



dc 38.²³⁻²⁷— meditation

²³But, verily I say unto you, teach one another according to the office wherewith I have appointed you; ²⁴and let every man esteem his brother as himself, and practise virtue and holiness before me. ²⁵And again I say unto you, let every man esteem his brother as himself. ²⁶For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: 'Be thou clothed in robes and sit thou here;' and to the other: 'Be thou clothed in rags and sit thou there'—and looketh upon his sons and saith I am just? ²⁷Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.

Jesus, according to the writer of Hebrews, was “not ashamed” to call those he served and intended to save, “brethren.”¹ He was, then, prepared to think of us and treat us with all the intimacy and care family members deserve. Consistent with the Lord’s Zionist intentions as well as his expectation that his disciples develop and act upon the divine character trait of at-one-ment, the Lord invites us to follow Jesus’ example. We are to think of and treat others with all the respect and care that we do beloved family members. Not only so, but, consistent with Jesus’ “Golden Rule,” we are to “esteem” others as we “esteem” ourselves.

There are, of course, many ways in which we can demonstrate our “esteem” of others as family and even as ourselves. But, consistent with the economic principles necessary to the establishment of Zion, in today’s reading the Lord focuses on economic equality. He uses a Father and his sons as an illustration of his expectations. Just as a father cannot call himself “just” if he shows economic partiality toward his sons, so a disciple of Christ cannot call himself or herself “just” if they do not seek to raise the economic status of others to their own level. Indeed, minus such an attitude and the attendant actions, such an individual cannot call themselves a disciple. They cannot be sanctified. And, finally, they forfeit the privilege of having God think of them as “Mine.”

Even so, come, Lord Jesus!

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¹ Hebrews 2.¹¹⁻¹²