

To the Servants of the Most High God at Topeka, Kansas
Sunday, July 3, 2022

Duty of Love to the Members of the Church (Brotherly Love)
Part 5

This is part 5 of the duty of the members to love one another, otherwise known as brotherly love. I stopped on page 11 at number 116.

1. **COVID-19 Plague Update** – The Church of the Lord Jesus Christ sees COVID-19 as it truly is - a spiritual matter. Nu 11:33 *And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.* This plague comes from God to reward this world for proud sin. The last time I preached was in May and we were at about 60,000 new cases a day in the U.S. and starting up on another 2 to 3-month spike. We are now averaging around 120,000 cases a day. Some days we are as high as 180,000 cases. So, we are still going up in this spike. In the U.S. the official number of cases is 87,000,000. The number of deaths is just over 1,042,000. Globally, we are at a 544,000 million cases and 6.33 million deaths. The plague from God continues unabated.
2. **Abortion** – To the Church of the Lord Jesus Christ abortion is a spiritual issue. It is not a health issue. It is not a women's issue. It is not a political issue. It is not a social issue. It is not a legal issue. It is not a social problem. As a spiritual issue, the Church of the Lord Jesus Christ cannot be silent! We will not be ashamed of God or his standard. In May (when I preached last) a leaked U.S. Supreme Court decision reversing *Roe v. Wade* (abortion case) had hit every news source in the world. About a week ago the actual decision was released, and all hades has broken out. The U.S. Supreme Court decided that there is no right in the U.S. Constitution to commit genocide. The inconvenient truth is that abortion is genocide. *Genocide is the intentional destruction of a people — usually defined as an ethnic, national, racial, or religious group — in whole or in part.* In this case, the group is – a human being. It is the intentional and systematic killing of human beings. *In 1948, the United Nations Genocide Convention defined genocide as any of five "acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group, as such." These five acts were: killing members of the group, causing them serious*

*bodily or mental harm, imposing living conditions intended to destroy the group, **preventing births**, and forcibly transferring children out of the group. Victims are targeted because of their real or perceived membership of a group, not randomly.*

Against popular opinion and popular beliefs, the U.S. Constitution never speaks to the issue of abortion or the right to murder your baby. Period. The Biblical doctrine of **Thou Shalt Not Kill** (Ex. 20:13) still prevails in the moral universe. Martin Luther King said right



and you can alternately substitute “justice” for “judgment.” 2Co 5:10 *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* Knowing therefore the terror of the Lord, we persuade men. Mal 2:17 *Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment? The God of Judgment is just out of sight and we are telling you the arc of eternal judgment and damnation is coming for you. Here is my quote: THE ARC OF GOD’S MORAL UNIVERSE IS INFINITE, AND DEMANDS ETERNAL JUDGMENT FOR SIN. Like Noah and his family we are a faint signal of coming damnation. 1Pe 3:20 ... when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*

Abortion is a soul-damming sin. Recently, pro-murder activists stripped down to their underclothing on the floor of a mega church screaming “My body, my f***** choice.”

1Pe 4:15 *But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. 1Jo 3:15 ... and ye know that no murderer hath eternal life abiding in him. Rev. 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. Re 9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.* When you are taking your clothes off in a church to protest the church's stand on abortion it is not repentance. When there is political upheaval in this country including marches and picketing the Supreme Court Justices homes (which I find ironic) – that is not repentance. Repentance for this grievous sin against humanity and against God is not on the landscape.

When our rights impinge on the rights of others (the child in this case) those rights can and regularly are limited. In no other circumstances would you have the legal right to use your body to kill someone else. And, what about the rights of the women in the womb? Why don't those women get to make decisions about their body? The hypocritical nature of abortion is lost on no one. If you want to practice abortion fine – but be honest to yourself and you go first. Half of all abortions in the U.S. occur by pill, not by surgery anyway. The Mississippi law at issue allows abortion up to 15 weeks. Even at 15 weeks it is still murder. There are consequences to decisions. This decision by the U.S. Supreme Court, is too little, too late. It is 50 years late. The horses have left the barn 50 years ago and now you think it right to shut the doors. Generations of children are dead and they will not come back. Over 1 billion children are dead due to worldwide abortion (since the 70's). They made their children to pass through (our version of) the fire to Molech!

Molech was the pagan god who required his subjects to toss their children into his fiery belly as an act of blood sacrifice and worship. It is a false religious system that pretends that the blood of humans can replace the blood of our Lord Jesus Christ. This is serious business.

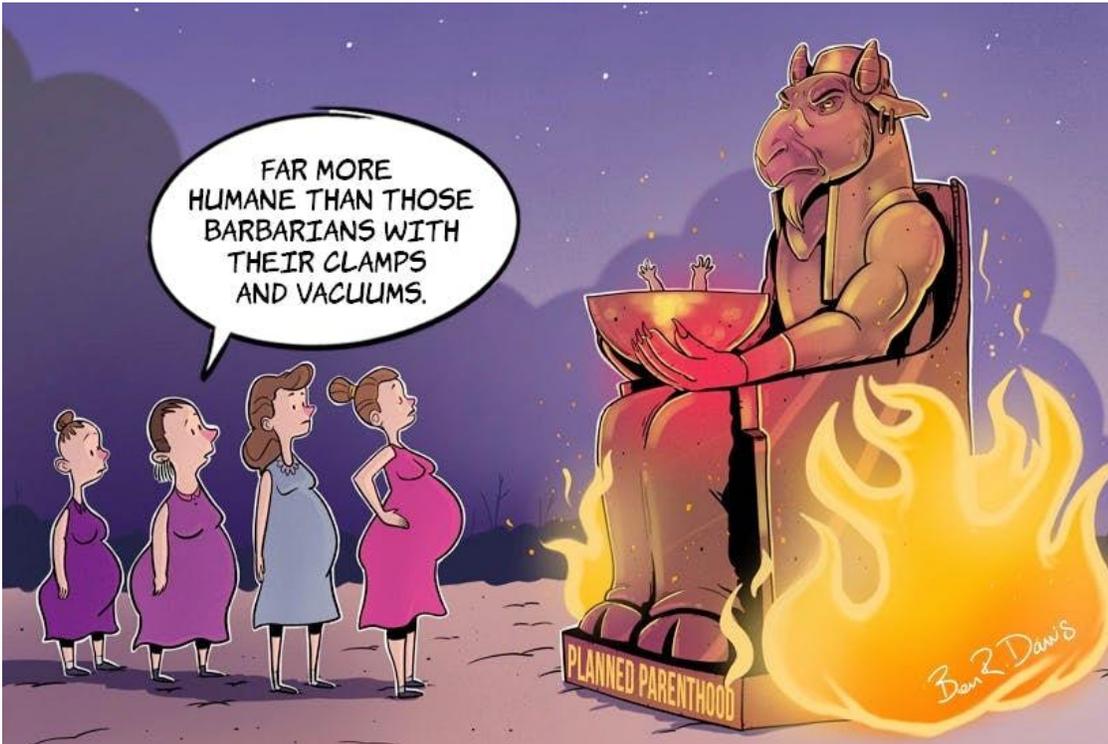
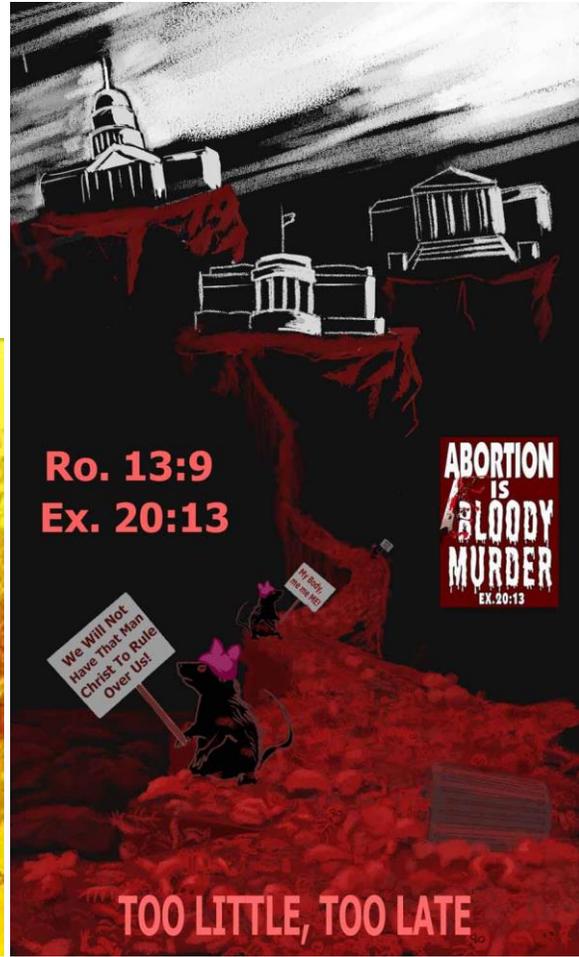
Le 18:21 *And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.*

Le 20:2 *Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. 3 And I will*

set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. 4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: 5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

Barnes: Molech, literally, “the King,” called also Moloch, Milcom, and Malcham, was known in later times as “the abomination of the Ammonites.” {#1Ki 11:5} He appears to have been the fire-god of the eastern nations... The practices appear to have been essentially connected with magical arts, probably also with unlawful lusts, and with some particular form of profane swearing.

*Matthew Henry: The burning of children in the fire to the honour of a dunghill-god. It was plain evidence that their gods were devils, who desired and delighted in the misery and ruin of mankind, and that the worshippers were worse than the beasts that perish, **perfectly stripped, not only of reason, but of natural affection (Romans 1:31; 2 Tim 3:33** ... (This) was the power of the god of this world over the children of disobedience that this **monstrous piece of inhumanity was generally practiced**; and even the Israelites were in danger of being drawn into it, which made it necessary that this severe law should be made against it... The criminal himself should be put to death as a murderer: The people of the land shall stone him with stones (#Le 20:2), which was looked upon as the worst of capital punishments among the Jews. If the children were sacrificed to the malice of the devil.*





People always say that they have no regrets in life and they would do everything the same. Well, that is not true for me. I have regrets! Justice Harry Blackmun, who wrote the *Roe v. Wade* opinion spoke at my law school graduation. What in the hades was the Washburn University School of Law even thinking about when they invited this jackass to speak at my graduation? They supported the decision and took pleasure in it (Rom 1:32). When Blackmun was introduced at my graduation Fred Sr. and the people that attended my graduation booed. I don't remember if I booed – but I hope I did. I am so happy he and you all did that. I just wish we had picketed it. But, in the providence of God, He did not put it in our minds to do that.

I am going to talk about the U.S. Supreme Court opinion in the *Dobbs* case, because it sheds a lot of light on the spiritual state of the United States including how the argument for abortion is framed and how far Blackmun and the court went in 1973 in *Roe* to justify the murder on demand of more than 63 million children in this country. The exact number is not known because abortion proponents want to hide it, but God knows every last soul slain. You can't hide from God. How would you like to have the death of 63 million souls on your conscience as you stand naked before God and give an account at the Judgment Seat of Christ? We stood before the judgment seat of the U.S. Supreme Court with the justices on an elevated bench looking down on us! This is going to be a million times worse than that with your very soul hanging in the balance.

SUPREME COURT OF THE UNITED STATES

Syllabus *DOBBS, STATE HEALTH OFFICER OF THE MISSISSIPPI DEPARTMENT OF HEALTH, ET AL. v. JACKSON WOMEN'S HEALTH ORGANIZATION ET AL. CERTIORARI TO THE UNITED STATES COURT OF APPEALS FOR THE FIFTH CIRCUIT* No. 19–1392. Argued December 1, 2021—Decided June 24, 2022

Mississippi's Gestational Age Act provides that "[e]xcept in a medical emergency or in the case of a severe fetal abnormality, a person shall not intentionally or knowingly perform . . . or induce an abortion of an unborn human being if the probable gestational age of the unborn human being has been determined to be greater than fifteen (15) weeks." *Miss. Code Ann. §41–41–191. Respondents—Jackson Women's Health Organization, an abortion clinic, and one of its doctors—challenged the Act in Federal District Court, alleging that it*

violated this Court's precedents establishing a constitutional right to abortion, in particular *Roe v. Wade*, 410 U. S. 113, and *Planned Parenthood of Southeastern Pa. v. Casey*, 505 U. S. 833. The District Court granted summary judgment in favor of respondents and permanently enjoined enforcement of the Act, reasoning that Mississippi's 15-week restriction on abortion violates this Court's cases 1forbidding States to ban abortion pre-viability. The Fifth Circuit affirmed. Before this Court, petitioners defend the Act on the grounds that *Roe* and *Casey* were wrongly decided and that the Act is constitutional because it satisfies rational-basis review.

Held: The Constitution does not confer a right to abortion; *Roe* and *Casey* are overruled; and the authority to regulate abortion is returned to the people and their elected representatives. Pp. 8–79. (a) The critical question is whether the Constitution, properly understood, confers a right to obtain an abortion. *Casey*'s controlling opinion skipped over that question and reaffirmed *Roe* solely on the basis of *stare decisis*. A proper application of *stare decisis* [precedent], however, requires an assessment of the strength of the grounds on which *Roe* was based. The Court therefore turns to the question that the *Casey* plurality did not consider. Pp. 8–32. (1) First, the Court reviews the standard that the Court's cases have used to determine whether the Fourteenth Amendment's reference to "liberty" protects a particular right. **The Constitution makes no express reference to a right to obtain an abortion, but several constitutional provisions have been offered as potential homes for an implicit constitutional right.** *Roe* held that the abortion right is part of a right to privacy that springs from the First, Fourth, Fifth, Ninth, and Fourteenth Amendments. ...

(2) Next, the Court examines whether the right to obtain an abortion is rooted in the Nation's history and tradition and whether it is an essential component of "ordered liberty." **The Court finds that the right to abortion is not deeply rooted in the Nation's history and tradition.** ... Guided by the history and tradition that map the essential components of the Nation's concept of ordered liberty, the Court finds the Fourteenth Amendment clearly does not protect the right to an abortion.

Until the latter part of the 20th century, there was no support in American law for a constitutional right to obtain an abortion. No state constitutional provision had recognized such a right. Until a few years before *Roe*, no federal or state court had recognized such a right. Nor had any scholarly treatise. Indeed, abortion had long been a crime in every single State. At common law, abortion was criminal in at least some stages of pregnancy and was regarded as unlawful and could have very serious consequences at all stages. American law

followed the common law until a wave of statutory restrictions in the 1800s expanded criminal liability for abortions. By the time the Fourteenth Amendment was adopted, three-quarters of the States had made abortion a crime at any stage of pregnancy. This consensus endured until the day Roe was decided. Roe either ignored or misstated this history, and Casey declined to reconsider Roe's faulty historical analysis. Respondents' argument that this history does not matter flies in the face of the standard the Court has applied in determining whether an asserted right that is nowhere mentioned in the Constitution is nevertheless protected by the Fourteenth Amendment. .. Roe and Casey each struck a particular balance between the interests of a woman who wants an abortion and the interests of what they termed "potential life." [They don't even call it a child, or a baby, or an infant or...even a fetus.]" It's life! Roe, 410 U. S., at 150; Casey, 505 U. S., at 852. But the people of the various States may evaluate those interests differently. The Nation's historical understanding of ordered liberty does not prevent the people's elected representatives from deciding how abortion should be regulated. Pp. 11–30. ...

For the first 185 years after the adoption of the Constitution, each State was permitted to address this issue in accordance with the views of its citizens. Then, in 1973, this Court decided Roe v. Wade, 410 U. S. 113. Even though the Constitution makes no mention of abortion, the Court held that it confers a broad right to obtain one.

*Finally, the Court considers whether a right to obtain an abortion is part of a broader entrenched right that is supported by other precedents. **The Court concludes the right to obtain an abortion cannot be justified as a component of such a right. Attempts to justify abortion through appeals to a broader right to autonomy and to define one's "concept of existence" prove too much.** [MY BODY, MY CHOICE] Casey, 505 U. S., at 851. Those criteria, at a high level of generality, could license fundamental rights to illicit drug use, prostitution, and the like. What sharply distinguishes the abortion right from the rights recognized in the cases on which Roe and Casey rely is something that both those decisions acknowledged: **Abortion is different because it destroys what Roe termed "potential life" and what the law challenged in this case calls an "unborn human being."** [What does God call life in the womb? - 2 Sam. 12:14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.]*

None of the other decisions cited by Roe and Casey involved the critical moral question posed by abortion. Accordingly, those cases do not support the right to obtain an abortion, and the Court's conclusion that the Constitution does not confer such a right does not undermine them in any way. Pp. 30–32. ...

The quality of the reasoning. Without any grounding in the constitutional text, history, or precedent, Roe imposed on the entire country a detailed set of rules for pregnancy divided into trimesters much like those that one might expect to find in a statute or regulation. See 410 U. S., at 163–164. Roe's failure even to note the overwhelming consensus of state laws in effect in 1868 is striking, and what it said about the common law was simply wrong. Then, after surveying history, the opinion spent many paragraphs conducting the sort of factfinding that might be undertaken by a legislative committee, and did not explain why the sources on which it relied shed light on the meaning of the Constitution. ...

The scheme Roe produced looked like legislation, and the Court provided the sort of explanation that might be expected from a legislative body. [The Supreme Court is not a legislative body and it isn't even a trial court of original jurisdiction – for most cases – they don't do their own research and such, they are an appellate court, they review the decisions of lower courts who have heard the evidence. The Roe court went to great lengths to universally approve abortions in the U.S.]. An even more glaring deficiency was Roe's failure to justify the critical distinction it drew between pre- and post-viability abortions. See id., at 163. The arbitrary viability line, which Casey termed Roe's central rule, has not found much support among philosophers and ethicists who have attempted to justify a right to abortion. The most obvious problem with any such argument is that viability has changed over time and is heavily dependent on factors—such as medical advances and the availability of quality medical care—that have nothing to do with the characteristics of a fetus. When Casey revisited Roe almost 20 years later, it reaffirmed Roe's central holding, but pointedly refrained from endorsing most of its reasoning. The Court abandoned any reliance on a privacy right and instead grounded the abortion right entirely on the Fourteenth Amendment's Due Process Clause. 505 U. S., at 846. The controlling opinion criticized and rejected Roe's trimester scheme, 505 U. S., at 872, and substituted a new and obscure "undue burden" test. Casey, in short, either refused to reaffirm or rejected important aspects of Roe's analysis, failed to remedy glaring deficiencies in Roe's reasoning, endorsed what it termed Roe's central holding while suggesting that a majority might not have thought it was correct, provided no new support for the abortion right other than Roe's

status as precedent, and imposed a new test with no firm grounding in constitutional text, history, or precedent. ...

Given that procuring an abortion is not a fundamental constitutional right, it follows that the States may regulate abortion for legitimate reasons, and when such regulations are challenged under the Constitution, courts cannot “substitute their social and economic beliefs for the judgment of legislative bodies.” Ferguson, 372 U. S., at 729–730. That applies even when the laws at issue concern matters of great social significance and moral substance. A law regulating abortion, like other health and welfare laws, is entitled to a “strong presumption of validity.” Heller v. Doe, 509 U. S. 312, 319. It must be sustained if there is a rational basis on which the legislature could have thought that it would serve legitimate state interests. Id., at 320. Mississippi’s Gestational Age Act is supported by the Mississippi Legislature’s specific findings, which include the State’s asserted interest in “protecting the life of the unborn.” §2(b)(i). These legitimate interests provide a rational basis for the Gestational Age Act, and it follows that respondents’ constitutional challenge must fail. Pp. 76– 78. (e) Abortion presents a profound moral question. The Constitution does not prohibit the citizens of each State from regulating or prohibiting abortion. Roe and Casey arrogated that authority. The Court overrules those decisions and returns that authority to the people and their elected representatives. Pp. 78–79. 945 F. 3d 265, reversed and remanded.

3. **Diversity, Equity and Inclusion** – We just finished so called “Pride month.” I have never seen its acceptance at all levels of society like I did this year.

Diversity has its place with God Almighty.

*Rev. 7:9 After this I beheld, and, lo, a great multitude, which no man could number, **of all nations, and kindreds, and people, and tongues**, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,*

There is a difference between diversity of race, color, heritage and languages and abhorrent, abject sin. Sin is not diversity; it is just sin. (We have a new sign for that.) It is leaven that corrupts the loaf. The simple fact is that God Almighty and the Lord Jesus Christ had the power and “residue of the spirit” to set up His church anyway He wanted. There were no restrictions. He could have had women as apostles and preachers. He could have welcomed **practicing** sodomites (abusers of themselves with mankind), transgender people, adulterers, fornicators, idol worshippers, people without natural affection, drunkards, and murderers, into His church. The world was His oyster as Creator of All. He chose to not design his church around sin AND what constitutes sin. Will not the Judge of all the earth do right? (Gen. 18:25). Is it not lawful for God to do what he will with his own? (Mat. 20:15)

Heb. 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Charles spoke to Genesis 18 and 19 a few weeks ago and I want to come back to it just briefly. The Bible clearly states that God appeared to Abraham at Gen 18:1 - *And the LORD (Christ) appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.*

Gen 18:16 *And the men (the LORD and 2 angels) rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And the LORD said, Shall I hide from Abraham that thing which I do... 20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. 22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. 23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?. Abraham knew exactly what was going on at Sodom and that destruction was coming. He interjected himself into the discussion to attempt to save his nephew Lot and Lot’s family.*

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD... 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten’s

sake. *33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. Gen. 19: 1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground.* I don't know if the Christ was at Sodom when the men of the city were there to rape the two angels (Gen. 19:4-5), but he could have been and an attempted rape on God would explain this kind of immediate destruction, which is unusual for God Almighty.

24 ¶ Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.

Gill: *This was a righteous judgment on those cities, and a just retaliation for their sin; their sin was an unnatural one, and nature is inverted to punish them, fire comes down from heaven, or hell from heaven, as Salvian's words are, to consume them; they burned with lusts one against another, and flaming sheets of sulfurous fire fall upon them, burn and destroy them; and, in allusion to this terrible conflagration, hell is called the lake which burns with fire and brimstone, #Jude 1:7 #Re 20:14,15 21:8; and this destruction was brought upon them by Jehovah the Son of God, who had appeared to Abraham in a human form, and gave him notice of it, and heard all he had to plead for those cities, and then departed from him to Sodom, and was the author of this sad catastrophe; this amazing shower of fire and brimstone was rained by Him from Jehovah His Father, out of heaven; so the Targums of Jonathan and Jerusalem both call Him, the Word of the Lord.*

Lu 17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

2 Pet. 2:6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

4. Rainbow Flag

6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; Have you every wondered how the rainbow came to be the symbol of so called "gay pride?" It both is

a colorful rallying cry to sodomite proponents and a conspicuous and continual middle finger to God. It is a way to use something that came from God as a symbol of peace as a declaration of war on God's standards.

Gilbert Baker first created the rainbow flag as a symbol of homosexuality in 1978. *"We are a people, a tribe if you will. And flags are about proclaiming power, so it's very appropriate," he said. "We needed something beautiful, something from us. The rainbow is so perfect because it really fits our diversity in terms of race, gender, ages, all of those things," said Baker. "Plus, it's a natural flag—it's from the sky!"* Baker grew up in... you guessed it - a small, conservative town in Kansas. He left home to join the army and then headed straight to San Francisco when he left the army in 1972. Because of his sewing talents, Baker started taking over the task of making banners for the protest marches. The rainbow flag first rose to prominence when Harvey Milk, a member of the San Francisco Board of Supervisors and the first openly gay politician in a major U.S. city, asked Baker to make a flag for a march he was organizing - - just a few months before Milk was assassinated. Baker made the first rainbow flags with about 30 volunteers in the top-floor attic gallery of the Gay Community Center at 330 Grove Street in San Francisco. The group raised two flags in the United Nations Plaza in downtown San Francisco on June 25, 1978. One was the rainbow flag, while another was an American flag with rainbow strips instead of red, white and blue. Baker went on to incorporate the rainbow flag into his drag persona "Busty Ross."

Gen 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

Gill: it shall be for a token of a covenant between me and the earth; that is, between God and the creatures of the earth; or of a promise that God would no more destroy the earth, and cut off the creatures in it by a flood; for though it is a bow, yet without arrows, and is not turned downwards towards the earth, but upwards towards heaven, and so is a token of mercy and kindness, and not of wrath and anger.

The Sodomites turned something Godly into something abominable. Man has that natural ability. But it will not always be that way. God is going to take the symbol back.

Re 4:3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

Re 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

Rebels against God, you are going to regret that you ever used the rainbow to promote sin. *Rom. 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

*Gill: **vengeance is mine, I will repay, saith the Lord**; vengeance belongs to God, and to Him only; it is proper and peculiar to Him, not to Heathen deities..., it ... belongs to God the lawgiver, whose law is broken, and against whom sin is committed: and there is reason to believe He will "repay" it, from the holiness of his nature, the strictness of His justice, His power and faithfulness, His conduct towards his own people, even to his Son, as their surety; nor will He neglect, but in His own time will avenge His elect, which cry unto Him day and night; and who therefore should never once think of avenging themselves, but leave it with their God, to whom it belongs.*

2 Thes. 3:16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all. I love you all. Amen.

**BIBLE VERSES REGARDING THE CHURCH AND
DUTY OF LOVE TO THE MEMBERS OF THE CHURCH**

Last Updated: 12/12/2021

Summary:

No.	Duty to One Another (Brethren)	Number of New Testament References
1.	Love One Another	48 (+8) = 56
2.	Be of One Accord/No Strife	29
3.	Praying and Giving Thanks for One Another	21
4.	Humility & Servant Mentality	19
5.	Kindness, Forgiveness & Reconciliation	15
6.	All Things Common- Caring for One Another – Distribution as Needed	10
7.	Have Affection for One Another	8
8.	Preferring One Another – One for All	7
9.	Visiting One Another	6
10.	Teaching and Helping One Another	6
11.	Bearing Each Others Burdens	5
12.	Considering One Another	6
13.	Not Defrauding or Suing One Another	4
	TOTAL	184 (+8 = 192)

No.	Cite/Duty	Verse	Author	Duty to One Another
1.	1 John 3:15	<i>Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.</i>	John	Love One Another
2.	John 13:34	<i>A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.</i>	Christ	Love One Another
3.	John 13:35	<i>By this shall all men know that ye are my disciples, if ye have love one to another.</i>	Christ	Love One Another
4.	John 15:17	<i>These things I command you, that ye love one another.</i>	Christ	Love One Another
5.	Rom. 12:9	<i>Let love (to the brethren) be without dissimulation (hypocrisy).</i>	Paul	Love One Another
6.	Rom. 12:10	<i>Be kindly affectioned one to another with brotherly love.</i>	Paul	Love One Another
7.	1 Cor. 13:1-13	<i>Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a</i>		Love One Another

		<i>tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth:.. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.</i>		
8.	1 Cor. 16:14	Let all your things be done with charity.	Paul	Love One Another
9.	2 Cor. 2:8	<i>Wherefore I beseech you that ye would confirm your love toward him (the man who committed adultery with his stepmother – 1 Cor. 5).</i>	Paul	Love One another
10.	Gal. 5:13	<i>For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.</i>	Paul	Love One Another
11.	Gal. 6:10	<i>As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.</i>	Paul	Love One Another
12.	Eph. 1:15	<i>Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.</i>	Paul	Love One Another
13.	Eph. 3:17	<i>That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.</i>	Paul	Love One Another
14.	Eph. 4:2	forbearing one another in love.	Paul	Love One Another
15.	Eph. 4:16	...maketh increase of the body unto the edifying of itself in love.	Paul	Love One Another
16.	Eph. 4:25-27	Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.	Paul	Love One Another
17.	Eph. 5:2	And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.	Paul	Love One Another
18.	Phil. 1:8-9	<i>For God is my record, how greatly I long after you all in the bowels of Jesus Christ. 9 And this I pray, that your love may</i>	Paul	Love One Another

		abound yet more and more in knowledge and in all judgment.		
19.	Phil. 2:1	If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies... having the same love	Paul	Love One Another
20.	Col. 1:4	Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints	Paul	Love One Another
21.	Col. 2:1	<i>For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.</i>	Paul	Love One Another
22.	Col. 3:12	Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.	Paul	Love One Another
23.	Col. 3:14	And above all these things put on charity, which is the bond of perfectness.	Paul	Love One Another
24.	1 Thes. 3:6	<i>But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity.</i>	Paul	Love One Another
25.	1 Thes. 3:12	And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.	Paul	Love One Another
26.	1 Thes. 4:9-10	But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 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.	Paul	Love One Another
27.	1 Thes. 5:12-13	<i>And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake.</i>	Paul	Love One Another
28.	2 Thes. 1:3	<i>We are bound to thank God always for you, brethren, as it is meet... and the charity of every one of you all toward each other aboundeth</i>	Paul	Love One Another
29.	1 Tim. 1:5-6	Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling.	Paul	Love One Another
30.	Phil. 1:7	For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.	Paul	Love One Another
31.	Heb. 10:24	And let us consider one another to provoke unto love and to good works.	Paul	Love One Another
32.	Heb. 13:1	Let brotherly love continue.	Paul	Love One Another

33.	1 Pet. 1:22	<i>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.</i>	Peter	Love One Another
34.	1 Pet. 2:17	<i>...love the brotherhood...</i>	Peter	Love One Another
35.	1 Pet. 3:8	<i>...love as brethren</i>	Peter	Love One Another
36.	1 Pet. 4:8	<i>And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.</i>	Peter	Love One Another
37.	2 Pet. 1:7	<i>... and to brotherly kindness charity.</i>	Peter	Love One Another
38.	1 John 2:8-11	<i>Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. 9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.</i>	John	Love One Another
39.	1 John 4:7	<i>Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.</i>	John	Love One Another
40.	1 John 4:11	<i>Beloved, if God so loved us, we ought also to love one another.</i>	John	Love One Another
41.	1 John 4:12	<i>No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.</i>	John	Love One Another
42.	1 John 4:20	<i>If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?</i>	John	Love One Another
43.	1 John 4:21	<i>And this commandment have we from him, That he who loveth God love his brother also.</i>	John	Love One Another
44.	1 John 5:2	<i>By this we know that we love the children of God, when we love God, and keep his commandments.</i>	John	Love One Another
45.	2 John 1:5	<i>And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.</i>	John	Love One Another
46.	Rev. 2:4	<i>Nevertheless I have somewhat against thee, because thou hast left thy first love.</i>	John	Love One Another
47.	Rev. 2:18-19	<i>And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity...</i>	John	Love One Another
48.	Rev. 3:7-8	<i>7 And to the angel of the church in Philadelphia (brotherly love) write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 8 I know thy</i>	John	Love One Another

		<i>works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.</i>		
49.	James 2:15-17	<i>If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?</i>	James	All Things Common – Caring for One Another – Distribution as Needed
50.	1 John 3:17	<i>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?</i>	John	All Things common – Caring for One Another – Distribution as Needed
51.	Acts 2:42-47	<i>42 And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.</i>	Luke	All Things Common- Caring for One Another - Distribution as Needed
52.	Acts 4:33	<i>33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 And laid them down at the apostles’ feet: and distribution was made unto every man according as he had need. 36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, 37 Having land, sold it, and brought the money, and laid it at the apostles’ feet.</i>	Luke	All Things Common- Caring for One Another - Distribution as Needed
53.	Rom. 12:13	<i>Distributing to the necessity of saints,</i>	Paul	All Things Common- Caring for One Another - Distribution as Needed
54.	1 Cor. 12:25	<i>but that the members should have the same care one for another.</i>		All Things Common- Caring for One

				Another - Distribution as Needed
55.	2 Cor. 9:5	<i>5 I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty...But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.</i>	Paul	All Things Common-Caring for One Another - Distribution as Needed
56.	2 Cor. 9:9-13	<i>He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. 10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) 11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. 12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; 13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;</i>	Paul	All Things Common-Caring for One Another - Distribution as Needed
57.	Eph. 4:28	<i>Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.</i>	Paul	All Things Common-Caring for One Another - Distribution as Needed
58.	Phil 2:4	<i>Look not every man on his own things, but every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus:</i>	Paul	All Things Common-Caring for One Another - Distribution as Needed
59.	Rom. 12:16	<i>Be of the same mind one toward another.</i>	Paul	Be of One Accord/No Strife
60.	1 Cor. 1:10	<i>Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.</i>	Paul	Be of One Accord/No Strife
61.	1 Cor. 12:25	<i>That there should be no schism in the body;</i>	Paul	Be of One Accord/No Strife
62.	2 Cor. 12:20	<i>For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would</i>	Paul	Be of One Accord/No Strife

		not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:		
63.	2 Cor. 13:11	<i>Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.</i>	Paul	Be of One Accord/No Strife
64.	Gal. 5:15	<i>But if ye bite and devour one another, take heed that ye be not consumed one of another.</i>	Paul	Be of One Accord/No Strife
65.	Eph. 4:3	<i>Endeavoring to keep the unity of the Spirit in the bond of peace..</i>	Paul	Be of One Accord/No Strife
66.	Eph. 4:16	<i>From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,</i>	Paul	Be of One Accord/No Strife
67.	Eph. 4:26	<i>Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil.</i>	Paul	Be of One Accord/No Strife
68.	Eph. 4:29	<i>Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.</i>	Paul	Be of One Accord/No Strife
69.	Eph. 5:3-4	<i>But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.</i>	Paul	Be of One Accord/No Strife
70.	Phil 2:3	<i>Let nothing be done through strife or vainglory;</i>	Paul	Be of One Accord/No Strife
71.	1 Thes. 5:13	<i>And be at peace among yourselves.</i>	Paul	Be of One Accord/No Strife
72.	2 Thes. 3:6	<i>Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.</i>	Paul	Be of One Accord/No Strife
73.	2 Thes. 3:11	<i>For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.</i>	Paul	Be of One Accord/No Strife
74.	Heb. 12:15	<i>Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled</i>	Paul	Be of One Accord/No Strife
75.	James 3:14	<i>But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.</i>	James	Be of One Accord/No Strife
76.	James 3:16	<i>For where envying and strife is, there is confusion and every evil work.</i>	James	Be of One Accord/No Strife

77.	James 3:17	<i>But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace.</i>	James	Be of One Accord/No Strife
78.	James 5:9	<i>Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.</i>	James	Be of One Accord/No Strife
79.	1 Pet. 2:1	<i>Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings</i>	Peter	Be of One Accord/No Strife
80.	1 Pet. 3:8	<i>Finally, be ye all of one mind</i>	Peter	Be of One Accord/No Strife
81.	Eph. 4:30-31	<i>And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.</i>	Paul	Be of One Accord/No Strife
82.	Eph. 5:19	<i>Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.</i>	Paul	Be of One Accord/No Strife
83.	Eph. 5:21	<i>Submitting yourselves one to another in the fear of God.</i>	Paul	Be of One Accord/No Strife
84.	Phil. 2:2	<i>Fulfil ye my joy, that ye be likeminded, being of one accord, of one mind.</i>	Paul	Be of One Accord/No Strife
85.	Col. 3:8-9	<i>But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds;</i>	Paul	Be of One Accord/No Strife
86.	Col. 3:15	<i>And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.</i>	Paul	Be of One Accord/No Strife
87.	1 Pet. 3:9-10	<i>Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 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:</i>	Peter	Be of One Accord/No Strife
88.	Rom. 15:1	<i>We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.</i>	Paul	Bear Each Others Burdens
89.	Gal. 6:1	<i>Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.</i>	Paul	Bear Each Others Burdens

90.	Gal. 6:2	<i>Bear ye one another's burdens, and so fulfil the law of Christ.</i>	Paul	Bear Each Others Burdens
91.	1 Thes. 5:14	<i>Support the weak</i>	Paul	Bear Each Others Burdens
92.	1 John 3:16	<i>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.</i>	John	Bear Each Others Burdens
93.	Heb. 10:24	<i>And let us consider one another to provoke unto love and to good works.</i>	Paul	Love One Another
94.	Rom. 14:21	<i>It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.</i>	Paul	Consider One Another
95.	1 Cor. 8:13	<i>Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.</i>	Paul	Consider One Another
96.	Heb. 13:3	<i>Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.</i>	Paul	Consider One Another
97.	Heb. 13:7	<i>Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.</i>	Paul	Consider One Another
98.	Heb. 13:17	<i>Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.</i>	Paul	Consider One Another
99.	Rom. 16:16	<i>Salute one another with an holy kiss.</i>	Paul	Have Affection for One Another
100.	1 Cor. 16:20	<i>All the brethren greet you. Greet ye one another with an holy kiss.</i>	Paul	Have Affection for One Another
101.	2 Cor. 13:12	<i>Greet one another with an holy kiss.</i>	Paul	Have Affection for One Another
102.	1 Thes. 2:8	<i>So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.</i>	Paul	Have Affection for One Another
103.	1 Thes. 5:11	<i>Wherefore comfort yourselves together</i>	Paul	Have Affection for One Another
104.	1 Pet. 3:8	<i>...having compassion one of another</i>	Peter	Have Affection for One Another

105.	1 Pet. 5:14	Greet ye one another with a kiss of charity.	Peter	Have Affection for One Another
106.	1 Thes. 5:26	Greet all the brethren with an holy kiss.	Paul	Having Affection One for Another
107.	Mat. 20:25-26	But Jesus called them unto him, and said, <i>Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.</i>	Christ	Humility & Servant Mentality
108.	Mark 9:33-35	And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest. 35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.	Christ	Humility & Servant Mentality
109.	Mark 10:35-45	35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. 41 And when the ten heard it, they began to be much displeased with James and John. 42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 And whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.	Christ	Humility & Servant Mentality
110.	Luke 9:46-48	Then there arose a reasoning among them, which of them should be greatest. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 48 And said unto	Christ	Humility & Servant Mentality

		<i>them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.</i>		
111.	Luke 24:24-27	<i>And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.</i>	Christ	Humility & Servant Mentality
112.	John 13:12-15	<i>So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?... If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.</i>	Christ	Humility & Servant Mentality
113.	1 Cor. 3:9	<i>For we are labourers together with God: ye are God's husbandry, ye are God's building.</i>	Paul	Humility & Servant Mentality
114.	1 Cor. 4:6-7	<i>...that no one of you be puffed up for one against another. 7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?</i>	Paul	Humility & Servant Mentality
115.	1 Cor. 5:2, 6	<i>And ye are puffed up, and have not rather mourned, 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?</i>	Paul	Humility & Servant Mentality
116.	Gal. 5:26	<i>Let us not be desirous of vain glory, provoking one another, envying one another.</i>	Paul	Humility & Servant Mentality
117.	Gal. 6:3	<i>For if a man think himself to be something, when he is nothing, he deceiveth himself.</i>	Paul	Humility & Servant Mentality
118.	Eph. 4:1	<i>I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering,</i>	Paul	Humility & Servant Mentality
119.	Phil 2:3	<i>... in lowliness of mind let each esteem other better than themselves.</i>	Paul	Humility & Servant Mentality
120.	James 1:9-10	<i>Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away.</i>	James	Humility & Servant Mentality

121.	James 1:19	Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath	James	Humility & Servant Mentality
122.	James 2:1-6	<i>My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?</i>	James	Humility & Servant Mentality
123.	James 3:13	13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.	James	Humility & Servant Mentality
124.	1 Pet. 5:5	Be clothed with humility: for God resisteth the proud, and giveth grace to the humble.	Peter	Humility & Servant Mentality
125.	1 Pet. 5:6	Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:	Peter	Humility & Servant Mentality
126.	Mat. 5:23-24	<i>Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.</i>	Christ	Kindness, Forgiveness & Reconciliation
127.	Mat. 18:21-22	<i>Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.</i>	Christ	Kindness, Forgiveness & Reconciliation
128.	Mat. 18:26-35	<i>26The 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</i>	Christ	Kindness, Forgiveness & Reconciliation

		<i>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.</i>		
129.	Luke 11:2-4	<i>And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us.</i>	Christ	Kindness, Forgiveness & Reconciliation
130.	Luke 17:3-5	<i>3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. 5 And the apostles said unto the Lord, Increase our faith.</i>	Christ	Kindness, Forgiveness & Reconciliation
131.	2 Cor. 2:7	<i>So that contrariwise ye ought rather to forgive him (the man who committed adultery with his stepmother), and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.</i>	Paul	Kindness, Forgiveness & Reconciliation
132.	Eph. 4:32	<i>And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.</i>	Paul	Kindness, Forgiveness & Reconciliation
133.	Col. 3:13	<i>Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.</i>	Paul	Kindness, Forgiveness & Reconciliation
134.	I Thes. 2:7	<i>But we were gentle among you, even as a nurse cherisheth her children:</i>	Paul	Kindness, Forgiveness & Reconciliation
135.	1 Thes. 2:11	<i>As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,</i>	Paul	Kindness, Forgiveness & Reconciliation
136.	1 Thes. 5:14	<i>Now we exhort you brethren.. comfort the feebleminded</i>	Paul	Kindness, Forgiveness & Reconciliation
137.	2 Tim. 2:10	<i>Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.</i>	Paul	Kindness, Forgiveness & Reconciliation
138.	James 5:16	<i>Confess your faults one to another</i>	James	Kindness, Forgiveness & Reconciliation

139.	1 Pet. 3:8	be pitiful, be courteous:	Peter	Kindness, Forgiveness & Reconciliation
140.	2 Pet. 1:7	And to godliness brotherly kindness	Peter	Kindness, Forgiveness & Reconciliation
141.	1 Cor. 6:1	Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?	Paul	Not Defrauding or Suing One Another
142.	1 Cor. 6:8	Nay, ye do wrong, and defraud, and that your brethren.	Paul	Not Defrauding or Suing One Another
143.	1 Thes. 5:14	See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men	Paul	Not Defrauding or Suing One Another
144.	1 Thes. 4:6	That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.	Paul	Not Defrauding or Suing One Another
145.	Eph. 6:18	Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;	Paul	Praying and Giving Thanks For One Another
146.	Phil. 1:3-4	I thank my God upon every remembrance of you, 4 Always in every prayer of mine for you all making request with joy,	Paul	Praying and Giving Thanks For One Another
147.	Rom. 1:7	To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;	Paul	Praying and Giving Thanks For One Another
148.	1 Cor. 1:4	I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;	Paul	Praying and Giving Thanks For One Another
149.	Eph. 1:16	Cease not to give thanks for you, making mention of you in my prayers;	Paul	Praying and Giving Thanks For One Another

150.	Col. 1:3	We give thanks to God and the Father of our Lord Jesus Christ, praying always for you	Paul	Praying and Giving Thanks for One Another
151.	Col. 1:9	<i>For this cause we also, since the day we heard it, do not cease to pray for you</i>	Paul	Praying and Giving Thanks for One Another
152.	I Thes. 1:2-3	We give thanks to God always for you all, making mention of you in our prayers; 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God.	Paul	Praying and Giving Thanks for One Another
153.	1 Thes. 3:9-10	For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; 10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?	Paul	Praying and Giving Thanks for One Another
154.	1 Thes. 5:15-18	<i>...follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.</i>	Paul	Praying and Giving Thanks for One Another
155.	1 Thes. 5:25	Brethren pray for us	Paul	Praying and Giving Thanks for One Another
156.	2 Thes. 1:3	We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly	Paul	Praying and Giving Thanks for One Another
157.	2 Thes. 2:13	But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth	Paul	Praying and Giving Thanks for One Another
158.	2 Thes. 3:1	Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:	Paul	Praying and Giving Thanks for One Another
159.	2 Tim. 1:3	<i>I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day</i>	Paul	Praying and Giving Thanks for One Another
160.	Phil. 1:4-5	I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints	Paul	Praying and Giving Thanks for One Another

161.	Heb 13:18	Pray for us: for we trust we have a good conscience, in all things willing to live honestly.	Paul	Praying and Giving Thanks for One Another
162.	James 5:14-15	<i>Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.</i>	James	Praying and Giving Thanks for One Another
163.	James 5:16	<i>... pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.</i>	James	Praying and Giving Thanks for One Another
164.	1 Pet. 4:7	<i>But the end of all things is at hand: be ye therefore sober, and watch unto prayer.</i>	Peter	Praying and Giving Thanks for One Another
165.	1 John 5:16	<i>If any man see his brother sin a sin which is not unto death, he shall ask (pray), and he shall give him life for them that sin not unto death.</i>	John	Praying and Giving Thanks for One Another
166.	1 Cor. 12:26	<i>And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.</i>		Preferring One Another – All for One
167.	Rom. 12:10	<i>in honour preferring one another.</i>	Paul	Preferring One Another – One for All
168.	Rom. 12:15	<i>Rejoice with them that do rejoice, and weep with them that weep.</i>	Paul	Preferring One Another – One for all
169.	Rom. 15:7	<i>Wherefore receive ye one another, as Christ also received us to the glory of God.</i>	Paul	Preferring One Another – One for all
170.	Rom. 16:2	<i>That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.</i>	Paul	Preferring One Another – One for All
171.	1 Pet. 5:5	<i>Yea, all of you be subject one to another</i>	Peter	Preferring One Another – One for All
172.	Col. 3:16	<i>Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.</i>	Paul	Preferring One Another/One for All
173.	1 Thes. 5:11	<i>...and edify one another, even as also ye do.</i>	Paul	Teach and Help One Another

174.	2 Tim. 2:25-26	<i>In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.</i>	Paul	Teach and Help One Another
175.	Heb 3:12-13	<i>Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.</i>	Paul	Teach and Help One Another
176.	Heb. 10:25	<i>Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching</i>	Paul	Teach and Help One Another
177.	James 5:19-20	<i>Brethren, if any of you do err from the truth, and one convert him; 20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.</i>	James	Teach and Help One Another
178.	1 Pet. 4:10	<i>As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.</i>	Peter	Teach and Help One Another
179.	Rom 1:10	<i>10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 That is, that I may be comforted together with you by the mutual faith both of you and me.</i>	Paul	Visiting One Another
180.	Rom. 12:13	<i>Given to hospitality</i> (food, raiment, lodging)	Paul	Visiting One Another
181.	Phil. 2:29	<i>Receive him therefore in the Lord with all gladness</i>	Paul	Visiting One Another
182.	1 Thes. 3:6	<i>Timotheus came from you unto us, and brought us good tidings ... and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:</i>	Paul	Visiting One Another
183.	2 Tim. 1:4	<i>Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy</i>	Paul	Visiting One Another
184.	1 Pet. 4:9	<i>Use hospitality one to another without grudging.</i>	Peter	Visiting One Another