who had always done what the father expected was in the field working, and when he finally came home, he came home to the celebration already in progress. He didn't immediately connect the celebration to his brother, but when he found out he was angry, because he felt he deserved a party more than his brother. Verse twenty-five.

**25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.  
26. And he called one of the servants, and asked what these things meant.  
27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.  
28. And he was angry, and would not go in: therefore came his father out, and entreated him.  
29. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:  
30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.  
31. And he said unto him, Son, thou art ever with me, and all that I have is thine.  
32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.**

From the Parable of the Prodigal Son we can see that brotherly kindness involves elements of forgiveness. We don't see ourselves as better than others and we must never consider ourselves to be more worthy than others. Brotherly kindness was shown within the early church. When writing his second letter to Timothy, Paul shared the family of Onesiphorus treated him with kindness and hospitality and sought to stay connected with Paul. Second Timothy one verse fifteen.

## **2 Timothy 1:15-18**

**15. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.**

**16. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:**

**17. But, when he was in Rome, he sought me out very diligently, and found me.**

**18. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.**

The Romans were told to have genuine love and to be kindly affectioned to each other with brotherly love, helping each other out as much as possible, and choosing peace over conflict with each other and all men. Romans twelve verse nine.

#### **Romans 12:9-18**

**9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.**

**10. Be kindly affectioned one to another with brotherly love; in honour preferring one another;**

**11. Not slothful in business; fervent in spirit; serving the Lord;**

**12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;**

**13. Distributing to the necessity of saints; given to hospitality.**

**14. Bless them which persecute you: bless, and curse not.**

**15. Rejoice with them that do rejoice, and weep with them that weep.**

**16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.**

**17. Recompense to no man evil for evil. Provide things honest in the sight of all men.**

**18. If it be possible, as much as lieth in you, live peaceably with all men.**

We are reminded to let brotherly love continue and reminded that some have unknowingly entertained angels through brotherly love. Hebrews thirteen verse one.

#### **Hebrews 13:1-3**

**1. Let brotherly love continue.**

**2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.**

**3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.**

In his first letter, John reminds us that having brotherly love shows we are well on the path to eternal life. He explained that when brotherly love is present, we know we have passed from death to life. He added that the love we are to have is not a love of just words. What we do must back up what we believe and say. First John three verse eleven.

### **1 John 3:11-18**

**11. For this is the message that ye heard from the beginning, that we should love one another.**

**12. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.**

**13. Marvel not, my brethren, if the world hate you.**

**14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.**

**15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.**

**16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.**

**17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?**

**18. My little children, let us not love in word, neither in tongue; but indeed and in truth.**

Later in the same letter, John wrote that if God so loved us, to send his only son to pay for our sins, we ought to love one another. First John four verse seven.

### **1 John 4:7-11**

**7. Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God.**

**8. He that loveth not knoweth not God; for God is love.**

**9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.**

**10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.**

**11. Beloved, if God so loved us, we ought also to love one another.**

John was highlighting what Jesus had taught the disciples, that all men would know they are the disciples of Christ if they loved each other. John thirteen verse thirty-one.

#### **John 13:31-35**

**31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.**

**32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.**

**33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.**

**34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.**

**35. By this shall all men know that ye are my disciples, if ye have love one to another.**

We know the love of God is to keep his commandments, but for others to know we are of the truth, we need to have love for each other. A house divided cannot stand, and love is what this world will look for when trying to understand where they can find truth. We can speak every incredible mystery of the Bible, and speak truth after truth, but to this world, the love that we have for each other is the proof of where the disciples of Jesus Christ are. Love for each other is so important that Jesus taught this as His commandment, that we love one another as Jesus has loved us. We can celebrate the Kingdom of God through the Feast of Tabernacles. When we do this without brotherly love, the celebration looks very hollow to those who are not yet called. John fifteen verse twelve.

#### **John 15:12-17**

**12. This is my commandment, That ye love one another, as I have loved you.**

**13. Greater love hath no man than this, that a man lay down his life for his friends.**

**14. Ye are my friends, if ye do whatsoever I command you.**

**15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.**

**16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.**

**17. These things I command you, that ye love one another.**

Peter wrote that the love we are to have for each other needs to be genuine and pure. It needs to come from the place of the Holy Spirit where we look to eternal life and our place in the Kingdom of God, and not just to meet our needs in this present age. First Peter one verse twenty-two.

#### **1 Peter 1:22-25**

**22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:**

**23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.**

**24. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:**

**25. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.**

We are reminded to honor all people, to fear God, and to give honor to civil leaders. We are also to love those of the household of faith. First Peter two verse thirteen.

#### **1 Peter 2:13-17**

**13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;**

**14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.**

**15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:**

**16. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.**

**17. Honour all men. Love the brotherhood. Fear God. Honour the king.**

We are all reminded to have compassion for each other and to have brotherly love for each other. We extend pity where pity is needed. We are courteous. We never repay evil with evil but when evil is thrown our way we find a way to return a blessing, and when we do this a blessing will be returned to us. First Peter three verse eight.

#### **1 Peter 3:8-12**

**8. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:**

**9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.**

**10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:**

**11. Let him eschew evil, and do good; let him seek peace, and ensue it.**

**12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.**

Paul told the Thessalonians that he prayed that God would make their brotherly love increase and abound towards each other and to all people, so that they could be found to be blameless before God when Jesus Christ returns. First Thessalonians three verse eleven.

#### **1 Thessalonians 3:11-13**

**11. Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.**

**12. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:**

**13. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.**

Even though Paul prayed that God would cause the brotherly love of the Thessalonians to increase and abound, he knew having brotherly love was already part of who they were. He just wanted what they already had to grow. First Thessalonians four verse nine.

## **1 Thessalonians 4:9-12**

**9. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.**

**10. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;**

**11. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;**

**12. That ye may walk honestly toward them that are without, and that ye may have lack of nothing.**

The idea of brotherly love is founded in the idea of living peaceably with those around us. In Leviticus the people were told to love their neighbor as themselves and to never take adverse action against a neighbor. Leviticus nineteen verse fifteen.

## **Leviticus 19:15-18**

**15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.**

**16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.**

**17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.**

**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.**

Brotherly kindness and love leads to unity. When we think of the unity of the faith, that unity requires more than just common belief. Brotherly kindness and love are also needed. If all we have are common beliefs, but we hate or have mistrust for each other, it is hard to have unity. Within the Churches of God we share so many common beliefs, but we are also so mistrustful of others who may be part of a different congregation. We worship the same God who gave His only begotten Son that we might all have eternal life. Unity of the faith is not found within one hierarchal government within the Church. The early church which has been given to us as an example is at best a confederation of congregations, and Paul, Peter, and John all wrote of the need for brotherly love. Brotherly kindness and love are needed for unity. It is good when the brethren dwell together in



unity. The Kingdom of God will be a wonderful place to call home, because all will dwell in unity and brotherly love will be present. It is good for the brethren to dwell together in unity today, and brotherly love binds that unity. Psalm one hundred thirty-three.

**Psalm 133:1-3**

- 1. Behold, how good and how pleasant it is for brethren to dwell together in unity!**
- 2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;**
- 3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.**

Brotherly kindness and love needs to be part of who we are. Paul, John, and Peter all wrote of brotherly kindness and love as being needed as part of the early church. When we think of the unity we need to have, we know within the Churches of God we have common beliefs. What will bring unity of the brethren is not a common hierarchal government because the early church was a confederation of congregations. What will bring unity of the brethren is brotherly kindness and love. How good and how pleasant it is for brethren to dwell together in unity!

Thank you for joining us today. God-willing we'll get together tomorrow on the eighth day, the Last Great Day. Until then, thank you for joining us today.