BIBLE MINISTRIES INTERNATIONAL

Sunday Bible Study

Who Is My Neighbor? · Study 3 · Divided Where There Is No Division

Sunday, October 18, 2026 · Transcript

Machine transcription, lightly cleaned; Scripture readings set to the KJ3 text.

0:00:21 *[The stream opens with the song "All Things Are Yours," 1 Corinthians 3:1–23 sung.]*

0:05:37 **Ernst** Welcome to our Sunday Bible study and open forum. Shall we begin with the word of prayer? Holy Father we thank you again for another opportunity to be able to open your word and we thank you for how you have preserved your word for each generation and we thank you that indeed these are the words of life and these are what we need because you've told us a man does not live by bread alone but by every word that proceeds out of the mouth of God. So we ask for your blessing upon our study, upon the table, upon the open forum afterwards that you would guide everything and that you might bless your people and you might give them whatever they need. We know that you are aware of each person that is represented here, each family. You are intimately aware of our needs on every level and we thank you that we can go to you with all of those needs. We can cast our cares upon you and we pray that you would cause us to be mindful of your word that you would give us ears to hear and eyes to see and we ask all these things in Jesus name, Amen.

Last week we drew three circles, stand together, differ and opinion. And at the table we put real beliefs on the board one by one whether baptism or other questions that believers take seriously. Then we asked whether scripture put them where we did. We kept one rule, beliefs go on the board, people stay at the table. The chair is still here, it stays all series.

Before we go further, if you have ever watched a conversation change, the moment someone found out which group you belong to, think back to that moment. Maybe it was the name of the assembly you go to or group, maybe the teacher you listen to, maybe the kind of music you sing on Sunday. Nobody said a word about what you actually believe, but the conversation changed. Just hold that moment in mind if you can think of one and we'll come back to it before the hour is over.

0:08:52 The question this whole series follows is the lawyer's question in Luke 10:29. Luke 10:29.

> But desiring to justify himself, he said to Jesus, And who is my neighbor?
>
> Luke 10:29 · KJ3 · quoted reading — read by Ernst

The Lord Jesus did not answer him with a definition. Instead he told him a story about a road. We will be walking that story throughout the series week by week. This week it brings us to Corinth where believers lined up behind the names of their teachers.

Paul knew Corinth well when he first brought them the gospel, Luke records how long he stayed in Acts 18:11.

> And he remained a year and six months teaching the Word of God among them.
>
> Acts 18:11 · KJ3 · quoted reading — read by Ernst

A year and a half. Paul planted that assembly after he moved on. Another teacher, Apollos, went there and helped the believers. You can read about that in Acts 18:27–19:1.

Later a report about them reached Paul and he wrote back, here's how he begins right after his greeting and his thanksgiving. This is 1 Corinthians 1:10–13. 1 Corinthians 1:10–13.

> Now I exhort you, brothers, through [the] name of our Lord Jesus Christ that you all say the same, and there be no schisms among you, but you be restored to harmony, in the same mind and in the same judgment. For about you, my brothers, it was shown to me by the [ones] of Chloe that there are contentions among you. But I say this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul?
>
> 1 Corinthians 1:10–13 · KJ3 · quoted reading — read by Ernst

0:12:08 Before Paul names the problem, he names what he wants. He wants them to say the same thing. He does not want any schisms among them. He wants them restored to harmony of one mind and one judgment.

Then comes the problem. We are told almost nothing about the people who brought the news. Paul names them only by Chloe's name. What we are told is what they heard. Not four arguments. Four names. Paul. Apollos. Cephas, which is another name for Peter. And Christ.

Let me read those again. I am of Paul. I of Apollos. I of Cephas. I of Christ.

The same word opens every slogan. But we do not have to guess what was underneath the slogans. Paul names it himself in chapter 3. And we'll come back to it. And the fourth one, I of Christ, is on the same list. In the same report of contentions.

So let us do with these names what we did with beliefs last week. Let us put them on the board. I am of Paul. Which circle? It's not a belief about God or about his word. It is loyalty to a teacher. And if it stands, it does not go in any circle. Apollos and Cephas are the same. A name is not the problem by itself. A name may identify where we meet or who taught us. The problem begins when we use it to decide who belongs. Whose words deserve a hearing or whom we will receive.

0:15:11 Now we can try some of our own. We don't want to name any teachers. We don't want to name any assemblies or groups. But we are certainly familiar with many different kinds of labels. The traditional crowd, the contemporary crowd, the ones who left, the ones who stayed. A label that can lead us to assume what someone believes. What belief are we assuming this person holds because of that label? And have we actually heard them explain it? If we have that, then the actual belief can go on the board and we place it the way we did last week with the text open.

Last week, how worship should sound went on the board. That is a belief and it can be weighed. The contemporary crowd, for example, cannot be weighed because it is not a belief. It is a group of people. The problem is treating a label as the full account of a person without actually hearing the person.

And that may be why the moment you held in mind at the start felt the way it did. Nobody had heard you explain anything. A name had been allowed to speak for you.

Paul does not answer the slogans with an argument about which teacher was best. He asks three questions instead. 1 Corinthians 1:13,

> Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul?
>
> 1 Corinthians 1:13 · KJ3 · quoted reading — read by Ernst

So let's take them one at a time. Has Christ been divided? There is one Christ. Later, in the same letter, Paul says to them in 1 Corinthians 12:27, 1 Corinthians 12:27, *“And you are Christ’s body, and members in part.”* (1 Corinthians 12:27) So when the people are torn apart, Paul asks whether Christ has been.

0:18:44 Secondly, was Paul crucified for you? Paul preached to them. He baptized some of them, as we are about to hear. But he was not crucified for them. Christ was.

Or were you baptized into the name of Paul? They had not been.

All three of these questions bring the Corinthians back to where they belong. A teacher may help us understand the gospel. That does not make us his possession.

That leaves us with a question of our own. These are not words in Scripture. This is a question we ourselves are asking. Am I making loyalty to my group an additional condition for receiving someone who belongs to Christ?

Remember we saw that in Mark 9 last week, where the disciples found a man doing healing. John asked the Lord, should I tell him to stop because he is not part of our group. Jesus said, no, don't do that.

The first slogan carried Paul's own name, and he rejected it. Let's go to 1 Corinthians 1:14–17. 1 Corinthians 1:14–17.

> I thank God that I did not baptize one of you, except Crispus and Gaius, that not anyone should say that you were baptized in my name. And I also baptized the house of Stephanas. For the rest, I do not know if I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not in wisdom of words, lest the cross of Christ be nullified.
>
> 1 Corinthians 1:14–17 · KJ3 · quoted reading — read by Ernst

0:21:53 He is thankful he baptized almost none of them, and he gives the reason that not anyone should say that you were baptized in my name. Then he starts to list the people he did baptize, adds the house of Stephanas, and stops. He does not know if there were any others. The man the first slogan was named after could not say how many he had baptized. He refused to be the head of his own following.

Then he reminds them what he did preach when he was with them. This is 1 Corinthians 2:2. 1 Corinthians 2:2.

> For I decided not to know anything among you except Jesus Christ, and Him being crucified.
>
> 1 Corinthians 2:2 · KJ3 · quoted reading — read by Ernst

Not Paul, not a school of Paul, Jesus Christ, and him crucified. The one name Paul brought to Corinth was not his own.

If we go back to verse 10, Paul pleads with them. This is 1 Corinthians 1:10.

> Now I exhort you, brothers, through [the] name of our Lord Jesus Christ that you all say the same, and there be no schisms among you, but you be restored to harmony, in the same mind and in the same judgment.
>
> 1 Corinthians 1:10 · KJ3 · quoted reading — read by Ernst

Our English word schism comes from the Greek word Paul uses there, and it's schismata, and it means a tear. Mark uses the same word for a torn cloth in Mark 2:21. Mark 2:21.

> And no one sews a patch of unmilled cloth on an old garment, else [it] takes away its fullness, the new [from] the old, and a worse tear occurs.
>
> Mark 2:21 · KJ3 · quoted reading — read by Ernst

The word for tear at the end of that verse is the same word. Paul uses it again near the end of this letter about the body. And this is 1 Corinthians 12:25. 1 Corinthians 12:25.

0:25:03

> [That] there not be division in the body, but that the members might have the same care for one another.
>
> 1 Corinthians 12:25 · KJ3 · quoted reading — read by Ernst

And Paul sets something against that division, the members caring for one another.

In chapter 3, Paul comes back to the names. He identifies what is behind the divisions and explains what he and Apollos were actually doing. This is 1 Corinthians 3:3–9. 1 Corinthians 3:3–9.

> For you are yet fleshly [ones]. For where among you [is] jealousy, and strife, and divisions, are you not fleshly ones and walking according to man? For when one says, Truly I am of Paul, and another, I of Apollos; are you not fleshly [ones]? Who then [is] Paul? And who is Apollos, but ministers through whom you believed, and to each [one] as the Lord gave? I planted, Apollos watered, but God the [One] made to grow. So as neither the [one] planting is anything, nor the one watering, but God the [One] making to grow. So the [one] planting [and] the one watering are one, and each one will receive [his] own reward according to his own labor. For of God we are fellow-workers, a field of God, [and] you are a building of God.
>
> 1 Corinthians 3:3–9 · KJ3 · quoted reading — read by Ernst

Paul's word for it is fleshly, jealousy, strife. He does not call it a dispute about doctrine. And in these chapters he never tells them which teacher's camp was right. He asks them to stop being camps.

Then he tells them who Paul and Apollos are. Not leaders of rival sides, ministers, servants through whom they believed. One planted, one watered, God made it grow. And then the one planting and the one watering are one, fellow workers. The two men the Corinthians were pulling apart over were on the same team. Near the end of the letter Paul even says he urged Apollos to go to them. That's 1 Corinthians 16:12. They were divided over men who were not divided.

0:28:49 And look at whose field it is in verse 9. Not Paul's field, not Apollos' field, a field of God. The workers do not own the field.

Paul finishes the thought at the end of chapter 3. This is 1 Corinthians 3:21–23.

> So then let no one glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or [the] world, or life, or death, or things present, or things to come; all are yours, and you are Christ’s, and Christ [is] God’s.
>
> 1 Corinthians 3:21–23 · KJ3 · quoted reading — read by Ernst

The Corinthians said, I am of Paul, Paul answers, Paul is yours. Their slogan said they belong to their teacher. Paul says the teachers belong to them, all of them. No one has to choose. Every one of those teachers was given to every one of them.

And then the last line, and you are Christ's. It's very close to the fourth slogan. Among the slogan was I of Christ. Paul says to the whole assembly, you are Christ's. In Paul's own language, the two lines are built the same way. One word changes. I becomes you and that you means all of them.

0:32:27 Give me just a second. I have to put up another screen here. I can only put so many screens up at the time. And so at one time and so I have to delete one and put up the other. So I appreciate your patience. Sorry, that was the wrong one.

Paul includes I of Christ in this report of contentions without explaining how those words are being used. We should also be careful with them too. Saying that we belong to Christ must not become a way of saying that other believers do not. You are Christ's is a name Paul gives to every one of them, including the people still arguing about labels.

So here's the line to carry out of this hour. Christ is not my label. I am his. I'll say it again. Christ is not my label. I am his.

Paul closes this part of the letter with questions of his own. 1 Corinthians 4:6 and 7. 1 Corinthians 4:6 and 7.

> And, brothers, I transferred these things to myself and Apollos because of you, that in us you may learn not to think above what is written, that you not [be] puffed up [one] against the other. For who makes you to differ? And what do you have that you did not receive? And [if] you received [it], why do you boast as not receiving it?
>
> 1 Corinthians 4:6–7 · KJ3 · quoted reading — read by Ernst

0:36:04 Puffed up one against the other. That is what happens when a name becomes a ranking. It lets me feel bigger than the believer beside me. Our teacher is better. Our way is pure. Our crowd understands.

Paul then asks, for who makes you to differ. Who made you different from the believer you look down on? Not your teacher, not your crowd. And more importantly, what do you have that you did not receive? The teacher you are proud of was given to you. When you understand was given, what you understand was given to you. The faith itself was handed down to you.

Last week we heard Paul say the same about the gospel itself. He passed on what he himself had received. No one gets to boast about a gift. And no one gets to build a wall out of one.

None of this means teachers do not matter. Paul tells them how to regard their teachers in 1 Corinthians 4:1. 1 Corinthians 4:1,

> Let a man count us as under-servants of Christ and stewards of [the] mysteries of God.
>
> 1 Corinthians 4:1 · KJ3 · quoted reading — read by Ernst

Stewards, servants, worth thanking and worth hearing.

And what a teacher builds matters. And we read about this in 1 Corinthians 3:10 and 11. 1 Corinthians 3:10 and 11.

> According to God’s grace given to me, as a wise master builder, I laid a foundation, but another builds on [it]. But let each [one] look how he builds on it. For no [one] is able to lay another foundation beside the one having been laid, which is Jesus, the Christ.
>
> 1 Corinthians 3:10–11 · KJ3 · quoted reading — read by Ernst

Last week we saw that scripture does draw lines around the gospel itself. And those lines stand. A teacher can be wrong and the text can show it. What Paul will not allow is a teacher's name becoming a wall between believers who stand on the same foundation.

0:39:29 Thank God for the people who taught you, learn from them, do not make loyalty to them a test of belonging.

At the start you held a moment in mind, a conversation that changed when someone found out which group you belonged to. Hold that name up to Paul's three questions. Then we can bring our own question. Am I making loyalty to my group an additional condition for receiving someone who belongs to Christ? You may keep the name. It may be the honest name of where you meet or of who taught you. It just can't be the line between you and someone Christ has received.

Now turn it around. Think of the last time you found out which group someone else belonged to. And something in you changed. Maybe you leaned back a little. Maybe you started choosing your words. Nobody had said a word about what they believe. A name had sorted them. And we let it.

The person in this chair may come from a different assembly or have learned from a different teacher. Have I heard what that person believes or have I let the name answer for them?

Now the table is yours in this next segment. We're going to put some labels on the board together and ask what beliefs they make us assume and whether we have heard them explained. I've done the talking so now I would like to hear from you.

So let's go to our questions. The first question is. Well let me actually read a verse. This is 1 Corinthians 1:11 and 12. Actually can somebody take 1 Corinthians 1:11 and 12. And I'll post that right now.

0:42:45 Go right ahead. Let me mute you or unmute you Eileen. Go right ahead. Oh we can't hear you.

Eileen Okay.

Ernst Yeah now we can. Thank you.

Eileen For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Anymore? Is that it, 11 and 12?

0:43:49 **Ernst** Yeah, that's, that's, that's it. Yeah. Thank you. Thank you very much. Let me get out of this window here. Oops.

What four names were the Corinthians rallying behind. What four names were the Corinthians rallying behind.

Participant Paul, Apollos, Cephas, Chloe? No. Christ.

Ernst Yes. Right. Those, those were the four names. Which of the four would you least expect to find on that list.

Yes go right ahead Patricia.

0:44:56 **Patricia** It will be Christ.

Ernst Yes. Okay. If we go back to— I'm sorry, go ahead.

Patricia I just like to ask a question. I mean can you tell me what version are you reading from, your Bible?

Eileen King James.

Patricia The KJ3?

Eileen No, no, just King James.

Patricia Okay now see that's now that's why we we're at the table right now. I hate to say it like that because we're reading about.

Eileen You're using that one. Okay.

Patricia Yeah I would think so especially after going over so much after being gifted with this great big book and the tools and everything and actually comparing verses in each book in each bible. I don't even have to question it anymore but sometimes I still do but it's no question that the King James version is not adequate. It's okay. It got us where we are.

0:46:06 **Ernst** Patricia excuse me.

Patricia Excuse me.

Ernst We don't want to make this a debate between the KJ3 and the King James. Okay normally I put the verse on the screen and then somebody can read it from the screen. Yeah I just didn't get it up quick enough. I'm having trouble with this. Okay that way it'll eliminate anything having to do with that.

Patricia I'm sorry.

Ernst No, no you're good. You're good. I understand and you know no problem at all. Okay we all right number two. Let me put up the verse. Okay again I apologize. I'm having trouble with some of these screens. So bear with me if you would please. Again I apologize for the delay. Okay. My mind is not working at full speed today.

0:48:27 **Participant** Well, you're on question number two.

Ernst Yeah, yeah, yeah I know I know where the question is. It's a matter of getting the right screen to show up.

Participant It took me a while too.

Ernst Okay two. Could someone read this on the screen please? Yeah Charlie go right ahead. Uh wait you're unmuted. You're muted Charlie.

Charlie Okay you can hear me now. Yeah thanks. Yeah sorry about that.

> Who then [is] Paul? And who is Apollos, but ministers through whom you believed, and to each [one] as the Lord gave? I planted, Apollos watered, but God the [One] made to grow.
>
> 1 Corinthians 3:5–6 · KJ3 · quoted reading — read by Charlie

0:49:39 **Ernst** Yeah thank you very much. So if we go to the very next verse which is verse seven it says *"So as neither the [one] planting is anything, nor the one watering, but God the [One] making to grow."* (1 Corinthians 3:7) All right.

Now let's go to our next question. And if our favorite teacher changed his position would we examine his reasons from scripture or follow him without examining them? Notice that the Bereans examined Paul's words. They took what he said and they compared that with what the Old Testament had said because that's all they had at the time.

And so part of this question is who's teaching do you defend more quickly than you read the text? Who's teaching do you defend more quickly than you read the text? And this is for for all of us because it's it's very easy just to take the word of the teacher instead of checking it out as we have been taught to do.

I'm sorry did I hear uh not sure who I heard. Did somebody try to say something? Maybe not go ahead Al please let me unmute you go right ahead thanks Al.

0:52:04 **Al** Now we can't I can't say Paul is the teacher or Apollos is the teacher because Christ is the ultimate teacher the Holy Spirit is the ultimate teacher but if you look at verse uh let me see 17 right it says for Christ sent me not to baptize but to preach the gospel. Now but yet in Mark 16 Jesus said go into all the world baptizing them in the name of the Father. Now baptizing and preaching are almost identical I mean you're baptized and once you witness the word to somebody you're baptizing them in Christ. You know what I'm saying you follow what I'm trying to say?

Ernst Yes I think so. In other words once a person becomes saved then they present the gospel to others. I think we also need to distinguish what kind of baptism are we talking about which would be important. In other words we know there's only one baptism which is the the baptism of the Spirit and obviously only God can do that. But yeah I appreciate the distinction you're making.

0:53:37 **Al** I have to ask the question though what is you're right what baptism are we talking about? Well which is the more important one? The baptism in water or the baptism of the word? That's that's I don't know which one we're talking about in verse 17. Are we talking about water baptism in verse 17 or are we talking about being washed in the word baptism in verse 17? That's that's what I think.

Ernst And that's an excellent question and I think that that's important that you brought that out because we would have to look at that more carefully to understand what is it Paul is actually saying and I think with the Hebrew translations we'll be able to uncover that

whether it's actually spirit baptism or water baptism or one follows the other. Like we read about the the Ethiopian eunuch he went down into the water with Philip and he was baptized. So I think that's an excellent excellent question for us to to ponder as far as that goes. Yeah thank thank you for that, Al.

Let's go to question number four. Anyone else want to have anything to add? Yeah Charlie go right ahead.

0:55:23 **Charlie** Yeah we do.

Ernst I'm sorry go ahead.

Charlie Yeah. I don't know. Is Al making a comment?

Ernst Did you have a comment there Al?

Al Hold on.

Ernst I did you have anything else?

Al I'm sorry? I was just telling you to mute me thank you. That's all.

Ernst Okay yeah yeah you're welcome yeah thank you for bringing that up appreciate that. Go right ahead Charlie.

Charlie Yeah we do know the important one certainly when the talks about baptism is baptism in the spirit. The only thing washing does is it's an outward it's an outward suggestion that you're that you're an elect but when he talks about one baptism I believe it's of the spirit.

Ernst Yes it is true. Al is bringing up a good point like what does it mean in verse 17? Is it distinguishing between water or spirit baptism or does one follow the other? And so that's something that we would have to you know check out as far as that goes. But yeah thank you Charlie.

Let me put up the next question. Yes go right ahead Patricia. Whoops I think I unmuted you or muted you by accident. Accident. I'm sorry go ahead.

0:57:04 **Patricia** Okay you said the question was if our favorite teacher changed his position okay right there I'm like thinking I'm talking about my English teacher or my history teacher or are we talking about our our spiritual teachers because.

Ernst Bible teacher. Bible teacher.

Patricia Okay okay I took it as favorite teacher I said well it depends my I would I would want to know why but not necessarily from the scripture that's you know I didn't know what kind of teacher was he said favorite teacher I didn't know if it was Bible teacher or any teacher.

Ernst I probably should have clarified that yeah thank you that's that's a good catch. Appreciate that.

Patricia Sorry about that.

Ernst Oh no you're good you're good it's all very helpful and we're all learning together for sure. Okay let me try to you're welcome let me try to put up this next one.

All right I again I appreciate your patience as to try to get these up on the screen. Would anybody care to read this on the screen 1 Corinthians 1:13. Sure go ahead Charlie.

> Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul?
>
> 1 Corinthians 1:13 · KJ3 · quoted reading — read by Charlie

0:59:04 **Ernst** Okay um maybe read it again if you don't mind.

Charlie No.

> Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul?
>
> 1 Corinthians 1:13 · KJ3 · quoted reading — read by Charlie

Ernst And we can point back to 1 Corinthians 2:2 as well. 1 Corinthians 2:2 says *"For I decided not to know anything among you except Jesus Christ, and Him being crucified."* (1 Corinthians 2:2) Now with these questions that Paul is raising these three questions you know we can put our own question which has to do with loyalty to a particular teacher or group. Should that be the basis for questioning someone else's salvation?

All right, let's go to number five. Somebody who cared to read this? Sure, Patricia, go right ahead.

1:01:03 **Patricia** Okay,

> Whether Paul, or Apollos, or Cephas, or [the] world, or life, or death, or things present, or things to come; all are yours.
>
> 1 Corinthians 3:22 · KJ3 · quoted reading — read by Patricia

Yes.

Ernst Thank you, I appreciate that. We want to think about labels that people, that we don't want to mention anyone by name or any group by name, but if you can think of a label, then I will type it up and put it on the screen. It's in the scripture, foolishness and folly, human wisdom. Labels of various people, not anything specific, more like a label, like I said earlier, a traditional group, a contemporary group, people who left, people who stayed, those type of generic labels that we are familiar with. In other words, if we think about the label, the contemporary crowd, what belief does that label make us assume?

1:03:00 **Participant** That anybody can...

Ernst Go ahead and then we'll go to Eileen. Eileen.

Participant That anybody can come or... Okay, something like the, let's say the rainbow, the LGBT, they're all welcome to come and worship, which they are, because maybe they'll be saved, but maybe that could be one. I couldn't answer that one.

Ernst Okay, yeah, all right. Let's... Go ahead, Eileen. Let me unmute you.

Eileen Good? Okay.

1:04:00 **Ernst** Yeah, go right ahead.

Eileen Well, people that are in different churches and I mean hundreds of different doctrines, they stay with the doctrine of that church. And I had the thought earlier and now it went in and out, but the church label, they stay with... They're not like the Bereans. They don't go home and search and keep searching. The label would be the church doctrine.

I don't know if that's right or not, but I'd like to bring something else. Verse 23 in Corinthians 3, the last verse, and ye are Christ's, and Christ is God's. There's a little at the side of that verse, Romans 14:8, which reads, for whether we live, we live unto the Lord, and whether we die, we die unto the Lord, whether we live therefore or die, we are the Lord's. That was next to that last verse in 1 Corinthians 3:23.

1:05:22 **Ernst** That's the very next verse, verse 24.

Eileen No, it was verse 23, but next to it they have little notes and other verses to go to and the verse was Romans 14:8.

Ernst Oh, Romans 14. Oh, I'm sorry. Could you mind repeating that again, reading that again?

Eileen For whether we live, we live unto the Lord, and whether we die, we die unto the Lord, whether we live, whether we live therefore or die, we are the Lord's. That was right next to Romans 14:8.

Ernst I see. Right, because they're similar verses.

Eileen Yes.

Ernst Yeah, interesting. Yeah, thank you for bringing that up. Let's put...

Okay, so I put up various beliefs about gender, as well as different churches and doctrines. Anybody else have any other labels they would like to add?

1:06:55 **Abby** Can I add worship styles?

Ernst Sure, yeah, absolutely. Worship.

Abby Thank you. Some people like healing and speaking in tongues kind of thing and those revival stuff and all that things.

Ernst Yes, yeah, thank you very much, Abby. Yeah, different denominations, thousands of them.

Participant Yeah, actually 45,000 to be exact. Oh my goodness. Wow.

Ernst We get into that in Reading Scripture Clearly, but that's another program. But anyway, let's see. Thank you, Matthew McLean. Appreciate your presence today.

Sexuality, gay, lesbian, etc. Okay. Anybody else?

And Matthew also said Catholics, Protestant, Baptists, etc., all different labels, but all look at the same teacher.

By the way, welcome to Jim and Edie, as well as Kamal. Thank you so much for showing up today. We appreciate all of you on text as well.

And Edie says, are we not to judge only ourselves? Yes, and that's exactly the point that we're making. One of the points we're making today is that we have to look at ourselves in the mirror, so to speak, and not point the finger at someone else to judge someone as far as their salvation is concerned, because we don't know anybody's heart. And we are not to, because of the label that they wear or has been assigned to them, we don't want that label to represent them without hearing from them in the first instance.

Okay. Thank you very much for all of those really good answers. Yes, Al, go right ahead, please. Let me unmute you. Go right ahead.

1:09:32 **Al** The problem with a label. You know, sometimes we forget that it doesn't matter, we said 45,000 denominations. So that's 45,000 separate interpretations of Scripture, and the Baptist have theirs, the Methodist have theirs, or the Reformists have theirs, the Episcopalians have theirs, the Assemblies of God have theirs. But there's one problem. A lot of times we forget, and it's very simple to, I forget it too, especially when I'm talking to some of the friends I've made in the last year who are still affiliated with churches, and it says, Jacob, have I loved, and Esau, have I hated. And we have to realize that, listen, God is not going to open their eyes, or you're not certainly going to open their eyes. So you just, you know, I don't think labeling them makes it any better for them, or for you for that matter. Because it's God that's still making the ultimate choice before we were even conceived in our mother's womb. You know what I mean? Why put a label on something that we can't control in any shape or form?

1:11:14 **Ernst** Right. The point is well taken, you know, for sure. What we're trying to illustrate is that the labels that we think about, or hear about, are placed on the board. And we don't want to put people on the board. We can talk about a doctrine, and those things we can put on the board, as far as that goes. But we don't want to put people on the board, or make their particular label a judgment call about their salvation. You know, we leave that with the Lord. Because we know that the Lord is in control of that, like you mentioned, with Jacob and Esau. It had nothing to do with either of them. It's not like one was better than the other. They were both scoundrels. They did not deserve to be saved. Nobody deserves to be saved. It's only by God's grace if we are saved. So I appreciate that very much.

Anyone else have anything they'd like to add? Yeah, Charlie, you go right ahead.

1:12:44 **Charlie** Did you say that, a McLean? I don't know if you saw that, Gunther. Can you pose that question again, or that answer? It was a— yeah, there, there you go. Can you read that from Matthew? Thank you.

Ernst Yeah, none of us are good. So who are we to judge another? He who has not sinned cast the first stone. Yes, excellent illustration. Thank you, Matthew. Appreciate that very much. It goes along the same lines as Edie said, are we not to judge ourselves? And that's really key.

All right. If no one else has anything to add, we can go on to our next question. Yes, Charlie, go right ahead.

Charlie I don't know if this would fit in. There's some certainly that believe slain in the spirit.

1:13:44 **Ernst** Yes, as far as the label, I think we actually, Abby had mentioned similar type beliefs in charismatic churches.

Charlie That would be something else as well.

Ernst Yeah, good. Yeah, thank you very much, Charlie. Let's see. Let's go on to... Next question. Whoops. Let me get... Let's see. Sorry about that.

All right. Can someone read this verse? 1 Corinthians 1:12, please. Yes, Charlie, go right ahead.

> But I say this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.
>
> 1 Corinthians 1:12 · KJ3 · quoted reading — read by Charlie

1:15:36 **Ernst** Thank you. I'm sure you've heard the expression, you follow your teachers, we just follow Christ. Has anybody heard that? Charlie, go right ahead.

Charlie Certainly. I think we pretty much all have, but the problem is which Christ?

Ernst Right, right. Yeah, thank you. Did you have your hand up? Yeah, go right ahead, Patricia.

Patricia I'm trying to figure out which Christ I really thought it was one Christ.

Ernst Well, you're right. There is only one Christ, okay? Just like Paul says, there's only one gospel, but he also says there are perversions of that gospel. And so, you know, these are perversions of Christ. Yes, absolutely, there is only one Christ. But those that bring another kind of gospel are going to have a different Christ. I think that's what Charlie was getting at. Go ahead, Charlie.

1:17:03 **Charlie** Yeah, let me clarify that. You're absolutely right, Patricia. You'll hear, well, Christ was a teacher when he was here, he was this, he was that, but he is truly, we know there's only one Christ, but many interpretations of Christ. That's the reason why there's so many denominations. Everybody has their own opinion who Christ is.

Participant Gotcha.

Ernst We have a comment from DB in these verses, I believe God is teaching that the Bible alone and in its entirety must be our ultimate authority, not any individual or ministry. And that is absolutely the case. We talked about that a little earlier when we said that there's only one foundation that is laid. And Paul as a wise master builder built upon that foundation. And if we build upon that foundation, then we have to be very careful that we are being faithful to the Word of God. And I appreciate you reminding us about that DB. Thank you.

Anyone else? Oh, yeah, Mark, go right ahead, please.

1:18:23 **Mark** Could you read 1 John 4:1–3?

Ernst Oh, do you mind reading it? I don't have my screen up for that. I have two screens already and I'm pretty much crowded.

Mark Beloved, do not believe every spirit but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this, you know the spirit of God. Every spirit that confesses that Jesus Christ has come in the flesh from God and every spirit that does not confess Jesus Christ is not from God. This is the spirit of the antichrist. So maybe by labeling, how else maybe labeling ain't the right word, but you're going to have to identify and label something to test that spirit. Or you'll never know the test of spirit. You'll just believe it.

Ernst Right, and we covered that earlier when we said that Scripture draws some very definite lines around various truths. And that's not what we're talking about. We know that and it's important to make those distinctions and you're right, we do have to— those are what we put onto the— and that's important to keep in mind. And those would be right here on the board and then, you know, because those have to do with the Word of God. And then we can let the Scriptures be the final authority and by searching the Scriptures we can, you know, see what the Bible teaches about that particular issue. And that's different, that's different because that's something that... That doesn't have to do with a person's salvation, necessarily, okay? But that's something that is something that we put on the board. We just

don't want to put people on the board. We want to put whatever the issue is on the board. And then we determine whether it's an opinion, whether we differ about it or whether we stand together about it. And thank you, I appreciate you...

1:21:00 **Participant** What are we putting the people on the board for?

Ernst I'm sorry?

Participant What are we putting the people on the board for?

Ernst No, we don't want to put people on the board. That's what the whole point is, is that instead of putting what people believe on the board, we are judging people by either the label they carry or the label that has been... Or that we assign to them, or that others assign to them, and we make a judgment about them without hearing what they actually believe. That's what we don't want to do. And that's why, you know, we go back to the illustration of the chair. The chair is for the person you would hesitate to invite. So we... And again, the chair is going to be with us this whole time as well throughout all of this entire series.

Going back to our question... Let me pull that up again. Can a person use "of Christ" as a weapon? And that's something that obviously we don't want to do, which is why I gave the example, you follow your teachers, we just follow Christ. And instead of beginning a conversation, that becomes the end of the conversation. And we don't want to do that, because that's important to keep the lines of communication open. Obviously, if someone doesn't want to discuss anything about the Bible, we leave it at that. You know, we're not here to force anybody to listen. We're not here to cause someone to understand our position, because we can't anyway. That's something that only God can do, as Al brought out a little earlier, God is in control of the heart, and He's got to change a person's heart. And all we can do, we are just the messenger. We just present the truth, and then we leave it in God's hands, as far as what He's going to do with that.

1:24:12 Alright, let's then go on to our final question. I'll read 1 Corinthians 3:3.

> For you are yet fleshly [ones]. For where among you [is] jealousy, and strife, and divisions, are you not fleshly ones and walking according to man?
>
> 1 Corinthians 3:3 · KJ3 · quoted reading — read by Ernst

And we can think of an example, suppose you have two assemblies, they believe just about everything, and yet they don't want to meet together because of who started which one. And, you know, we see this a lot. People try to defend whatever group they're in, whatever

denomination, whatever church they're in. And, again, this is something that we want to be careful about.

We go back to 1 Corinthians 4:6, 1 Corinthians 4:6,

> And, brothers, I transferred these things to myself and Apollos because of you, that in us you may learn not to think above what is written, that you not [be] puffed up [one] against the other.
>
> 1 Corinthians 4:6 · KJ3 · quoted reading — read by Ernst

Again, that's 1 Corinthians 4:6.

Matthew also says, I believe that verse would come in use for Islam or Hinduism, etc., rather than other doctrines. And, yes, that is a good point because it's not just various denominations, Christian denominations, it would be with anybody that you're speaking about. And I appreciate the comment, Matthew.

Somebody rang the bell. I'm not sure what that means. That's okay, Patricia, no problem. It's all good. Okay, let's see.

1:27:20 Okay, that brings us to the empty chair. Oops, there's the empty chair. Okay, the chair is for the person you would hesitate to invite. Think of that person. What label comes to mind? And what have you assumed about them because of it? The assembly they go to, the teacher they follow, the word they use for what they believe. If you want to answer that, you can type the label or tell me the label and I'll put it into the chat. Never a person's name, only a kind of label is enough. And if you'd rather keep it to yourself, that's fine too.

Is your hand up, Patricia? No? Okay. Okay, Matthew says, I'm sorry, go ahead, Patricia.

1:29:20 **Patricia** I was getting ready to just say just Satan himself but now I see Matthew is saying something. That's exactly what I was getting ready to say, Matthew.

Ernst Okay, so we have agreement there. Okay, Charlie, go right ahead.

Charlie If I understand the question, it certainly would be that somebody would have different idea, different doctrine, different understanding.

Ernst Okay, different, different doctrine, different understand. All right, thank you. Anybody else?

Participant Atheists.

Ernst Okay, Eileen. Is that you, Eileen, that said that?

Eileen No, I think that was— but that's what I was going to say. I was going to say, one who does not believe in God. Atheists.

1:30:33 **Ernst** In God. Okay. So.

Participant Or atheists, however you want. Same thing, right?

Ernst All right. All right. No one who does not believe in God. Atheists. All right. Here we go. Anybody else? Yes, Charlie.

Charlie I don't know. I just thought of one that would like to argue just for the sake of arguing. Those who just want to strike up to argue about the gospel and will continue to argue.

Ernst Okay, yes. Someone argumentative. Yeah. Someone argumentative. Right. Anybody else?

1:31:54 **Participant** Hey, Gunner.

Ernst Anybody else? Is your hand up, Patricia?

Patricia Yes, yeah.

Ernst All right. Sorry. Go right ahead.

Patricia I know it sounds silly, but a Gunner.

Ernst Oh, someone that is a shooter?

Patricia Someone that likes to shoot people. Yes.

Ernst Oh, okay. Okay. We'll put a murderer. A murderer.

Patricia Maybe a shooter. Active shooter.

Ernst Active shooter. Okay.

Participant Can I?

Ernst All right. Okay. All right. The one question we want to ask, the question to carry home, take home with you, what name have you?

1:33:13 **Abby** Can you hear me, guys?

Ernst Oh, yeah. I'm sorry. Go right ahead. I'm sorry. Go right ahead. Abby, I didn't see your hand. We can't hear you. I think she's trying to unmute. There we go.

Abby I'm having trouble with the Wi-Fi. I was going to say someone who takes the Bible at face value and don't believe it's a spiritual book.

Ernst Okay. Oh, that's great. I'm sorry. Go right ahead. Abby, I didn't see your hand. Is a spiritual book. Okay. Thank you. Anybody else? You want me to mute your mic, Abby, or you prefer to do that? If it's easier for you, I can do it, Abby. I don't know. Can you hear me, Abby? Okay. Maybe I'll mute it. I'm sorry. You're having difficulty. All right. Okay.

So, the one question to carry home is, what name have you allowed to become a boundary between you and another believer? Is there a believer you have not really heard because of the name or the label that they go by? And am I making loyalty to my group an additional condition for receiving someone who belongs to Christ?

Okay. So, those are your take-home questions to ponder. And now, we will switch to our open forum. And anything that comes up while we're at the table or anything else that you'd like to discuss, feel free to raise your hand, and the questions can be about anything. It doesn't necessarily have to be about the study. If you have something else in your mind. Yes, Patricia, did you have your hand up?

1:37:11 **Patricia** I certainly had something to say. I should have written it down earlier today, and I didn't because I said I got questions. I forgot them.

Ernst Oh, you forgot the question. Okay, no problem. Join the club. No problem at all. We hear you, for sure. Edie, could you clarify your comment, one with no desire to come? Thank you very much. Yes, go right ahead, Patricia.

1:38:31 **Patricia** Okay, I just had something to do with the Biblical Tools. I've been discovering so much there, and I'm fascinated. You being out in the nature and talking to us, and one that really hit me really good today, it was one from wisdom, and talking about things that you do that you're sorry for doing it, but for the right, explaining it in the right way, instead of trying to put the blame on, like Adam, I mean, Eve put the blame on Satan, Adam put the blame on Eve, but you had a talk about that. Instead of just coming out and being for real, and saying what's really, what the real reason is,

Like, I didn't want to myself, I know I didn't want to go to my sister and them's birthday party, and she's 60 something years old, but I'm going to go knowing that I didn't want to go. And instead of me just telling her, look, no, you know, I don't like things like that anymore. And I did tell her, well, I don't want to be around the drinking and the smoking. She said, nobody's going to be drinking and smoking, you know, parties, that's what people do drink. But if we smoke, we go outside and stuff like that. And, you know, I had got kind of lonely and I said, you know, I think I will go. That was yesterday, but it was changed to today. So today was my perfect excuse to say, Oh, I got Bible study at 5:30. But that's even though that is better than going to a party, but I should have, you know, told her the truth from the beginning, instead of beating around the bush, you know, and not saying what I needed to say about how I feel about the worldly stuff now, you know. And I just didn't, I don't want any part of that. I promised myself and the Lord that I'm not going backwards. And I've been, and I told her the day that I had Bible study at 5:30 for quite a while, and I'm committed. And I am committed, you know, and this is what's keeping me strong by us together studying and helping one another.

This keeping me, I mean, come on. I just lost my best friend that I had for 20 years that I could talk to and read scriptures with and everything. And he's no longer here, but you all are here. And when he was here, I wasn't hanging out with them. I wasn't, we wasn't going down there because that was trouble. It's trouble that they don't have the same thing in mind. We're not like minded at all. And I'm the oldest sister now, the older sister passed away already. And so I'm the oldest. I know I have to set example, but I don't want to act like I'm too good to, you know, be around them and everything. They're my sisters, you know, I got two sisters and two, three brothers left. It's a good thing my mother had 11 kids because six of them are gone already. However, I'm just trying to, you know, stay away from that, that lifestyle, even though I'm not going to partake in it.

1:42:09 But why even be there? You know, that's just like Psalm 1. I did a study last night on Psalm 1. I was trying to start doing the daily reading plan thing. And I was looking at it in the King James and interlinear and everything. And blessed is a man that don't sit in the seat of the scornful, that don't stand in the way of sinners. I mean, happy is a man. That's what we say. And I want to be that one, not sitting in the seat, not standing in the way and not— what's the other one? It's three. Well, may I go to it?

Ernst Psalm 1:1.

Patricia Okay.

Ernst Go right ahead.

> Happy [is] the man who has not walked in the counsel of the wicked [ones], and has not stood in the way of sinners, and has not sat in the seat of scorners.
>
> Psalm 1:1 · KJ3 · quoted reading — read by Patricia

Happy is the man that doesn't do that. When I'm reading that, that convicted me. I'm like, I want to be that. I'm the happy one. Why should I sit, you know, just stand in the way of sinners knowing that even though they're my family and I know I'm a sinner too, but I'm a sinner saved by grace. They, as far as I know, they ain't saved by grace. So I had to get that off my chest.

1:43:40 **Ernst** Well, thank you very much for sharing that. And that's something that I think we can all struggle with at one time or another. You know, and a lot of times, you know, we do have to let people know, you know, exactly how we feel about certain situations. And not as a judgment against them, but just as where we are. And I think that also helps people to respect where we are, you know, in our walk with the Lord. And I think that it's always honesty is always the best policy, but it's always how you frame it. You know, we can be firm, but we can still be very loving. We can still be very kind. We and people know that people know the difference, you know, that they don't if they feel that they're not being judged and that you are simply saying what's on your heart. I think people respond normally well to that. It might not happen in every situation, but yeah, thank you. I'm glad the devotionals are a blessing to you. As well. That's always encouraging to hear. Thank you. Go right ahead, Charlie.

1:45:09 **Charlie** Yeah, thank you for sharing, Patricia. I wonder if I can ask you if you wouldn't mind. There's only six verses. Would you mind reading the rest of that? As we go, there's some really good stuff in there. I'd like to stop along the way, maybe to discuss a little bit of it. Would you mind reading that again?

Patricia Sure. I would love to. I would love to.

> But his delight is only in the Law of Jehovah, and he meditates in His Law day and night.
>
> Psalm 1:2 · KJ3 · quoted reading — read by Patricia

Charlie Now let's stop. Let's talk about that. So here we go. Now today is a perfect day to what to meditate on his law day and night. Now if we do other things, are we really generating ourselves? Are we really storing up, preparing for the week to come? Are we

putting on that armor that's so important to stand against the wiles of the devil? A phone call, a letter. Are we really being prepared? A day of Sunday is a day to prepare ourselves, fully equipped ourselves with the armor. So again, I tell my family it's day and night, a Sunday as I set aside for the day and night. And like you, it was very hard for them to accept it first. But now they know and they plan things on a Saturday or another day or simply don't be a part of it. So it was a challenge at first. It was a challenge at first. Like Gunther said, it just depends how we address it.

And even in Acts it talks about. Then they go to the New Testament. Well, that's the Old Testament that you're reading out of Isaiah. But then we know that the church in the New Testament also, it says that they prepare till all day long and night as well. But go ahead, go ahead, three please.

> And he shall be like a tree planted by the rivulets of waters, which will give its fruit in its seasons, and its leaf will not wither, and all which he does will prosper.
>
> Psalm 1:3 · KJ3 · quoted reading — read by Patricia

1:47:27 **Charlie** Let's stop there. And again, as you read, he shall be like a tree planted by the rivers of water. We know that water is the word and say, we're just we're soaking up where Sunday is a good day to soak it. So soak that word up into our souls and get strong, get strong for the Lord. Because we're no match for the enemies, correct? And it says, and as you read, and its leaves will not wither. So if you're not prepared and we come against a challenge, are we going to fold? Are we going to stand on the world side? And it takes a lot of strength. There's few of us. It takes a lot of strength, as we all know, which he does proper. So go on to four, please. Thank you very much.

Patricia Yes,

> Not so [are] the wicked [ones], [but they] are only as chaff which the wind drives about.
>
> Psalm 1:4 · KJ3 · quoted reading — read by Patricia

Charlie There you go. See, any wind of doctrine, they hear, they go there. They want to please the relatives. They want to please the friends. They— they just don't have that conviction, that conviction of Christ, which we do. Yes. So go ahead. Thank you.

> On account of this the wicked [one] shall not stand in the judgment, and sinners not in the company of the righteous [ones].
>
> Psalm 1:5 · KJ3 · quoted reading — read by Patricia

I don't understand that one.

1:48:56 **Charlie** Yeah. Let's take a look at this *"On account of this the wicked [one] shall not stand in the judgment, and sinners not in the company of the righteous [ones]."* (Psalm 1:5) Can you help us at all on that? Gunther?

Ernst Sure. I think it's making a point that the the unsaved are not going to withstand God's judgment. In other words, they are the object of God's judgment. And, you know, the believers have been redeemed. They've had their sins forgiven. It's not that they're any better than the unsaved. It's just that God has redeemed them. He's forgiven their sins. He has placed them in heavenly places with Christ. They are married to Christ. They are part of his bride. The ones that are not saved have no interest at all in having a relationship with God. And we were all there at one point or other because God is the one that has to change our heart.

And that's not something that we do on our own. We decide we wake up one day and say, you know what? I'm going to change my heart today. We don't do that. We can't do that. It's an impossibility. That requires a spiritual operation. And the only one that can do that spiritual operation is called the great physician. And he's the only one. And that's why we are so dependent upon the Word of God because the Word of God is the instrument that God uses to bring salvation. Faith comes by hearing, hearing by the Word of God. And there is salvation in no other name we read in the book of Acts, only in the name of the Lord Jesus Christ and according to the Word of God.

And so we see this very clear distinction that is being made from Genesis all the way to Revelation is that you have two groups of people. And we don't know who's who. And we can't make any judgments as far as that goes. That's not our position to do that. But we know that God has already made a distinction between the two. Those that are truly His and those that are not. And so we reach out to those, to anybody because we don't know anybody's heart. And so we don't let any labels or anything get in our way. If we're talking to someone and regardless of who they are, we want the very best for them. We want them to know this wonderful salvation that we ourselves have experienced. But we realize that we're just a mouthpiece. All we can do is share what we know and we leave it in God's hands.

1:52:07 **Charlie** So we're the ones that can stand in the judgment. We can be—

Ernst You're right. And the only reason we can stand is because of Christ. He is our standing. It's all based on what He has done for us. Not because of anything we have done. And a lot of people don't understand that. It doesn't mean that they're not saved. It just means that that particular measure of understanding has not been given to them. And so we have to be aware of that too. Just like we talked about when Paul says, why are you boasting about something that has been given to you as a gift? If it's a gift, you didn't earn it. You didn't work for it. That's the definition of a gift. It's given to you. And we know that that is what salvation is.

1:53:08 **Charlie** Amen. Yeah. Can you finish Patricia with six, please?

> For Jehovah is knowing the way of the righteous [ones], and the way of the wicked ones shall perish.
>
> Psalm 1:6 · KJ3 · quoted reading — read by Patricia

Yeah. Thank you, Charlie.

Charlie No, thank you. It was excellent reading. And you know, we're iron sharpens iron. We're all trying to learn together. And it's just, you know, I just thank you.

Ernst Thank you, Charlie and Patricia. Go right ahead. Eileen, please.

Eileen Am I unmuted?

Ernst Yeah. Yeah.

Eileen I'm unmuted. The verse six, for the Lord knoweth the way of the righteous. So, Patricia, if we're in the presence of people that we think are ungodly, and sometimes they act ungodly, but they're struggling with something in their life that they're hanging on to that for some reason, because they don't want to admit maybe that they need the Lord. But the Lord knows you could be in the company. And I know this, I believe you know this. Sometimes we have to be in their company. Just smile, be the light. Don't add anything that's ungodly to any of their doings or conversation. Show your comfort in spite of it all. But just don't make yourself too comfortable, because it's so easy to get back into the world. It's so easy to, you know, the conversations are going and you find yourself, we must be very rooted because we can slip very easily. But he knows, he knows wherever you are and who's there and who's ungodly or not ungodly, just smile. Let your light shine.

1:55:21 **Ernst** Thank you for that reminder. It's always appropriate. And, you know, we depend upon him moment by moment, you know, for whatever is for his will to be done in our lives. And as Matthew is saying, God is just in love. He understands someone better than we ever will. And that is so, so true. And we have to keep that in mind as we interact with people. And as Eileen said, he knows our frame. He knows we're just literally just dust and ashes.

You know, I think about that a lot and how he is even able to knowing our frame that we are dust and ashes, that we can approach him, that we can cast all our cares upon him, that he's known us from before we were ever born. And he has in his mercy saved us, and we have no idea of what is in store or very little idea of what is in store for the child of God in the new heavens and the new earth. I mean, just think about that. How is it possible that we can be married to him for all of eternity?

It just boggles the mind. And yet we know this is true. You know, you read verses like the other day I was listening to, I think it's in Isaiah where it talks about the nations are a drop of the bucket. Well, if the United States is like a drop of water, how big does that make you and me? Half a grain of salt. It's just beyond understanding. And yet, you know, God is not interested as it were with cattle or sparrows, even though he cares for them, but he is certainly interested in you and me. And it's just a wonderful thing to contemplate on for sure.

Thank you, Matthew. And Andrea and Charles say, 1 Corinthians 3:21 and 22, we see that the word glory or boast is related to, excuse me, to prayer to God, which seems confirmed by the idea conveyed by praise in 1 Corinthians 4:5. Therefore, glory or boast if praise is of God.

Yes, and that's such a good reminder as well that that is really the position of the believer. You know, the Psalms are divided up into five books in the Hebrew Bible, and each of those five books has an ending. And I was just reading that this morning. Those endings all have to do with praise and glorifying God and lifting him up. And thank you for that reminder, Andrea and Charles, very much.

1:59:07 Actually, let me go and read. I didn't read 1 Corinthians 4:5. Let me pull that up now that I have a little more room on my screen. Let's see. 1 Corinthians 4:5 says,

> So then do not judge anything before [the] time, until the Lord comes, who will both shed light on the hidden things of darkness and will reveal the purposes of the hearts. And then praise will be to each [one] from God.
>
> 1 Corinthians 4:5 · KJ3 · quoted reading — read by Ernst

And that's an interesting word for praise, which is tehillah, which is the name for one of the kinds of psalms. And that's very interesting. I appreciate you bringing that up.

Let's go back to 1 Corinthians 3:21 and 22, and let's look at that word there as well. 1 Corinthians 3:21 and 22 says,

> So then let no one glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or [the] world, or life, or death, or things present, or things to come; all are yours.
>
> 1 Corinthians 3:21–22 · KJ3 · quoted reading — read by Ernst

And notice the ending here, beautiful, verse 23, *"and you are Christ's, and Christ [is] God's."* (1 Corinthians 3:23)

And that word for glory, let's see if it's the same Hebrew word as we saw in 1 Corinthians 4:5. And it's not, it's a different word, but the idea is it boasts, but it's boasting in God. It's glorying in God, even though that's a different Hebrew word. And I believe that's also, let's see if it's a different Greek word. Oops. Okay, 2744 is the number on that.

2:02:20 Let's go back to 1 Corinthians 4:5 and see what that is. That doesn't seem to be the same, it's a different, apparently if I have this right, a different Greek word, but that's okay, because they do relate to each other, even though they're different Greek words.

And this is important to be able to distinguish one Greek word from another, even though in English it might be the same word or a similar word, boast and glory are very similar, yet they can have different underlying Greek and Hebrew words. And that's important to recognize those differences, because that's what this, that's what the reader helps us to do, is to those distinctions. And those distinctions are very important to understand, because in order to trace a word from the New Testament to the Old Testament, you have to make sure it's the exact word, not a synonym. And so that's why the method itself keeps us honest as far as that goes. And thank you again, Andrea, in question, Andrea and Charles for those verses.

Yeah, and Matthew brings out a good point. He says, depends on the context of the text that comes with the word, the translation, yes. We always have to look at the context, it's very important, and of course the translation as well. And we have all of this on our website, biblicaltools.org, on our reader, for those that are interested in checking that out as well.

Any other questions that anyone has? Yes, Charlie, go right ahead.

2:05:19 **Charlie** Yeah, let's, on Patricia's question there, to refresh our memories, and again, people may be just tuning in, what are we talking about the Sabbath? So I found it here, let's take a look at, again, revisit Isaiah 58. What about 13? Maybe take a look there, maybe 13 and 14.

Ernst Okay, I'm sorry, what was the passage again?

Charlie Isaiah 58. You're well versed, I'm sure of it. Yeah, 13 and 14, maybe pick up the context, I'll leave that up to you. But it's, if you turn your foot away from the Sabbath.

Ernst Okay, yes, 13 and 14,

> If you turn [your] foot [away] because of the sabbath, [from] doing your pleasure on My holy days, and call the sabbath a delight, to the holiness of Jehovah, glorifying, and glorify Him, to the holiness, away from doing your own ways, from finding your own pleasure or speaking your word; then you shall delight yourself in Jehovah. And I will cause you to ride on the heights of the earth, and make you eat [with] the inheritance of [your] father Jacob. For the mouth of Jehovah has spoken.
>
> Isaiah 58:13–14 · KJ3 · quoted reading — read by Ernst

2:06:56 **Charlie** Yeah, certainly, if you care to comment on that, certainly do so.

Ernst I really don't have anything else to say other than, you know, we, that's something that we want to take seriously as we approach Sunday. And, you know, this is a time when we can lay aside everything else that is normally going on, work, school, whatever it might be, and really focus on the, on our relationship with God, and on his word as well.

I do want to mention something, I forgot a verse that Jim mentioned, Luke 21:34–36. Thank you, Jim, let's read that.

> But take heed to yourselves that your hearts not be loaded down with headaches, and drinking, and anxieties of life, and that day come suddenly upon you. For as a snare it will come in on all [the] [ones] sitting on the face of all the earth. Therefore keep awake [in] every time, praying that you be counted worthy to escape all these things, [the] things being about to happen, and to stand before the Son of Man.
>
> Luke 21:34–36 · KJ3 · quoted reading — read by Ernst

And thank you, Jim, for that very timely verse.

2:08:27 **Participant** What was, I didn't catch all that, what was that verse you just read, Gunther, please?

Ernst Luke 21:34–36.

Participant Yeah, thank you.

Ernst Sure.

One thing just to note about our website, or about the reader in particular, and that is we have a new feature when you open up biblicaltools.org, you will see in the lower left-hand corner a little bird that says show me around. Show me around. If you click on that, it opens up another window where it can take you anywhere you'd like to go, or if you have a question about anything that we offer on biblicaltools.org, you know, if you want to listen to music, if you want to look up a passage, if you want to find a Sunday study, any question you ask, it will give you an answer to that. So that's helpful for those of you that want to explore more about our site.

Yes, Al, go right ahead. Let me unmute you. Okay, there you go.

2:09:57 **Al** Yeah, now the screen with the candle, you know what I'm talking about, the screen with the candle on it. Yeah, it doesn't have like the the other screen with the radio playing like, you know, shut off in 15 minutes, shut off 30 minutes. It doesn't have that on that screen. The screen with the candle, does it have a timer on there?

Ernst Yeah. It should have a timer. Yeah, I think you might have to, you know, activate that. Well, let me research that and I'll, let me check with Baron, and then I can send you a text to let you know about that.

Were you specifically thinking about the Quiet Hour?

Al Yeah, I like that, you know, but I set it, I usually set the other one for like an hour, just when I'm going to bed. So this way, it'll go off, you know, when I'm sound, you know, after I fall asleep, it'll just go off as I mean.

2:11:06 **Ernst** Yeah, that's yeah, let me let me get back with you on that. I know there's a way to do that. So, yeah, thank you for mentioning that that will be helpful to other people as well.

Al And what I wanted to say too, earlier, when we were talking about something now, the question has escaped my mind. But, you know, when I was doing something with Tony and Eileen, talk about high mindedness or, you know, Paul saying don't get too full of yourself,

because it's not you that's doing all this. It's Christ that's doing all this, and Jehovah that's doing all this. But, you know, what I was saying is, think about, think about what did Jesus say like in, I don't have those verses in front of me now. So, I think Mark 16, where he's talking about the leaven of the Pharisees, and Jesus perceived what the disciples with, oh, it's because we brought no bread with us. And Jesus says, you know, what is the matter with you people? Haven't you been with me? I'm not talking about bread. I'm talking about their doctrine or when he's in the boat and they're all saying, Lord, don't you care that we perish? And he says, what is the problem here? Why do you have such little faith? Didn't you see me raise Lazarus? Didn't you see me raise Jairus's daughter? Didn't you see me feed the 5000?

Why can't what is this fear? What is this? You know, and you really have to really, you know, this is why I argue with a couple of, Tony and I, you don't know who I'm talking about, you know, oh, God loves everybody. You have to accept. So, what you're saying is, God puts the gift here and he's got to sit on his holy hands and wait for you to accept it, because if you don't accept it, you can't be saved. So, God is completely powerless to save you. Unless you receive that gift. Now, to me, that's the most ludicrous thing, but you try and be loving. You try and, you know, but if they're not going to see, if God is not going to show them, they're just not going to see it. And it's not going to matter what you say, what you do. Jesus said, how many times haven't I told you this? Where have you guys been? You know,

2:13:48 **Ernst** It's certainly a good reminder for all of us as far as that goes, because, you know, we're just like the disciples, you know, we forget, you know, we don't realize that he's talking spiritually. You know, it's easy to take things at face value like they did. And it's, you know, it's something that we have to remind ourselves they are just like us. We are like them, you know, and yes, they were in the presence of Christ for three and a half years. They ate with him, slept with him, you know, rub shoulders all day long with him.

And they had that very intimate kind of a relationship. But when we go to the Gospel of John or 1 John, I think it says that we can also handle him. You know, we can taste, we can feel, we can touch. And the way we're able to do that is with the Scriptures. And that's how we can do that. And that is so important to keep in mind that we have that living relationship with him through his word. And that is such a privilege that we have, you know, that he has enabled us to have that kind of a privilege.

2:15:21 **Al** And I know you have a lot on your plate, but we were having a pretty heated discussion, you know, a couple of nights back, not Tony and Eileen and me, but someone else. And we were talking and I says, there's nothing that Jesus doesn't... Oh yes, Jesus was in his

humanity. And Jesus did not cease to be God. You can't say because he walked around in a human body. How many times do you read that the woman touched him? Jesus perceived, Jesus perceived. If he was just, if he was only human, he could, you know, he read the thoughts of the Pharisees. He read the thoughts of the disciples. He never stopped being God ever just because he says, but even the Son doesn't know that day and hour. Don't say that because of course he does. He suffered it. He suffered it. Of course he knows what it is. You know, you can't say because he's in... So maybe someday you can, you know, work on something for that too.

2:16:36 **Ernst** Sure. Matthew has just put up Jesus was 100% God and 100% human at the same time, echoing what you were just saying. Welcome Matthew. Good to see you on screen.

Feel free if you want to, if you have a question or make a comment, just raise your hand and then you can unmute yourself. No, we have everyone muted because it makes for better audio quality. But I can unmute you and then you can unmute yourself unless you have anything that you'd like to add.

Matthew I'll wait until you unmute me. It'd be easier.

Ernst Okay. Yeah, I just did unmute you. Yeah. And where are you calling from?

Matthew I live in the UK. It's currently 1am.

Ernst Oh, that's great. Welcome. Yeah. So glad you could join us.

2:17:38 **Matthew** Thank you.

Ernst Yeah, we have another friend of ours that is also from the UK. And how did you hear about our broadcast?

Matthew I didn't. I came on Twitch because I stream chess. I like playing chess and I went on the podcast channel. I saw yours at the very bottom so far joining to see what they're talking about. Obviously I'm a believer anyway. So yeah, I just jump straight in.

Ernst Oh, wonderful, wonderful. Glad to hear that. Well, you're welcome to join anytime. You're able to. It's awesome getting someone outside the US and we're so grateful for the technology that God has provided so we can do this. Yes, Charlie, go right ahead.

Charlie I just want to thank Matthew for joining us. You're a fresh face and I love your accent. And I'm glad you're a believer. And so far you put some great things in perspective. I'm sure the panel here as well as others. We welcome you at any time and thank you and

thank God.

2:18:46 **Matthew** I appreciate it. Thank you very much.

Ernst Yes, Patricia. Thank you, Charlie. Go right ahead, Patricia.

Patricia Yes, Matthew. I was just sitting here and I have a British friend from the UK who gave a who went and brought me back. One of the crowns with the little ball on it. It's sitting in my window and a British flag and I have an American flag and a British flag in my window. Go figure. And she's very kind to me, very loving. Welcome. Welcome. Hope you come back again.

Matthew I'll be definitely back again.

Ernst Wonderful. Thank you, Patricia, very much. Anyone else have anything else you'd like to share before we sign off? Yes, Charlie— I mean, Al, go right ahead. Let me unmute you. There you go.

2:19:47 **Al** Sean wanted to say hello.

Ernst Hi, Sean. Everybody say hi to Sean.

Participant Hi, Sean. We love you, Sean. Yeah, we love you.

Ernst Always good to hear Sean's voice.

Participant I appreciate it.

Ernst I'm sorry I didn't catch that.

Participant You said he tries.

Ernst He tries. All right. No problem at all. Thank you. Thank you so much.

Well, I do want to thank all of our panelists and especially our newest guest, Matthew. And of course, Jim and Edie. We appreciate and DB. Thank you so much for joining us today. Your presence is always very much appreciated as well as all of our panelists, too. And we're grateful to the Lord for this time and Lord willing, we'll do it again next Sunday. Hope everyone has a great week. God bless you. Bye-bye now.

2:20:54 **Participant** Bye-bye and love to all.

Ernst Likewise. Thank you. Bye-bye.

Recording: Divided Where There Is No Division — Who Is My Neighbor? Study 3 | Sunday Bible Study (2:21:03). Times in the margin are positions in the recording.