BIBLE MINISTRIES INTERNATIONAL

Sunday Bible Study

Who Is My Neighbor? · Study 5 · One Blood

Sunday, November 1, 2026 · Transcript

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

0:00:21 *[The stream opens with the song "Unknown God," Acts 17:1–34 sung.]*

0:07:06 **Ernst** Welcome to our Sunday Bible study and open forum program. Thank you so much for joining us today, and shall we go to the Lord in prayer and ask for his blessing upon our time together.

Holy Father, we thank you again for another Sabbath day, and we are so grateful that you have set apart one day of the week in particular when we can focus our attention upon your word and our relationship with you, and we can put everything else that normally we would be concerned with on hold. And we thank you that you've given us your word, and we pray that as we open your word you would indeed bless your word to the hearts of all of those that are listening or watching or will be listening and watching. And again, we are so thankful for how you have provided technology to be able to have a program like this. And most of all we pray that you would open our spiritual eyes and ears to behold wonderful things out of your law. And we ask all these things with grateful hearts in Jesus' name. Amen.

Last week we asked what holds people together. At Babel it was a name they wanted to make for themselves. In Jerusalem, we noted that Herod and Pilate became friends on the day they were both against Jesus. And we took home a test: take away what a group is against, and what do you have left?

Today we want to go underneath all of that. What is true of a person before they join any group or take any side?

But before we go further: if you have ever been sure about someone, and then later found out you were wrong about that person think back to it. Maybe you decided from the way they looked. Or the way they talked. Or where they came from. Maybe it took one

conversation to find out. Perhaps it took years. Hold on to that person. We will come back to them.

The question this whole series follows is the lawyer's question in Luke 10:

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

Notice that. The Lord did not answer him with a definition. Instead he told him a story about a road. And we will be walking that road all of this series, week by week. And this week it brings us to the man laying beside that road. In verse 30, it says, Luke 10:30,

0:10:35

> And taking [it] up, Jesus said, A certain man was going down from Jerusalem to Jericho, and fell among plunderers, who both stripping [him] and laying on blows, went away, leaving him being half dead.
>
> Luke 10:30 · KJ3 · quoted reading — read by Ernst

A certain man. That is all Jesus tells us about him. No name. No town. No people. No religion. We know where he was going and what was done to him. Nothing else.

Three men came down that same road and saw him. Two of them passed on the opposite side. Of the third person, Jesus says, *"seeing him, [he] was filled with pity."* (Luke 10:33)

Here's a story from near the book, or the end of the book of Acts. Paul is a prisoner, on a ship bound for Italy, with 276 people on board. A storm takes hold of the ship for many days. Luke says neither sun nor stars appeared, and finally *"all hope [for] us to be saved was taken away."* (Acts 27:20)

After 14 days without food, Paul stands up and begs them all to eat. He takes bread, he gave thanks to God before all, breaks it, and begins to eat. And they all take heart and eat too.

Then we learn that the ship runs aground and starts to break apart. And the soldiers have a plan: the prisoners, lest any swimming out should escape. The centurion stops them, because he wants to save Paul. Some swim, some hold on to planks, and every one of them reaches land.

So the man who comes up out of the sea has just given thanks for bread in front of 276 frightened people, and has nearly been killed along with the other prisoners. Now listen to what the people of the island decide about him. They are on an island called Melita, which is current day Malta. I'm going to read from Acts 28:1–6. Acts 28:1–6.

0:13:45

> And being saved, then they knew that the island is called Melita. And the foreigners were showing not the common kindliness to us, for having kindled a fire because of the rain coming on, and because of the cold, they took us all to heart. And Paul gathering a great number of sticks, and putting [them] on the fire, a snake coming out from the heat fastened on his hand. And when the foreigners saw the beast hanging from his hand, they said to one another, No doubt this man is a murderer, whom being saved out of the sea, Justice did not permit to live. Then [he] shaking the beast off into the fire, he suffered nothing bad. But they were expecting him to be about to be swollen up, or suddenly to fall down dead. But over much [time], they expecting and observing nothing out of place happening to him, changing their minds, they said him to be a god.
>
> Acts 28:1–6 · KJ3 · quoted reading — read by Ernst

Luke says the people of the island showed a kindness that was not common. They lit a fire for strangers who came up out of the sea.

Then one snake, and they are sure: No doubt this man is a murderer. Nothing happens, and they are just as sure: he is a god.

A murderer. Then a god. Neither conclusion was justified by what they had seen.

They were not short of kindness. They were short of facts. And they filled the gap with a guess. When the guess failed, they filled it with another one.

That is what an assumption is. We see one thing, and we fill in the rest.

But Luke does not leave it at the guesses. Listen to what happened next. This is Acts 28:7–10. Acts 28:7–10.

> And in the [parts] about that place were pieces of land to the first [man] of the island, Publius by name. Welcoming us, [he] hosted us three days in a friendly way. And it happened the father of Publius was lying down, suffering from fevers and dysentery; to whom Paul, entering and praying, laying on his hands, healed him. Then, this taking place, the [ones] in the island having infirmities also were coming up, and [they] were healed, who also honored [us] with many honors. And on [our] setting sail, [they] laid on us such things for our need.
>
> Acts 28:7–10 · KJ3 · quoted reading — read by Ernst

0:17:34 Luke now shows us Paul praying for the father of Publius, and the sick on the island being healed.

Years before Malta, Paul had been given a label in another city. In Thessalonica a crowd dragged his friends before the city judges, shouting: *"The [ones] disturbing the inhabited earth have come here, too"* (Acts 17:6).

So the brothers sent Paul away by night, to Berea. And the people of Berea did something different. We read in Acts 17:11. Acts 17:11.

> And these were more noble than the [ones] in Thessalonica, who received the Word with all readiness, according to a day examining the Scriptures if these things might have been so.
>
> Acts 17:11 · KJ3 · quoted reading — read by Ernst

They received the word readily, and they examined the Scriptures every day, to see whether these things were so.

Then men came from Thessalonica and stirred up the crowds in Berea too, and Paul was taken on to Athens. He waited there for Silas and Timothy to join him, and Luke tells us what he did in Acts 17:16–21. Acts 17:16–21.

> But awaiting them in Athens, Paul's spirit was provoked within him, seeing the city utterly idolatrous. Therefore, indeed, he addressed the Jews in the synagogue, and the [ones] worshiping, also in the marketplace according to every day, to the ones happening by. And some of the Epicurean and of the Stoic philosophers encountered [him]. And some said, What may this seed-picker wish to say? And these [others], He seems to be a proclaimer of foreign demons (because he proclaimed Jesus and the resurrection to them). And taking hold of [him], they led him to the Ares Hill, saying, Are we able to know what [is] this new doctrine being spoken by you? For you bring some surprising things to our ears. We are minded, therefore, to know what these things wish to be. And all Athenians and [the] strangers dwelling [there] have leisure for nothing else than to say and to hear newer [things].
>
> Acts 17:16–21 · KJ3 · quoted reading — read by Ernst

0:21:01 Paul's spirit was provoked. He did not like what he saw. And he did not stay away from it. Instead, he talked with people every day, in the synagogue, and in the marketplace with anyone who happened by.

Some called him a seed-picker. The word was used for a bird that picks up seeds, and for a man who picks up scraps of other people's ideas and repeats them. Others said he seemed to be a proclaimer of foreign demons. Then they took him to the Ares Hill and asked him to explain his teaching.

The Athenians also had a story about themselves. They told it in speeches at public funerals and in their plays: that the first Athenians had sprung up out of the soil of their own land. In that story, they had not come from anywhere else, or from anyone else. Keep that story in mind when you hear what Paul tells them.

And this is Acts 17:22 and 23.

> And standing in [the] midst of the Areopagus, Paul said, Men, Athenians, I see how you in everything [are] gods-fearing [ones]; for passing through and looking up at [the] objects of your worship, I also found an altar on which had been written, TO AN UNKNOWN GOD. Therefore, not knowing Him whom you worship, I proclaim this One to you.
>
> Acts 17:22–23 · KJ3 · quoted reading — read by Ernst

Before Paul says anything about what is wrong in Athens, he tells them what he has seen. *"Passing through and looking up at [the] objects of your worship"* (Acts 17:23).

He walked the city. He looked. And he found an altar with an inscription on it: To an unknown God.

He starts there. Not with the worst thing he could say about them. With something actually true about them, that he had seen with his own eyes.

0:24:01 Then he tells them who that unknown God is. I'm going to read Acts 17:24–28. Acts 17:24–28.

> God, the [One] who made the world and all things in it, this One being Lord of Heaven and of earth, does not dwell in temples made by hand, nor is served by hands of men, [as] having need of anything. [For] He is giving life and breath and all things to all. And [He] made every nation of men of one blood, to live on all the face of the earth, having determined fore-appointed seasons and boundaries of their dwelling, to seek the Lord, if perhaps they might feel after [Him] and might find Him, though indeed [He] not being far from each one of us. For in Him we live and move and exist, as also some of the poets among you have said, For we are also His offspring.
>
> Acts 17:24–28 · KJ3 · quoted reading — read by Ernst

Listen to what Paul says is true of every person listening.

First: *"He is giving life and breath and all things to all."* (Acts 17:25) To all. Every person you pass this week took a breath a few seconds ago. Paul says God gave it. Nobody earned it, and nobody is left out of it.

Secondly, *"And [He] made every nation of men of one blood"* (Acts 17:26). Every nation was made from one blood. The blood comes first, and the nations come from it.

Now think of the story the Athenians told about themselves: sprung from their own soil, from no one else. Luke does not say Paul was answering that story. But his words describe a common origin for Athenians and every foreigner in the marketplace.

0:27:15 Thirdly, *"though indeed [He] not being far from each one of us."* (Acts 17:27) Each one.

And listen to the word Paul uses: us. He has just walked through a city whose idols provoked him. And he puts himself in the same sentence as every person listening.

Fourthly, *"For we are also His offspring."* (Acts 17:28) Paul says this is something their own poets had said. He found something true in what they had said, and he used it.

Here Paul is speaking of where every person comes from: God made us. He is not saying that everyone listening already believed.

Life and breath from the same hand. One blood. Not far from each one. All his offspring. Paul says all of that before he tells them to repent.

And Paul does not stop there. Let's go on to Acts 17:29–31. Acts 17:29–31.

> Therefore being offspring of God, we ought not to suppose that the Deity is like gold or silver or stone, engraved by art and the imagination of man. Indeed, therefore, God overlooking the times of ignorance, now strictly commands all men everywhere to repent, because He set a day in which “He is going to judge [the] inhabited earth in righteousness,” by a Man whom He appointed; having offered faith to all, having raised Him up from the dead.
>
> Acts 17:29–31 · KJ3 · quoted reading — read by Ernst

Paul did not tell them their altars were fine. He told them God *“now strictly commands all men everywhere to repent”* (Acts 17:30).

The same blood. The same command. The same day of judgment, by the same man, the one God raised from the dead.

One blood does not mean every belief is right. It means nobody stands outside the call. Nobody is too far away from it, and nobody is too high for it. Next let's go to Acts 17:32–34, Acts 17:32–34.

0:30:46

> Hearing [of] a resurrection of [the] dead, the [ones] indeed ridiculed, but said, We will hear you again concerning this. And so Paul went out from their midst. But some men believed, joining themselves to him, among whom also [were] both Dionysius the Areopagite and a woman named Damaris, and others with them.
>
> Acts 17:32–34 · KJ3 · quoted reading — read by Ernst

Some laughed. Some said, we will hear you again. And some believed. Luke names two of them: Dionysius, a member of the council called the Areopagus, and a woman named Damaris.

Could anyone looking at that crowd have picked out ahead of time who would believe? Paul spoke to all of them.

If someone came to mind at the start, someone you were sure about and wrong about, bring them back now. What did you notice first? And what did you fill in? On Malta, the island people saw a snake on a hand and filled in a murderer. In Athens, some philosophers heard Paul speak and called him a seed-picker. In Berea, they opened the Scriptures and checked.

We do it with a face. A voice. An accent. The way someone dresses. Where someone worships.

Now turn it around. Is there someone I have made up my mind about right now, before getting to know them? A neighbor. A relative. Someone from another assembly. Someone from another country. What do I actually know about them?

Here is what I know without asking them anything. They are breathing because God gave them breath. They are of one blood with me. And God is not far from them. Everything else I think I know about a person comes after that.

0:33:59 And I do not have to know everything about someone before I can respond to the need I can see. The Samaritan saw a wounded man and helped him.

That is the question for this week: who have I made up my mind about before getting to know them?

Now let's talk about this together, and I would like to hear from you. This is Acts 17:25:

> Nor is served by hands of men, [as] having need of anything. [For] He is giving life and breath and all things to all.
>
> Acts 17:25 · KJ3 · quoted reading — read by Ernst

What is true of every person at this table?

Yes, Roger, go right ahead.

0:35:28 **Roger** Yeah, Romans 3:23, right?

Ernst Okay. Can you go ahead and read that?

Roger Sure. Let me get there. Romans 3. For all have sinned, they come short of the glory of God.

Ernst Okay, thank you. Anybody else? Something you didn't choose or earn, not necessarily what we believe. Yeah, Charlie.

Charlie Well, we're all made in the likeness of God.

Ernst Okay, yeah, great. Thank you. Anybody else? Go right ahead, Roger.

0:36:28 **Roger** 528? Let me see if I got the right verse. 528. For no man has, we are all saved by grace through faith and out of ourselves. That's the gift of God out of works, so no man can boast. That's in Ephesians, I forgot where. Ephesians 2, maybe. I forget also.

Ernst While you're looking for that, go ahead, Charlie.

Charlie Also, it says no one has seen God.

Ernst Okay, great. Anybody else?

Roger Yeah, that's Ephesians 2:8–10.

0:37:30 **Ernst** Okay, all right. You want to read that?

Roger For by grace are ye saved through faith and not of yourselves. It is the gift of God, not of works, lest any man should boast. 8 and 9.

Ernst Okay, thank you.

Participant Colossians 1:17.

Ernst Okay. Anybody else? I think we lost Patricia. Yeah, go right ahead. Al, let me unmute you. Go right ahead.

Al Yeah, I think what every one of us, you know, pretty much hold in common is, you know, I've used this verse, I don't know how many times in Genesis chapter 6, where it says, you know, God looked down from heaven in verse 5, onto the hearts of men and saw that the imagination of their hearts was only evil continually. He didn't say he looked down and only found a few or, you know, just a couple, but the imagination of every human being's heart is only evil continually. You know, we look at Job, in the same condition here, we look at Job and it says, our wickedness, let me see, I think it's in Job 20. I know you're going to want me to read it. Hold on, you're going to want me to read it, so let me go find it. In Job 20, it says like we drink, let me see, let me before I open my mouth, Job 20 verse 12. I'm using my new Bible here, I don't have anything marked yet. When wickedness was sweet, when wickedness was sweet in his mouth and he hid it under his tongue, that's us. You know, to us wickedness is great. We love sin because why? It's sweet, we enjoy it. You know, it's something in Job 22 verse 5 we read, Is not thy wickedness great, and thine iniquities innumerable? I mean, that's not just talking about a couple of us, we're all in the same sinful condition. You know, so we all share that in common. I mean, you know, some of us may like to kill, some of us may like hookers, some of us may like, you know, being a thief, but we're all in the same place, whether you're a thief, whether you're this, whether you're that. You know, sin is sin, and we all share in that attribute.

0:40:42 **Ernst** Great, yeah, thank you very much. Go right ahead, Patricia. I believe you had your hand up before we lost you.

Patricia Yes. Okay, yes.

Ernst Oh, you're muted. There you go.

Patricia Is that the question? Okay, there it is. Is that the question that we were asking is what is true of every person at this table?

Ernst Right. And thank you. Of course.

Patricia Yes, okay. And my, it was right there. We are of one blood.

0:41:50 **Ernst** That's right. Yeah, it's only one blood.

Patricia And yes, something to think about. One blood, that's big. All of us have the same blood.

Ernst Right, right.

Patricia We come from Adam and Eve.

Ernst All right, thank you.

Patricia Yes, and it was the blood of Christ that saved us.

Ernst That's right, right. Indeed, if God has had mercy on us, yes, it is indeed his blood.

And Abby said something very similar. We are all of one blood separated by cultural practices or religion. Thank you, Abby. Appreciate that and welcome.

All right. Let's go to next question. This is Acts 28:6:

> But they were expecting him to be about to be swollen up, or suddenly to fall down dead. But over much [time], they expecting and observing nothing out of place happening to him, changing their minds, they said him to be a god.
>
> Acts 28:6 · KJ3 · quoted reading — read by Ernst

Have you ever been sure about someone and found out you were wrong? This could be a neighbor, a coworker, someone in your family. We don't need names. Just what happened.

Yes, go right ahead, Patricia. Yep, go right ahead.

0:43:47 **Patricia** Please, it's different now, but yes, yes, it was, it was, it was that the white man, I had believed at one time, but I found out that's wrong. That's wrong. But it took, you know, it took the Holy Spirit to show me that it's not the white man, the black man, the gray man or the blue man. It's just devil evil. But yeah, I was wrong.

Ernst Okay. Yeah. Thank you very much. Anybody else? Yes. Eileen, let me unmute you. Thank you, Patricia.

Patricia Okay. You're welcome.

Eileen Can you hear me?

Ernst Yes, very well.

Eileen Okay. Well, sometimes you come across a person, you might be getting on the subject of Christianity or the Bible, and they seem to, they know something, but maybe because they feel uncomfortable because they know nothing. I mean, not that we're all geniuses. That's not what I'm getting at. But then you'll make an invitation to come and learn with us. You know, let's do this together and no one shows up. So, you know, like I said, we're not theologians or, you know, I sometimes I feel like I'm still in the milk. And I think once in a while, like, oh, my goodness, when was this when did this happen? I didn't see that before. But but they they stick to their same thing. And when you try and tell your viewpoint or what we saw in it, you know, it just stops there.

0:45:46 **Ernst** OK, yeah, thank thank you very much. Anybody else have you ever been sure about someone and found out you were wrong?

Think back to the people on Malta. They saw one thing, a snake on a hand, and they made a decision. What is the one thing that makes you decide about somebody else?

Go ahead, Charlie.

0:46:49 **Charlie** Thank you. Yeah, I think a lot of times we don't only hear words, but it's actions of a person that we look at. And we say, ah, that person may speak good, but I see the evil that that person does. And therefore, we might say there's no salvation that I see there. In other words, we're to be fruit inspectors, I believe. And when we see traits of of sin, especially repeatedly, we can say easily in our hearts that that person that that person is not saved.

Ernst I see. Yeah, yeah. Thank you very much for that.

OK, let's go on to. Our next question. And this is Acts 17:18:

> And some of the Epicurean and of the Stoic philosophers encountered [him]. And some said, What may this seed-picker wish to say? And these [others], He seems to be a proclaimer of foreign demons (because he proclaimed Jesus and the resurrection to them).
>
> Acts 17:18 · KJ3 · quoted reading — read by Ernst

Some call Paul a seed-picker. What do people assume about you before they know you?

Yes, Charlie.

0:48:46 **Charlie** Yeah, people assume from what we speak of now, we may speak of the of the Bible, what we understand to be true. And they may not see it that way. They may say, oh, it's because of so and so says so. Does that make it right? Absolutely not. But it's what we say and and people may disagree with that and have have really, I guess you might say, doubts. But the but that's what I'd say on the topic.

Ernst OK, yeah, thank you. What do you wish they knew about you and how might that change the way you approach someone else? What do you wish they knew about you and how might that change the way you approach somebody else?

Yes, go right ahead, Charlie. Well, then we'll go to Al. Sorry, I didn't see your hand.

0:50:21 **Charlie** Yeah, you kind of maybe rephrase that. I'm not quite understanding.

Ernst Sure. What do you wish they knew about you? They are assuming something about you. But what do you wish they knew? And in light of that, how might that change the way you approach somebody else? If you want to think about it, we can go to Al and Patricia, and then get back to you.

Charlie Yeah, go. OK, go ahead.

Ernst Al, let me unmute you. Go ahead.

Al Yeah, the sad part is is not so much what they know about me. The problem is is they're missing the most important part of me, and that's having Jesus Christ. Now, I've had a bunch of discussions recently, and Eileen and Tony will tell you, with someone, you know, important to me. And she's very adamant. She's God loves everybody, and every human being has the opportunity to become saved. And she questions my salvation because I'm not accepting Jesus Christ the way she wants me to. And I keep saying it's not a question of me

accepting Jesus Christ. He accepts me, not me, except him. If I didn't want to come to the kingdom of heaven and I refuse to accept him, does that mean that God is powerless? I mean, if I'm a chosen person and he wants me. I may come kicking and screaming, but I'm coming. And there's nothing that's going to stop me from coming. And you say, how could I be confident in that? How can I how can I make my calling and election sure if I don't do certain steps? When I show clear from Scripture that the heart of man is desperately wicked, 17:9, our imagination, like I said before in Genesis 6, our hearts are wicked from the minute we're born. So how can I in my fallen state find my way clear to finding God? Is it some kind of emotional response? Maybe I heard somebody speaking and I felt bad and say, oh, yeah, I need this. I need this Jesus Christ guy. I accept Jesus Christ. But that's you know, that that salvation is phony. That's salvation. You could lose that salvation. The salvation you get from Christ, you can't lose. It's there. No matter what you do, what did Jesus say? Now, I can't think of it off the top of my head. Tony and Eileen, you know, give me this great credit for being so, you know, no, but what did Jesus say? And let me see. Give me one second. I will try and think of it. I can't think of it off the top of my head. But, you know, the kingdom of heaven is within you. It's a gift given to you. You don't go to get this present off the piano and bring it to you. That's something that, you know, Jesus said in John 3, the wind blows where it will, you hear it, but you don't know where it comes from or where it goes. That's the mysterious part about God. You read in Job, can man find out God by searching? I don't know. I hope I answered your question.

0:54:29 **Ernst** Oh, yeah, very well. Yeah. Thank you so much. Appreciate that. And let's let's go to Patricia.

Patricia I think what you were trying, what you were saying, Al, that I know my sheep and no one can snatch them out of my hand. Is that the Scripture you was looking for, Al? No one can snatch them out of my hand?

Al No, no. The kingdom of heaven is within you. Yeah, that's a, yeah, but what's the verse? That's what I wanted. But what's the verse? It's not giving me the answer.

Patricia Oh, okay. So, all right. But I think people assume.

Ernst Go right ahead.

Patricia That I want people should know that that I'm sincere and and and I'd be truthful. I, you know, I try. Well, I am truthful and they don't seem to respect that, you know, and they think that I'm think I'm, you know, better than they are because, you know, I live real far away from them. And you know, it's like 30 miles. I drove down there and my arm was

hurting. I get to the hospital and they're looking for her name, and they say she's not here. And then they say, Oh, she was, they call the emergency room. She was discharged. I'm saying what? Okay. And I then I call her up and she said, Oh, yeah, I'm about 15 minutes ago. I said, What didn't you call to tell me that you were discharged? So, you know, she didn't even call and tell me. I was really, I felt like she displayed me, you know, displayed me, or just didn't care, because she tried to defend herself about it. I said, All she had to do is say, I'm sorry, Trish, you know, I should I should let you know for 15 minutes. You have plenty of time to tell me. But they take me as they take me as a little. Or somebody naive and just vulnerable. And my mother always did say that I was naive. I believe everything everybody's saying. But, um, um, that right there was that I just drove I said, well, don't talk to me like that. I mean, I keep on talking like that. I won't even come. She said, Well, well, that's that's that's all that's that's on you. That's too bad or something. And I'm like, I don't think she did this. And I I think the way because I felt like the whole thing was a big joke. I mean, not a big joke, but it really wasn't that important to her. And I thought it was she had me all nervous and and hyped up and I was scared. I asked you all to pray for me because I had to get on that highway. Go down there and see about my sister who said that she like about that until this moment. She still hadn't called me to say anything. And I'm not gonna call her. You know, I'm just gonna stay true to myself and knowing that when when David was here, we knew that we could not trust her. But I now he's gone. They think that they can run run over me and everything, but but I'm it's not gonna happen on me. And and as far as Christ, my Bible study and everything they know I do that. They never asked me what are you learning? What are you doing? They never asked me that no one that I know asked me. No one in David's family, [unclear], one of them, she's a Jehovah's Witness. She will still send me messages, to her auntie, you know, and keep the encouragement. But nobody, nobody calls and say anything. How you doing? Well, my sons, of course. But where's all those people that I know because I live I live separately. I set apart and I wish they knew me better that you know that I'm I don't think I'm better than they are. I just I just want them to be, you know, like me. I don't mean when I say like me. What like minded for a question.

0:59:32 **Ernst** Yeah, thank thank you for sharing that. I'm sorry that you had to go through that. That that's really frustrating and, you know, disappointing. I'm so sorry that you had to go through that. And we continue to pray for her and her recovery and for you as well for sure. And thank you for for sharing that.

Let's see. Oh, let's see. Al is holding up Luke 17. Can you lower it a bit? 17:20. Yeah, thank you very much for that verse. The kingdom of heaven doesn't come by observation. The kingdom of heaven is within you. That's always a great reminder for us for sure. Let's see.

This is Acts 17:23. Oh, yeah, go. I'm sorry. Go right ahead, Eileen, please.

1:00:46 **Eileen** Okay, you know, there are people that are intimidated that you say you read the Bible and you might come out with a verse. You might be in some conversation and you might mention a few things and they're intimidated because you know something. And like we came across something the other day with Bible and we said to each other, you need no man to teach you. You just need the Lord to teach you from the Bible. So I mean, that's just an example. You come out with one of these verses and they look at you like you know everything. And then you have to make sure that you're not pious. You know, you're a real person who's got everything going on like everybody else. And you know, that's where that smile or that a little extra touch. I mean, we're not out there, you know, like in another atmosphere. We just want to know about Jesus, but they're intimidated by that. So I want them to feel comfortable, you know, that we're real. And like Al said before, we're wicked people. We're all the same. We just need the Lord. Because we know a little more Bible verses than anybody else, it doesn't make us different or holier. We just want to know. We just want to be in God's grace.

1:02:29 **Ernst** Amen. Thank you. Thank you for sharing that. And yeah, it is. Again, it's this is the whole idea that we're talking about is assumptions that we make about people and assumptions that people, you know, make about us. This is Acts 17:23:

> For passing through and looking up at [the] objects of your worship, I also found an altar on which had been written, TO AN UNKNOWN GOD. Therefore, not knowing Him whom you worship, I proclaim this One to you.
>
> Acts 17:23 · KJ3 · quoted reading — read by Ernst

Think of someone you know personally and don't see eye to eye with. What is one true thing about them you could start with? Paul started with something true about the Athenians, something he had seen himself before he told them what was wrong.

Yes, Roger, go right ahead. Oh, he's talking. Oh, we can't hear you even though the mics unmuted. I'm not sure what's going on with the audio. Oh, I think it's frozen. Yes, Patricia, go right ahead. Or maybe we have a hold on just a second. We have. Okay, let's see if we can get Roger. I'm sorry. Go ahead, Roger. Go right ahead, Roger, if you can. Oh, oops, I guess we lost Roger. Okay, go ahead, Patricia. Thank you.

1:05:25 **Patricia** It's very quick. I just said, I wrote down that one thing, that one true thing that we can start with them is that we, we did not create ourselves. I mean, we did not create ourselves. It was done by somebody, someone. Let's start there. You know, where did you come from? And we did we didn't create create ourselves, especially if they're not an atheist.

Ernst Right. Oh, good. Good.

Patricia It's a conversation starter.

Ernst Sure, sure. Yeah, thank you for that. Appreciate it. Roger, are you okay?

Patricia You're welcome.

Roger Can you hear me?

Ernst Yeah, we can hear you now. Go right ahead.

Roger Yeah, Paul, I mean, that was his job. He was on to spread the word and to teach people. He was what, the last apostle considered the 13th apostle.

1:06:30 **Ernst** Right, the last one. Yes, you're correct about that.

Roger Uh-huh. And so, I mean, that's what I'm sure he came across situations like that in all the years. He covered quite a bit of ground. Did he go to Rome? Did Paul go to Rome? Or that was Peter? No, Paul went to Rome, right? Peter was, he did— he stayed in Jerusalem.

Ernst Right. Peter was in Jerusalem. Paul did go to Rome. Yeah, for sure. Yeah, thank you.

Roger Thank you.

Ernst I think, Roger, I mean, thank you, Roger. Al, go right ahead and then we'll go to Charlie. I'm sorry, Al. My fault. Sorry, Al. Go right ahead.

Al That's okay. No, I don't have a question. I just have a prayer request quickly before I forget. My friend just talking, my lady friend that I was just talking about, text me and her friend, Rosemary in Pagosa Springs, Colorado. The river is just about to overflow its banks and flood everybody out. So if we could just pray for those poor people out there in Pagosa Springs, Colorado. You know, the river is pretty much overflowing its banks and she says the her horses are can't even lay down because the the ranch is flooded.

1:08:00 **Ernst** Oh, wow. And this is her. What relationship is this to your friend?

Al She's just another, she's just her friend, her childhood—

Ernst Oh, okay. All right. Her name is?

Al Rosemary, the one that's—

Ernst Rosemary. Well, let's pray for Rosemary right now. Father in heaven, we bring this need, this urgent need before you at Pagosa Springs, Colorado. This river that is overflowing and we pray for your mercy. We know that you are the one in control of the wind and the sea and everything in nature. And we just pray for your mercy. This woman apparently has horses and more than that, there are people that are whose lives are in jeopardy because of this. And we pray that you would intervene and that you your will would be accomplished, but that you might have mercy on these dear folk that are experiencing this river rising and possible flooding in their town. And we ask for your mercy and grace in Jesus' name.

Amen. Thank you for letting us know about that, Al. And we'll keep them in our prayers as well.

Go right ahead, Charlie.

1:09:26 **Charlie** Yeah, thank you Gunther for that prayer. Think of someone you know personally and don't see eye to eye with what is one true thing about them you could start with. Well, I would say, you know, let's agree to disagree. You may get on a subject and I say, you know, my understanding. Now again, I tell you a key word when talking with someone about the Bible is what you understand. And when you say what you understand, well, they may understand different, but it opens to a dialogue when you understand, because my understanding may be incorrect and their understanding may be right or vice versa, or we both might be wrong. So let's talk about it. And when it comes to impasse, let's agree to disagree. Now also, if I don't mind, I want to add to Al or anybody that faces a works gospel, because when they say, we take the first step, God is ready for us to take the to initiate the salvation. Well, that's a works gospel, my friend, and there's Scripture to it. I can't go to it right now. Also, a good story in the Bible is Lazarus. I use Lazarus and I say, okay, look at the story of Lazarus. Did Lazarus raise himself? He was stinking for four days. And the question of that, absolutely not. Who did raise Lazarus? It was all of God's work. So that's a good story to go to. Also, John 6:44. I would like to read that if you don't mind.

1:11:29 **Ernst** Go right ahead, please.

Charlie This is John 6:44.

> No one is able to come to Me if not the Father, the [One] having sent Me, draws him, and I will raise him up in the last day. It is being written in the Prophets, They “shall” all “be taught of God.” Therefore every [one] hearing and having learned from the Father comes to Me.
>
> John 6:44–45 · KJ3 · quoted reading — read by Charlie

I'd like to go over to Isaiah 54:13, if you don't mind. I'm not sure what that, that's what it says here in the KJ3.

Ernst Sure. Go ahead.

Charlie Isaiah 53. No, 54:13. Let's see.

> And all your sons [will be] taught [ones] of Jehovah; and the peace of your sons [will] [be] great.
>
> Isaiah 54:13 · KJ3 · quoted reading — read by Charlie

So that's just a little add of thing that that come to my mind in the story that I use when someone wants to tell me of a works gospel because we know that it is not a true works gospel. And that's that's what I have for now. Thank you.

1:12:57 **Ernst** Yeah, thank you very much for those verses and also for for sharing about the idea of you know, one's understanding as opposed to someone else's understanding. That's a good way to get to common ground at least as a starting point. Appreciate that very much. Let's see. Roger has his hand up. Oh, I'm sorry. Thank you. Charlie. Go right ahead, Roger.

Roger Yeah, Job 28:28.

Ernst Sure. Could you read it, please?

Roger Oh, let me get there. Well, the fear of the Lord is the beginning of wisdom and to depart from evil that is understanding.

1:13:59 **Ernst** Yes, thank you.

Roger You could think you fear the Lord, but if you're not departing from iniquity, you don't have understanding or.

Ernst Yeah, that's a good that's a good observation about that because you know, it's talk is cheap as we all know, you know, and so your actions speak louder than words as we've talked about today as well. And so that's a good reminder that that you know, the the real fear of the Lord understanding what the fear of the Lord is to depart from evil. And we know that that God does that within his people. He gives them the ability to do that. It's not something that we do, you know, based on our own strength or merits, but it's because he's working in us to willing to do of his good pleasure. Thank you, Roger, for that. Go right ahead. Eileen, let me unmute you. Please go right ahead. And then we'll go to Patricia.

1:15:10 **Eileen** This is what we were just talking about in Galatians. Paul, not of men, neither by man, but by Jesus Christ. Ephesians, Paul, an apostle of Jesus Christ, by the will of God. Paul, this is Colossians, Paul, an apostle of Jesus, by the will of God. I don't know what they're reading, or they're just on this love fest, which is good, but I don't understand the will of God. It's not ours. God's will. God's will.

Ernst Right, and that is crucial. And, you know, this is why we encourage people to spend time in the word and don't come to the word with any agenda. Just listen to the word. A lot of times people come with an agenda, what they've been taught, what they've inherited, you know, what they've learned along the way, and we have to set all of that aside and say, Lord, you teach me. And I think that's so important. Thank you so much for that. And, Patricia, did you have your hand up? I forget. I thought someone else had their hand up. Go right ahead, Patricia.

1:16:46 **Patricia** All right. Okay. I'm thinking about the word evil. Is gambling evil? Is that considered an evil act?

Ernst I can't think of any verses right now to back that up. But, you know, the Bible talks about working with your hands, you know, and the importance of work and gambling. Although some I can't think of a verse, not to say that it doesn't exist, but I just can't think of one offhand. But the idea is that work is honorable. And God says that he blesses those that are diligent. And so that's important to keep in mind as well. Again, I can't think of a verse offhand, not to say that there isn't one. I just don't have one on top of my head.

1:18:05 **Patricia** Christians say they were blessed.

Ernst I'm sorry. Say that again. Can you turn up your volume? Your volume is very low. I can barely hear you. And then we'll go to Mark.

Patricia They saved and, you know, God blessed them, and they wanted a lot of money and everything.

Ernst Oh, I think we lost Patricia. Mark, go right ahead.

Mark I was just going to comment on what Patricia asked about gambling because the Bible says put your money to usury, right? Because if you're in the stock market, you're gambling, but it's wise. It's wise to use it. I don't know how that happens.

Ernst Oh, no problem. If you— I'll get right back to you, Patricia. Mark was saying something. Go right ahead. I'm sorry, Mark.

1:19:12 **Mark** I was just saying there's many forms of gambling. You're 401(k)s of gamble. You're if you're in the stock market of any kind, you're gambling. So I don't know how, you know, if a certain kind of gamble is the key, but the Bible, the Bible tells you to put your money to usury.

Ernst Yeah. Well, thank you for that distinction. I appreciate that. So it's not, you know, necessarily an easy question to answer as far as that goes. And like you say, there are different forms of that. So, yeah, I appreciate that comment very much. I'm sorry. Go ahead, Patricia, and then we'll go to Charlie. There you go. We lost you.

1:20:14 **Patricia** This can be discouraging. Okay. I got lost because a phone call was coming in, and I'm done. I'm done. Thank you, Mark, for that clarification, because I guess it is a lot of forms of gambling. And I only thing I was thinking about was casino stuff. Well, I forgot stock markets and all that stuff, too. That's, you know, taking chances. And I don't I don't think I don't think I want us to be taking chances. We should know for sure that he is our surety. That's him.

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

Charlie Yeah, I like Mark. Mark's answer there because it's true. A lot of us, including myself, were involved in 401(k)s. You could lose that. There's there's no the only thing I will say to that is I think it's a condition of the heart. Why are you gambling now for 401(k)s, pretty safe; stock market, a little more risky, but it goes on. Why? Now I've gone with a twenty dollar bill into a casino and and played the slot machines, for fun. Also, you might want to look at it. I think it goes back to the condition of the heart. Why are you gambling? And people say, and I've done this. Well, I want to join the lotto because, boy, if I can hit a million dollars or fifteen or whatever the amount is, boy, I'm telling you how my lifestyle would change. But see, that's really not trusting now in the Lord. But maybe for fun. But it

all just comes back to and we do know the word said, if you feel guilty, whatever you're doing, don't do it. So if you're going to a casino for every reason or a 401k or the stock market and you feel guilty about that, that it is sin, that's best you don't get involved in it. So that's the same thing as what we eat. Some say I don't eat pork. I don't eat this. Or it may be something that you may do that you feel might be sin, but it's better to back off, pray about it, and and not getting involved in it at this time until you have a clear answer from the Lord. So anyway, thank you.

1:22:56 **Ernst** Yeah, thank you, Charlie. Appreciate it. I think, Roger, did you have your hand up, I believe?

Roger Yeah, I'll go through 1 Timothy 6:10.

Ernst Okay, could you read that, please?

Roger For the love of money is the root of all evil, which while some coveted after they have erred from the faith and pierced themselves through with many sorrows. Yeah.

Ernst Yeah, thank you. Again, kind of along the lines of what Charlie was saying. Go ahead, Charlie.

Charlie No, thank you, Roger, for that because that's there you go right there. That's a good Scripture to rely on. Why are you gambling? As again, I think 401(k)s is a good thing. It's to save for retirement, possibly. But again, 401(k)s such as that. It's not really all that risky. Stock market certainly is a lot more risky, but again, it, like Mark said, it is a form of gambling. So again, it's up to one's heart. But thank you, Roger, for that Scripture.

1:24:28 **Ernst** Yeah, thank you, Roger and Charlie. Let's go to Mark and then we'll go to Eileen. If everyone be kind enough, after you're done speaking, just mute your mic. That way it makes for a better audio production. Thank you.

Mark I don't want to make it about a gambling conversation, but it leads me to the parable of the talents. What is the outcome of the parable of the talent? What was Jesus trying to tell us? So, I mean, if you're to use your money to make money, it doesn't describe, you know, you just, there's a wise way to do it. You don't take your grocery money to do it. But if you're doing it wise, you're just using money to make money. And that's the intent. Even if it's a lottery ticket, if you buy a dollar lottery ticket to hope to get $10,000, I can't, I wouldn't see. I would think that's a form of, you know, that falls in line with the parable of the talents. You don't want to just,

1:25:34 **Ernst** Right. And that's, yeah, yeah, I'm sorry. Go ahead.

Mark No, I just say you just don't want to bury it and hide it. And, you know, so what Jesus was saying in that parable.

Ernst Right. Yeah, yeah. Thank you for reminding us of that. Appreciate that. Go right ahead. Let me unmute you, Eileen. Right ahead.

Eileen Okay. And you know, the Scripture also says not to store it up and to be selfish with it. And you're storing it and storing it. And then what does the Lord say? You're a fool. I might have your life tonight. And what are you going to do with all that? And then you and some children and whatever might inherit it and they might not as be as thrifty and frugal and consider it with the money as they were. So here you are doing it conservatively Christ-like. And now if you're storing, like I said, you leave it to somebody else and wow, they might get rid of it in a month. Yeah. Just an example.

1:26:48 **Ernst** Yeah, no, it's a good example. Proverbs says a lot about that. And we can think of the prodigal son who blew the whole wad. Right. And then comes crawling back to the father. Of course, there are spiritual lessons there. But yeah, thank you for sharing that for sure.

Um, this week, the chair is for someone you may still have made up your mind about before getting to know them. You don't have to say who and you don't have to type anything. Just think of them sitting there. What have you decided about them? What do you actually know? And what could you ask them instead of assuming? Paul said, God is not far from each one of us, each one. That includes whoever you put in that chair.

So the one question to carry home is who have I made up my mind about before getting to know them?

Next week, we begin a new section of this series titled What Every Person Needs. We start with sleep and bread. Elijah under a broom tree in 1 Kings 19. And next week's question is who near you needs bread before they need a word.

And so now I'm going to, we're going to turn over to our open forum section. And I want to start with a question from Charles and Andrea on the screen. And then anyone else, you're free to bring up anything about the study or any other kind of question or comment you'd like to make. Charles and Andrea say in Ecclesiastes 12:17–18, we may lose hope in the faith of Christ, but in Ecclesiastes 3:12–13, we see a table or altar. So we may eat and drink and

live in Christ, now able to remember him at the foundation of the world. So let's go to those references, starting with Ecclesiastes 2:17 and 18. Thank you for that. Here we go. Ecclesiastes 2:17 and 18 says:

1:30:29

> And I hated life; because the work [that] [is] done under the sun is an evil thing to me; for all is vanity and striving [after] wind. Yea, I hated all my labor which I [did] under the sun, a laborer, that I must leave it to the man who will be [after] me.
>
> Ecclesiastes 2:17–18 · KJ3 · quoted reading — read by Ernst

And I'm going to read verse 19 because that is what I was just speaking about.

> And who knows [if] he will be wise or a fool? Yet he shall rule among all my labor in which I labored, and acted wisely under the sun. This [is] also vanity.
>
> Ecclesiastes 2:19 · KJ3 · quoted reading — read by Ernst

And then let's go to Ecclesiastes 3:12–13. And that says, I know there is no good in them. Let me back up to verse 11.

> He has made everything beautiful in its time. Also, He has set eternity in their heart, without which man cannot find out the work that God makes from the beginning even to the end.
>
> Ecclesiastes 3:11 · KJ3 · quoted reading — read by Ernst

> I know that [there is] no good in them, except for [a man] to rejoice to do good in his life. And also every man that eats and drinks, and sees good in his labor, it [is] the gift of God.
>
> Ecclesiastes 3:12–13 · KJ3 · quoted reading — read by Ernst

And we've talked quite a bit about the gift of God today as we discussed the fact that we all have the breath of life. And so this would go along with that as well. And thank you very much, Charles and Andrea, for that. We appreciate you being on the text along with Abby. And anyone else is free to talk about anything you want or make a comment or bring up a passage you're curious about.

Go right ahead, Al. Let me unmute you. Go right ahead.

1:32:56 **Al** Can you look at Job for me, chapter 30, verses 23-27?

Ernst Job 30:27–30?

Al 23-27.

Ernst 23-27. Job 30.

Al 23–27. Can you expound on those verses a little bit if you can?

Ernst I'll try.

> I expected good, then evil came; and when I waited for light, even darkness came.
>
> Job 30:26 · KJ3 · quoted reading — read by Ernst

And you said you'll go down to 27?

1:33:59 **Al** 27, yeah.

Ernst Okay.

> My bowels have boiled, and [they have] not rested; the days of affliction confront me.
>
> Job 30:27 · KJ3 · quoted reading — read by Ernst

Al You think you can kind of give me an idea what God is talking about there?

Ernst Well, he begins about his younger days. In verse 15,

> Terrors are turned on me; they pursue my soul like the wind, and my prosperity passes away like a cloud. And now my soul is poured out within me; days of affliction have seized me. The night pierces my bones on me, and my gnawing [pain] does not lie down. With great force my garment is disfigured; it girds me like the mouth of my coat. [He has] cast me into the mire; and I have become like dust and ashes. I cried to You, but You did not answer me. I stood up, and You considered me. You changed to [be] cruel to me; You keep on assaulting me with the might of Your hand; You lift me up to the wind; You cause me to ride [on it]; and You melt me [in] a storm.
>
> Job 30:15–22 · KJ3 · quoted reading — read by Ernst

It sounds a lot like Lamentations 3.

And we know that Job is also a picture of Christ. So possibly this is what he is referring to spiritually now as a man. And we don't want to dismiss what Job went through because we don't know of anyone that has gone through that type of grief to the extent that Job has. The fact that he lost all of his 10 children and he lost his wealth. He lost his health. And yet he doesn't complain. He doesn't blame God for that. And God never told him why. We know why because we see the discussion that took place in heaven between God and Satan. But Job did not do that. And at the end of it all, even though Job got back sons and daughters, he got back his wealth. He got back his health. A lot of times that does not happen to individuals who go through tremendous pressures and experiences in their life. Certainly not to his extent. So I believe that these verses are again continuing this theme of this incredible experience that he's going through.

1:37:23 And all we have to do is try to put ourselves in his shoes. How would we react? As a contrast, think of Naomi in Ruth. She lost one husband and two sons. And she gets to the gate in Jerusalem or Bethlehem. And she goes, don't call me Naomi. Call me Mara. Call me bitter. So if that was enough to make her bitter, you can imagine the turmoil that is going on inside Job. Again, he's not reading to the end of the book of Job where he gets it all back.

He's in the middle of this. And what do you do? He knows that his friends, quote unquote, are wrong because he hasn't done anything wrong. They think he has. And that's why all of this is happening to him.

Is your hand up for a question, Al?

1:38:37 **Al** No, I'm sorry, I'm just holding it. And also, Job does mention his three friends as miserable comforters. And that's exactly what they are because when they sat with him in silence for a week, that was beautiful. They commiserated with him. They saw his grief. There's nothing you can say to somebody who is in that position. You just sit with them. It's just too overwhelming. But then when they started talking is when they put their feet in their mouths and they made it worse and worse and worse and worse as they kept talking. I'm trying to find that verse. Miserable comforters you are to me.

Ernst Oh, oh, yeah. Yeah, I'm not sure. I don't think that's in the KJ3 miserable. At least I can't find it. I was he maybe Roger can can look that one up.

1:40:06 **Roger** What is it? Well, 16:2, Job 16:2, let me see. I have heard many such things: miserable comforters are ye all. Job 16:2.

Ernst Okay, great. Yeah. Thank you, Roger.

Thank you, Al, for bringing that up. Abby Frank has a question. Then we'll go to Patricia. Let's see. Abby says, a question I have is on John 11:28. Did Jesus call for Mary or did Martha lie? John 11:28. Let's go there. John 11:28.

> And saying these things, she went away and called her sister Mary secretly, saying, The Teacher is here and calls you.
>
> John 11:28 · KJ3 · quoted reading — read by Ernst

That's a good question. I don't think that she's lying. It could be that we don't have we don't have that conversation recorded in Scripture. That he called for her. So but I don't know. That's the only thing I can think of. A lot of times two things can be true. But we don't necessarily have all of the information on hand. But it would be interesting to check the other gospel accounts to see if we can get any other clues about that. Great question. Thank you very much, Abby.

Oh, Patricia, I think you had your hand up, right? Yeah, go right ahead. Sorry.

1:42:19 **Patricia** Okay. Hi. Unmute me.

Ernst You're good. I can hear you.

Patricia Yeah, the other place where we can find me is [unclear].

Ernst I'm sorry.

Patricia Okay.

Ernst You're cutting out.

Patricia The other place that we can find the word miserable is in Revelation 3:17. It will be. You hear me?

Ernst Yeah, Revelation 3:17. Okay. Yeah, we can hear you. We can hear you.

Patricia Okay, so we can find 17.

Ernst Yes. Okay. Do you want to read that?

Patricia Sure, sure. Because you say, because you say, I am a rich one and I have made wealthy.

Ernst Go ahead.

> Because you say, I am a rich one, and I am made wealthy, and I have need of nothing, and do not know that you are the wretched one and miserable one and poor one and the blind one and the naked one.
>
> Revelation 3:17 · KJ3 · quoted reading — read by Patricia

[unclear].

1:43:52 **Ernst** Okay. Yeah, thank you. Yeah, I'm not sure if it's the same. It's the same English word. I don't know if it's the same strong or the same Greek word. Apparently it's Strong's 1652. And of course, the miserable would be a different word because it's a Hebrew word. In fact, let's see. See how Salkinson translates that. And no other Hebrew word is rendered miserable in the KJ3. So I think this is— this is in the Greek, the Revelation.

1:45:16 **Patricia** Right, right, right.

Ernst Yes, go right ahead. Thank you, Patricia. Go right ahead, Eileen. Let me unmute you, sorry.

Eileen Okay. 1 Corinthians 15 verse 19. If in this life only we have hope in Christ, we are of all men most miserable. That's another miserable.

Ernst Right, right. Yeah, the King James, or Green, puts it as pitiable. Which is. Yeah, that is the same Greek word. Obviously, it's not the same. I don't think it's the same Hebrew word.

1:46:17 **Patricia** Yes.

Ernst As the other. Yeah, thank you very much for that. Go right ahead, Charlie.

Charlie Okay, and [unclear], where were you reading? Was that Job that you read miserable? So.

Ernst Let's see. Was that Al's verse? Yeah, that was Al's verse in Job 16.

Charlie Right. What was it, Al?

Al 16:2. 16:2.

Ernst 16:2. Yeah. And then we went to the New Testament. Yeah.

Charlie Okay. Thank you.

Ernst If everybody would be kind enough to mute your mic after you speak, that would be helpful. I'll take care of Al's and Tony and Eileen's.

Jim has a question. Welcome, Jim. John 14:16–18. Let's go there. John 14:16–18 says:

> And I will ask the Father, and He will give you another Advocate, that He may remain with you to the age, the Spirit of Truth, whom the world cannot receive because it does not see Him nor know Him; but you know Him, for He abides with you and shall be in you. I will not leave you orphans; I am coming to you.
>
> John 14:16–18 · KJ3 · quoted reading — read by Ernst

And thank you for that. That beautiful passage. Jim, we appreciate that very much. Again, great comfort and assurance from the Scripture.

Yes, go right ahead, Charlie.

1:48:55 **Charlie** Yeah, let's take a look at John 15:14, because this certainly can be misleading. I can read it or you can read it, Gunther.

Ernst You can read it. That's fine.

Charlie Okay. If you give a chance for everybody to be there again, I'm looking at John 14:15. *"If you ask anything in My Name, I will do [it]."* (John 14:14) That certainly can be it can be really misleading. How can you. Oh, I'm sorry. Is it I'm getting confused. Is it John 15:14 or John 14:15?

Ernst John 15 verse 14. Okay. And that says *"You are My friends if you do whatever I command you."* (John 15:14)

Charlie Well, the KJ3, *"If you ask anything in My Name, I will do [it]."* (John 14:14) In other words, it's almost like a genie. You know, if I if I ask it. So I just saw that if you could elaborate a little bit on that, what what we're really looking at here.

1:50:10 **Ernst** Okay, you're looking at the KJ3 book, right? The Bible?

Charlie Yeah.

Ernst Because I have something different, which might be a typo on our site. I have *"You are My friends if you do whatever I command you."* (John 15:14) and go ahead and read again what you have.

Charlie Yeah, that's verse 15. It reads that way. But John 14, the KJ3 reads, *"If you ask anything in My Name, I will do [it]."* (John 14:14)

Ernst Okay, just to make sure we're on John 15 chapter 15 verse 14. Chapter 15 of John and verse 14. Yeah. Yeah, that must be a typo. Unless it's a typo in in in the Bible. Mark, you have that. What is yours? Say, Mark, John 15:14? Or Patricia, you know, whoever has one. She's muted. Go right ahead, Patricia.

1:51:24 **Patricia** It's 14:13. It's 14:15. It's 14:15, not 15:14. I have it. I have it right here is 14. It's 14:15. *"If you love Me, keep My commandments."* (John 14:15) 14:14, *"If you ask anything in My Name, I will do [it]."* (John 14:14) That's 14:14, not 15:14.

Ernst Okay, hold on. Now I'm really confused. Okay, John 14:14 says, *"If you ask anything in My Name, I will do [it]."* (John 14:14) And is that what? Charlie. Let's see. Well, I guess so. Charlie. Yeah, go ahead, Charlie.

Charlie Patricia, thank you. For some reason, when I look at Scripture, this KJ3, I skip over to 15. You're absolutely right. It's thank you for straightening out. It is John 14:14.

1:52:27 **Ernst** Okay, okay, good. All right. I just wanted to make sure there was no. Thank you, Patricia. You are correct. No typos there.

Mark, go right ahead.

Mark John 15:7 ties the same thing in. If you abide in me and my words, abide in you, ask whatever you wish and it should be done.

Ernst Oh, great. Thank you. Thank you, John 15:7. Yeah. Very, very similar. *"Whatever you desire you will ask, and it will be done to you."* (John 15:7) If you abide in me and my words abide in you, that's the condition. The key is abiding in me and my words in you. Yeah. Yeah, that's that's that's a great, great observation. Yeah. Thank you for that. That really helps.

Yeah, go right ahead, Charlie.

Charlie Yeah. To me, correct me if I'm wrong, as John 14:14, *"If you ask anything in My Name, I will do [it]."* (John 14:14) That's according to his will. Right. If you ask anything out of his will, it certainly doesn't apply. But if it's with his will, in other words, you can have a prayer. Well, for my cancer, that's that's a good example. I think I asked the Lord. If it be his will for him to for me to go in remission and he answered it and I am in remission. But if it wasn't his will and I I'm under the impression that this Scripture says, well, Lord, I ask you

and now you're not granted. Aren't I your son? Come on, God. Why why are you plaguing me with this with with this cancer and a very well may be his will that that he did not take it from me. So, again, this applies, I think, to if it's within his will, the same as in seven, I believe, which Mark brought out. Thanks for that, Mark.

1:54:41 **Ernst** Yeah. Thank you, Charlie. I appreciate it. Go right ahead, Patricia. I think you had your hand up if I'm not mistaken. Oh, you you muted it again. There you go.

Patricia OK, here we are. And the three words, how, the three words, can somebody please explain hell, grave and Sheol? Are they three the same?

Ernst Well, we have to distinguish if we're talking about the Greek or if we're talking about the Hebrew for one thing, but pretty much. The grave and hell are used half of the times. It's translated as hell half of the times as grave. And this and the same thing as Sheol is one of the Hebrew words for grave or for hell. And the same thing would apply. We have, you know, different words in the Greek that relate to that as well. Yeah. Thank you, Patricia. Yeah. Go right ahead, Charlie.

1:56:15 **Patricia** And I have one more question.

Ernst Oh, yeah. Go ahead. Go ahead, Patricia. I didn't realize she has something else.

Patricia Yeah. One more thing. The question I put on the board earlier in that study is why why can't we all be one fellowship instead of two or three separate ministries talking the same, you know, believe in the same thing?

Ernst Oh, that was related to a question we put up today on the screen.

Patricia Yes. You put a question up. You said anything that you know you want to talk about during the study that performed, you know, that's something I put down. Oh, you know, why can't the ministries that you know that be together be all in one instead of two or three?

Ernst Well, if you remember when Jesus was with the apostles and they saw a man that was healing somebody, John said to Jesus, tell him to stop because he's not with us. And Jesus says, no, don't don't forbid him. You know, because if they're not against us, they're for us. Okay. And so we have to understand that, you know, God raises up, you know, different ministries to do different things. And that's all part of, you know, what what he wants. Okay. And, you know, in a way, that's good because, you know, one organization, one ministry can't possibly be large enough to do everything that the Lord is doing to reach

people with the gospel, number one, and also to feed them. Number two, it's not there would be no organization that could do that because, you know, we're talking about a world of eight billion people and nobody is set up to do that. But God uses different ministries, different organizations, you know, to get the gospel out and to feed, you know, God's sheep. And so we understand that. And again, God is the one in control. It's not people, you know, per se. God is the one that allows, you know, one group to do something, another group to do something else. But it's a good question. Yeah. Thank you very much. I appreciate that.

1:59:05 **Patricia** Yeah. Thank you.

Ernst You're welcome. Go right ahead, Charlie.

Charlie Well, I think what you're saying, in essence, too, if we think about it, it's the body. Am I the foot, the head? You know, we all have separate things that were assigned to do by God to proclaim His word, but it falls under the same heading as of Christ being the head. Is that correct?

Ernst Yes, I think that's a great analogy that Scripture gives. And it's very important to see that and, you know, to understand how God is working through His people. And you're absolutely right. We all need each other just like it says. You know, the foot can't say to the ear, I don't have any need of you and vice versa. We all need each other.

Let's see, Matthew has a Matthew five. No, Matthew on text. Thank you, Matthew. Appreciate you joining us today.

I see it like this. You, Ernst, for instance, would be good for spreading the gospel from a loving side. Whereas if you were, if, whereas if you was, let's say leading us into a battle, you'd want someone who knows the battle side of the Bible more. Yeah, thank you for that analogy. Hi, it's Matthew McLean. By the way, I've changed my name, LOL.

Okay, well, regardless of your name, we're glad you're here, Matthew. Yes, it's always a pleasure to see you and to fellowship with you on the Lord's Day. Yeah, thank you. And yeah, we do need each other like you brought out. You know, we all have different roles to play as part of the body of Christ and, you know, iron sharpens iron. And it's, you know, God is so wise in how He created our physical bodies to function the way they do. And He's also created the body of Christ to function in the same way. And so we can be very grateful for that. We are living within a body ourselves, a human body that expresses that beautiful symmetry and energy that exists within the body of Christ. And we truly give God all the glory for that.

Yes, Charlie, go right ahead.

2:02:07 **Charlie** Where's the talk about the help, Roger, somebody? Where's the talk about the work of the fruit? In other words, He has peacemakers. I know that's in Matthew 5 about peacemakers, but I'm getting at some He gives to prophecy, some He gives to teach. That's also, and I'm not sure maybe you know where that is or somebody can help us with that. For the building up of the body of Christ. He gives all the different offices.

Ernst Yeah, I don't have my hand. I can't put my finger on that. Yeah, but maybe someone can look that up. That would be great. That's really another good one too. Can you find it Roger, Al or somebody?

Oh, you're muted Roger. Go ahead, Roger.

2:03:38 **Roger** Yeah, I can't hear my, something's wrong.

Ernst Oh, we hear you. No, we hear you. We hear you now.

Roger Yeah, 1 Corinthians 6:19.

Ernst Yeah. Okay, you want to read it, please.

Roger All right. No, I got the wrong verse. I'm sorry.

Ernst Oh, okay.

Roger I got to find it. It's first. It's in Romans. So, here it is in verse. One is given by the Spirit the words of wisdom, and to another the words of knowledge, and to the same Spirit to another is given faith. So that's 1 Corinthians 12, starting in verse 8.

2:04:48 **Ernst** Okay. All right. Thank you for that. Yeah, thanks, Al.

Yes, Eileen, let me unmute you. Go right ahead.

2:06:19 **Eileen** I don't know if I'm behind or ahead or got lost. Oh, God had set some, and I think Charlie was asking and God had set some in the church. First apostles, secondarily prophet, thirdly teachers. After that miracles, gifts of healing, helps governments, diverse diversities of tongues. That's also in first Corinthians 12.

Ernst Yeah, thank you. I think that's what Charlie was referring to, I believe. I'm not mistaken. Yeah, thank you for elaborating on that. Go right ahead, Charlie.

Charlie And the body too, with every body and the foot. It's also chapter 12 in one Corinthians.

Ernst Yeah, Charlie.

Charlie Yeah.

Ernst Thank you. Go ahead, Charlie.

Charlie Yeah, thank you for that. That's exactly it. Now, headed on target as well. I thank you. If nobody else, I want to go back and revisit, because I'm going to look this word up in Job 2, because in the KJ3, what I see, help me to understand. We're looking at Job 16:2.

> I have heard many such [things]. You [are] all troublesome comforters.
>
> Job 16:2 · KJ3 · quoted reading — read by Charlie

We could say that that certainly would be troublesome, would be most miserable. Is that what I'm understanding?

2:07:56 **Ernst** Well, they're similar. That was the verse that Al gave, 16:2.

Charlie Right.

Ernst So in the KJ3, it's translated troublesome. I think in the King James, it's miserable.

Charlie Okay.

Ernst You know, but it is Theological Wordbook number 1639a.

Charlie Oh, let me let me write that down. What was that, Gunther?

Ernst 1639a.

Charlie Okay. Yeah, I'll take a look at that. Yeah, thank you.

Ernst Sure. Actually, we have a feature now where you can just click on that word troublesome in the reader and it will bring up the Hebrew and tell you quite a bit about that as well. And so it makes it very convenient. We're trying to expand our work on the reader so that everything stays within one screen. You don't have to go to other other screens, which I don't know if you heard that or not, Charlie, but we're trying to work on the on the reader so that everything stays on one screen. You don't have to switch screens. Everything will be right there so that you see a word in English. You can click on it. You can find out

what the Hebrew word is. You can see how that Hebrew word is translated by Salkinson or Margoliouth in the New Testament and find out all those references without leaving that one screen. So it's going to be a lot easier to use.

2:09:48 **Charlie** Yeah, I actually saw that today looking at it was it was a little different screen, right? Which it had Salkinson's.

Ernst Yeah.

Charlie Okay. Thank you.

Ernst Matt says that's why I like my gaming PC. I have three screens on one computer. Nice. And I think you do a lot of chess playing on that, I believe, as well. I'm not mistaken. Thanks, Matt. And Matt says I do indeed. So if anybody wants to play chess, you have someone in the UK who's going to take you up on that. Thanks, Matt.

All right. Any other questions or comments before we close our session for tonight? All right.

Well, I do want to express our appreciation for each of you on the panel and certainly for the panel. Certainly for those of you on text Matt, Jim, Abby as well. And it's always a pleasure to spend this time with you and Lord willing. We will do it again next Sunday as God allows. Okay.

2:11:23 **Participant** Bye.

Ernst Bye now. Hope everyone has a great week.

Participant Bye now. Bye.
