

# Sunday Bible Study

*Who Is My Neighbor? · Study 2 · The Lines We Draw*

Sunday, October 11, 2026 · Transcript

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

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0:00:30 *[The stream opens with the song “The Bond of Peace,” Ephesians 4:1–32 sung. The study teaching that follows was recorded the day before and played into the live stream; the table and open forum were live.]*

0:06:43 **ERNST** Welcome to our Sunday Bible study and question and answer program. Thank you so much for joining us. And shall we begin with a word of prayer? Gracious, heavenly Father, we thank you again that we have this opportunity to be able to open your word. And we thank you so much that you have preserved your word for every generation. And here we can open the word together. And as we do so, we pray for your mercy. We pray that you might indeed open our spiritual eyes and ears to behold out of your law. And we pray that whatever is said and done might be to your honor and glory. We thank you for each person on screen, for those on text, for those who are listening and watching, as well as those who will be listening and watching in the future. And we ask all of things with grateful hearts. In Jesus' name, Amen.

Last week we began at a table, a tax collector and a man called Zealot, chosen on the same day, seated together, still together in the upper room after the resurrection. We left with a question, who would you never sit beside? The chair is still here. It stays here throughout this entire series. Before we go further, if you have ever had an argument with someone about faith, whether in person, online, or inside think back to that last one. And not to settle it, just to hold it in your mind. You will need it before this hour is over.

And here is why. The lawyer in Luke 10 asked, and who is my neighbor? Verse 29. We said last week that he was really asking where the line is. And Jesus did not answer him with a definition. He told him a story about a road. We will be walking that story throughout this entire series week by week. This week it brings us to the lines believers draw between one

another. And today we are not asking whether our beliefs matter. We are actually asking something harder. When does a belief give me the right to draw a line around another person?

0:09:59 There is a saying that has come down to us from the 1600s. In essentials, unity. In non-essentials, in liberty, in all things charity or love. Three circles. The saying has an author, a date, and a story. In 1626, a Lutheran teacher in the German city of Augsburg, named Peter Meiderlin, published a small tract, signed with a pen name he made up by scrambling the letters of his own. Rupertus Meldenius. Germany was eight years into what history calls the Thirty Years' War. Christians at war with Christians. So cruel a war that historians reckon some German territories lost a third of their people before it ended. His tract was not addressed to the enemy across the battle line. It was actually addressed to the theologians of his own side who were tearing at one another while the war burned around them. Out of that came the three lines.

The saying is not a shrug. It's a plea for peace written inside a war by a man watching his own camp divide.

The first circle is stand together. The things we hold in common, the center. The second is differ. Real differences, things believers may take seriously and may not resolve alike. Without the difference, becoming a test of who belongs to Christ. The third is opinion. Matters where believers may disagree and still stay at the same table.

And before anyone objects that weighing beliefs is a human invention laid on top of scripture, we should open the text because Paul does the weighing. Listen to how Paul begins the great resurrection chapter. 1 Corinthians 15. He's writing to Corinth, an assembly arguing about nearly everything. Rival camps behind teachers, brothers in court against brothers, disputes over food, disorder at the Lord's Supper itself. That is the assembly Paul calls back to first things. Listen to what he does. 1 Corinthians 15:1–5.

0:13:22

Now, brothers, I make known to you the gospel which I preached to you, which you also received, in which you also stand, through which you also are being saved, if you hold fast the Word which I preached to you, except if not you believed in vain. For I gave over to you among the first things what I also received, that Christ died in behalf of our sins, according to the Scriptures, and that He was buried, and that He has been raised the third day, according to the Scriptures, and that He appeared to Cephas, and then to the Twelve.

1 Corinthians 15:1–5 · KJ3 · quoted reading — read by Ernst

Paul says among the first things. That is our one phrase to look at today. In Paul's Greek it is two words, en prōtois. The second word is the one word our English prototype comes from. It can speak of what comes first in order and it can also carry the sense of what stands among the foremost things. Either way, Paul has set these truths at the front on purpose. Christ died in behalf of our sins. He was buried. He has been raised the third day according to the scriptures. So putting first things first is not a modern invention. Whatever else Corinth was taught, Paul brings them back to Christ's death, burial, and resurrection. He does not say the rest is nothing. He says this is first.

Then this what I also received. He did not compose the first things. He received them and he passed them on. Nobody at this table gets to write the first circle. It was handed to us.

How big is the first, is that first circle? Paul answers that to writing to Ephesus. And listen how many times you hear the word one. This is Ephesians 4:4–6.

0:16:26

There is one body and one Spirit, even as you also were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, the One above all and through all and in you all.

Ephesians 4:4–6 · KJ3 · quoted reading — read by Ernst

Seven. One body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. That is one of the clearest pictures scripture gives of the unity believers already share. You just heard the whole list in two breaths.

Now notice what is not on the list. No teacher's name, no assembly's name, nothing about days, nothing about food, nothing about the questions assemblies have met separately over ever since. And look at what the list is made of. Three of the seven are persons. One spirit, one Lord, one God and Father. The whole list points not to a group, not to a teacher and not to a label, to God and to what his people share in him. The center of the first circle is not our system. It is God himself.

What about everything else? Watch Paul handle a real dispute in Rome. This is Romans 14:2.

One indeed believes to eat all things, but being weak, another one eats vegetables.

Romans 14:2 · KJ3 · quoted reading — read by Ernst

Real believers, one assembly and every shared meal asks the question. And then there are days, this is Romans 14:5,

One indeed judges a day above another day; and another one judges every day alike.  
Let each one be fully assured in his own mind.

Romans 14:5 · KJ3 · quoted reading — read by Ernst

Paul does not impose one practice concerning days on both sides. He was an apostle. He could have made one rule for everyone in one sentence. He does not. He tells each one to be fully assured in his own mind and telling both sides to stop despising each other. And then he says this about both sides.

0:19:52

The one being mindful of the day, he is mindful of it to the Lord. And the one not being mindful of the day, he is not mindful of it to the Lord.

Romans 14:6 · KJ3 · quoted reading — read by Ernst

Romans 14:6. Two believers opposite practices and Paul sees sincere obedience to God in both. He does not tell the two sides to go and form separate assemblies. He tells them how to remain together.

Then he turns judgment itself around. This is Romans 14:13.

Therefore let us no longer judge one another, but rather judge this, not to put a stumbling block or a snare toward a brother.

Romans 14:13 · KJ3 · quoted reading — read by Ernst

Keep judging, he says, just change what you aim it at. Your own conduct, not that of your brothers.

So scripture itself weighs things. Some come first, some are real differences handled with patience, and some it leaves to each one fully assured in his own mind. The circles are not scripture. Nobody will find this board in their Bible. It is a tool men made, and scripture is what tests the tool. The board never gets the last word. The text does. And one rule stands from the beginning, beliefs go on this board. People never do.

The question is not, is this belief important? Everything scripture teaches is important. The question is, did God make my understanding of it a boundary around people? Those are two different questions.

Now we're going to give the board its first test. We're going to put the real lines on the board. The actual reasons believers meet behind separate doors on Sunday. Say them plainly how the Lord's Supper is understood, how worship should sound, which days

matter, whether the miraculous gifts continue today, how an assembly should be governed, and by whom. Those five lines and a handful like them stand behind many of these separate doors on our streets. Now hold them against the two lists we read today.

0:23:20 These lists are not a complete inventory of everything scripture teaches as true, but they are what Paul himself set at the front when he spoke of the gospel and of the unity believers share. This will not settle where each line belongs. It will tell us whether we can put something in the first circle only because our tradition has. Paul's first things were simply died in behalf of our sins. He was buried. He has been raised the third day according to the scriptures. The seven ones, one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

Go down the board line by line how the Supper is understood, not on either list. How worship should sound, not there. Days. Paul looked straight at that one and did not impose a rule. The gifts, not there. Governance, not there. Much of what separates assemblies or groups is not what Paul said at the front. Their absence does not tell us whether they are true or how much they matter. It tells us one thing. Paul does not use them here as tests of the unity believers share. If one of them belongs in the first circle, the case must be made from the rest of scripture and brought back to the board with the text in hand.

And the direction is backwards too. We sort first and receive after. Prove yourself, then you are welcome. Paul wrote it the other way around in Romans 14:1.

And receive the one who is weak in the faith, not to judgments of thoughts.

Romans 14:1 · KJ3 · quoted reading — read by Ernst

And stronger still is the statement in Romans 15:7.

Therefore receive one another as Christ also received us, to the glory of God.

Romans 15:7 · KJ3 · quoted reading — read by Ernst

0:26:24 Paul's answer to disagreement is not always uniformity. Sometimes it is reception and Christ's receiving of us did not wait until we had every question right. In the kind of dispute Romans 14 describes, receiving comes first and receiving is not agreeing. Paul does not tell anyone to pretend the difference is unreal. The difference remains. It is handled inside the relationship, not used to end it. There may even be differences serious enough to limit what two believers can do together. That is still not the same as deciding the other does not belong to Christ.

Now the trial. The circles were made to sort beliefs. Here is the question this series has to ask in practice, do they end up sorting people?

A circle can describe what I believe. But the moment I use it to draw the boundary of Christ's body, I have claimed something enormous. The authority to decide whom Christ has received. And Romans 14:3 answers that claim in four words. For God received him. God received him, not we.

Listen to the apostle John in Mark 9:38–40. Mark 9:38–40.

And John answered Him, saying, Teacher, we saw someone casting out demons in Your name, who does not follow us. And we forbade him, because he does not follow us. But Jesus said, Do not forbid him. For there is no one who shall do a work of power in My name, yet be able to speak evil of Me quickly. For who is not against us is for us.

Mark 9:38–40 · KJ3 · quoted reading — read by Ernst

0:29:32 Look at John's reason. Not he denies you, not he teaches falsely. Twice in the same sentence he says, he does not follow us. The man was doing a work in Jesus name, and John sorted him out anyway because he was not in their group. John did not weigh a belief. He placed a person, and Jesus said, do not forbid him.

Now say John sentence slowly and listen for your own voice in it. He does not follow us. Every one of us has a version of that sentence, and we say it without hearing ourselves say it. They don't worship the way we do. She reads a different Bible. He left our assembly. John said his straight to Jesus out loud. That is how natural the sorting felt. He did not say he does not follow you. He said he does not follow us.

Our Lord quietly becomes our group. One body becomes our people. Nobody decides to move his own group into the center of the circle. It happens the way it happened to John in one small word.

The danger is not that I think my belief is right. In fact, I may be right. The danger is when I believe this is true, quietly becomes the people who belong to Christ are the people who agree with me. Those are not the same claim.

The truth did not change. What changed was the authority I claimed for my conclusion. What begins as a judgment inside one believer can harden over time into an institution organized around it. The institution can keep a line long after anyone remembers why it was drawn until it feels as though God himself drew it. Age does not make a line biblical. Organization does not. Sincerity does not. Only the text can.

0:32:58 This is the same John who wanted to call fire down on a Samaritan village in Luke 9:52–54. We met that moment last week. He had done this kind of sorting before. The habit of placing people is not a life sentence. People can change by God's mercy in their lives.

People stay at the table does not mean scripture draws no boundaries. It means I do not get to invent a boundary. The first circle has an edge and scripture guards it fiercely. In fact, Jude writes in Jude 1:3 *“to exhort you to contend earnestly for the faith once given over to the saints.”* (Jude 1:3) Once given over. That is the same given over that Paul speaks about in 1 Corinthians 15. And Paul himself said to the congregation in Galatia *“If anyone preaches a gospel beside what you received, let him be accursed.”* (Galatians 1:9) That's Galatians 1:9. There is no softness in that sentence.

And scripture draws lines around more than teaching. Paul tells Corinth to act about open unrepentant immorality in the assembly in 1 Corinthians 5. He also tells Titus *“Reject a heretical man after a first and second admonition”* (Titus 3:10) in Titus 3:10. John says not to receive one who does not abide in the doctrine of Christ in 2 John 1:9–10.

So the question before us is never whether scripture ever says to separate. It does. The question is whether scripture drew the particular line I am drawing or whether I am drawing it for the reason scripture gives.

Paul shows why the first things are first. Some in Corinth said there is no resurrection. Paul follows the thread to its end. 1 Corinthians 15:14.

0:36:06

But if Christ has not been raised, then our preaching is worthless, and your faith is also worthless.

1 Corinthians 15:14 · KJ3 · quoted reading — read by Ernst

Remove the resurrection and everything falls with it.

Get a second circle of matter wrong and believers differ seriously while the foundation still stands. Get an opinion wrong and believers may still differ without anyone losing a seat.

So this series will never shrug at the center. The first circle is worth contending for earnestly. The question is what we do with everything else and with the people who hold it.

So here is how we will use the board today and throughout this series. When something that divides people comes up we will place it in a circle out loud first. Then we will open the text and see whether it stays where we put it. And the moment I use a belief to deny someone a chair I had better be able to show that God drew that line not that I did. A line God drew is obedience. A line I inherited assumed or preferred is something else entirely.

Beliefs go on the board. People stay at the table. The board never gets the last word. The text always does.

Remember where we started last week in Luke 6:15 “*Matthew and Thomas; James the son of Alphaeus, and Simon, the one being called Zealot*” (Luke 6:15) A tax collector and a man called zealot on one list. Whatever the tax question weighed Jesus did not seat them by it.

The chair is still empty. The board stands next to it. My board can tell me what I make of a brother's belief. It can never by itself decide whether he gets a chair. If scripture draws that boundary somewhere scripture must show it in the text on the table. I do not get to draw it for him.

0:39:23 Now the table is yours. If you have been holding an argument in mind since the start the next hour is for finding out which circle it belongs in. I have done the talking now I want to hear from you. And so this next section we're going to call the table and then we will open it up for our open forum. We're going to start with our first question which is actually would somebody care to read the verse on the screen. Okay go ahead Patricia. Okay, I— you go ahead and unmute it. Okay, go.

0:40:37 **PATRICIA** What does Paul say he handed on among the first things? 1 Corinthians 15 verses 3 and 4 KJ3.

For I gave over to you among the first things what I also received, that Christ died in behalf of our sins, according to the Scriptures, and that He was buried, and that He has been raised the third day, according to the Scriptures.

1 Corinthians 15:3–4 · KJ3 · quoted reading — read by Patricia

**ERNST** Thank you very much.

**PATRICIA** You're welcome.

**ERNST** And so the question is what does Paul say he gave or handed over among the first things. Yes go right ahead Patricia.

**PATRICIA** Christ crucified. Yes all in a nutshell he died. He died. Yeah in the nutshell Christ crucified. That's all he preached really. That's all he wanted to everybody to know Christ crucified.

0:41:48 **ERNST** Exactly his death burial and resurrection and in 1 Corinthians 15:3 this is what was handed to him. What I also received he received it and then he passes it on.

All right let's go to the next question. Would somebody like to read the verse not the question but just the verse is fine the verses. I can read it then.

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.

1 Corinthians 1:11–12 · KJ3 · quoted reading — read by Ernst

Corinth was full of disputes. Why would Paul need to tell them what came first? Yes go right ahead Patricia.

To preach the gospel, not in wisdom of words, lest the cross of Christ be nullified.

1 Corinthians 1:17 · KJ3 · quoted reading — read by Patricia

0:43:31 **ERNST** Right we go back to the first things which is what we showed earlier right here and in Ephesians 4:4 well this is actually the the next question but with all of the contention that was going on in Corinth Paul wanted them to understand something and he talks about this in the previous verse prior to 1 Corinthians 1:11 and 12 he in verse 10 he goes on to say *“that you all say the same, and there be no schisms among you”* (1 Corinthians 1:10) That's the verse right before 1 Corinthians 1:11–12.

Now let's go on to the next question. This is going to be question number three. Again with somebody care to read this Ephesians 4:4–6 just the verse. Yes Eileen let me unmute you thank you. Go right ahead.

There is one body and one Spirit, even as you also were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, the One above all and through all and in you all.

Ephesians 4:4–6 · KJ3 · quoted reading — read by Eileen

0:45:35 **ERNST** Thank thank you very much. Which of them do believers you disagree with also hold? Yes, go right ahead. Al, let me unmute you. Go right ahead.

**AL** Yeah, I think lately the discussion, I don't want to say argument, but discussion. I've been having with some. I don't want to say church friends, but spiritual friends. Let me say that. So I don't, you know, we've been disagreeing quite a bit on baptism. And here we have one baptism, one. The baptism that Christ did for us, his death. It's not water that washes us. It's his death that washes us. Because we have Jesus said you have to be born of the

Spirit, not born from water. You know, Jesus said, you know, you could be washed in water all day long. That doesn't make you saved. What makes you saved is the baptism in the Holy Spirit that your sins have been taken away. And I think that's, you know, that's where I find one of the most difficult discussions to have.

0:47:38 **ERNST** Yeah, thank you. That's that's a really good example. And it's right in the verse, one baptism. And so people are going to take that in different ways. They'll believe it's the Spirit's baptism or as you brought out, these other individuals are going to hold to a water baptism. Ephesians 4:3. Prior to Ephesians 4:4–6 says “*being eager to keep the unity of the Spirit in the bond of peace.*” (Ephesians 4:3)

Here's another question. What kinds of things do believers argue about today and which circle would each go in, whether it stand together, differ or opinion? Yes, Patricia, go right ahead.

0:49:03 **PATRICIA** Okay, which kind of things? Divorce. That and that circle they will go in is, this is not opinion. It's not opinion. Disagree. Differ, right. So the different understandings. Divorce. Right. And they still preach that they still say that divorce is not, they say that you can remarry again, whether your spouse is living or dead. I mean, still living. And that's not what the scripture says. Now, I didn't put the scripture there, but I did answer. Okay, I had three examples, but maybe somebody else would want to give an example.

**ERNST** Eileen, let me unmute you. Thank you, Patricia. Let's see. Go right ahead, Eileen.

0:50:06 **EILEEN** I think most churches and believers of this accepting of Christ, I accept Christ. That's nowhere in the Bible to accept Christ. And I think that goes in what circle differ or even bow opinion even. You know, and another thing is we're supposed to teach and admonish one another with scripture. Sometimes I don't even think they see that there's still sometimes an argument with it. I mean, how do you resolve something like that? Like where they'll go, oh my goodness, I never saw that before, but that seems never to happen.

**ERNST** Yeah, that is interesting for sure. And I appreciate everybody keeping it to beliefs. You know, this is the thing that we want to you know, understand that it's not people per se, it's their beliefs about something that we're putting into these three categories. That's a great one. Thank you very much. Romans 14:5 to go back to that says, “*Let each one be fully assured in his own mind.*” (Romans 14:5)

Let's go now to question number five. Oh, yes, Al, go right ahead. Let me let me unmute you. Let's see. Go right ahead. Al.

0:52:07 **AL** Yeah, thanks. Just before we move on, I just want to add this one thing. You know what they'll always say to me. Eileen and Tony will know who I'm talking about when I say this person always says, you know, can't you just read what's on the paper? You know, can't you just read what's there? But you know, I try and explain to this person, you know, if you don't dig a little deeper, I'm never even going to know what's there. It's not my opinion. You have, you know, you have to like in first. What is it? Where it says you have to I think around verse five, six, seven, somewhere around there. You have to compare spiritual things with spiritual things. You know, I can't just read this and say, oh, that's what it says for God. So love the world that he gave his only begotten son that whoever believes in him should not perish, but every turn of life, that's it. Don't look for anything else. But if I don't look for anything else, how am I going to know what that means? And they tell you, well, don't go looking at Jeremiah for an answer in Romans. Don't go looking at Isaiah for an answer in Revelation. Don't do this. Don't you know, but how do you how do you how do you not? The Bible says clear. Compare spiritual things with spiritual things. So how do you not? I mean, you don't want to. I don't I mean, really, you should separate yourselves because where was that? 1 Corinthians 10, it says, you know, if you can't see eye to eye, you don't belong together.

0:53:45 **ERNST** Well, sometimes it is, as I mentioned earlier, it's it's very difficult. There's only so much that two believers with two very strong positions hold. Sometimes that's it's not going to be able not going to be able to, you know, agree to disagree.

All right. Number five.

Teacher, we saw someone casting out demons in Your name, who does not follow us.  
And we forbade him, because he does not follow us.

Mark 9:38 · KJ3 · quoted reading — read by Ernst

Where do most of us learn which circle things belong in from the text? Or from the people who taught us?

**AL** The text, I would say.

0:54:45 **ERNST** OK, and go ahead, Patricia. Thank you, Al. Sorry, go right ahead. Just unmute yourself.

**PATRICIA** Yes, it is. It is the text we we just got to discuss, and it's just just before this question come up. It's definitely the text God's word. Not it's not us or someone who told us this here is actually the text, the teacher.

**ERNST** OK, all right. And in this example. With John, what does he do twice? He says he does not follow us. And so. You know, we can we can get into the same trap ourselves. Where we're part of a group and this other individual is not part of the group, and so there's a tendency. To. Instead of putting the beliefs on the table to put the person. OK. And so that that is something that we don't want to do. In fact, Jesus tells. John, do not forbid him. Yes, Mark, go right ahead.

0:56:30 **MARK** You know, the confusion sometimes comes in pride, too, because if two people are talking about the same thing and they both feel equally that they understand it, but one's feeding on milk and one's feeding on meat. There's there's a huge gap right there. And, you know, things can start with the teacher. I mean, they can originate from that, but the script will validate it. And that's where you get your confirmation from. But sometimes you just go back and forth. You can be believers. But for one to understand that they're feeding on milk, it's not that easy for them because there's pride in Paul.

**ERNST** Yeah. And I think that's a valid point for sure, because, you know, everybody's at a different level. And that's no fault of anybody's. It has to do with our our upbringing, our education. You know, how God has dealt with us having to do with our spiritual growth. And that has to be taken into consideration. And of course, as you said, it's very easy to slip into pride. And that is something that is so easy to do. And, you know, we have to always be on guard about about that. And, you know, sometimes you just have to agree to disagree and leave things on an amicable level, not so that it turns into an argument and then, you know, it just escalates from there. You don't you don't want to do that either. Yes. Thank you, Mark. Go right ahead, Patricia.

0:58:27 **PATRICIA** What circle will we put that in? Which one? About to agree to disagree. Is that going to the opinion person?

**ERNST** Well, depending on what the topic was, you know, for example, the one that Al brought out, having to do with the baptism is a good example. That would be a difference. We would put it in the differ circle because both had a different understanding of what that word means. And it is true what Al brought out in 1 Corinthians 10 to 13. And there are many other passages we could look at. John 5:39, we could look at Acts 17:11, where the Bereans were commended because they searched the Scriptures daily to see if these things were so. And that's something that perhaps other people are not aware of. And, you know, by keeping things on an amicable level, there is a possibility that those things can be shared. But that's not always the case.

0:59:56 **PATRICIA** What about the milk and the meat? That's exactly what Mark was saying.

**ERNST** That's a wonderful example because, you know, we can't control the understanding of a person, you know, if they, you know, have they're still on milk or someone, you know, has a deeper understanding because they're on meat. But we, as I said, we can still try to be at peace with them as much as possible. Because maybe down the road, God will deal with them and they'll come to a more biblical understanding of what you were talking about. We never want to let pride get in the way or write people off. You know, again, this is one of the things that we're trying to uncover, because a lot of times we will put the person on the board instead of having the belief on the board. And so that's one of the things that we're trying to learn in this particular series. Yeah, thank you so much for bringing that out.

Now let's go to question number six. What kinds of things do believers argue about today and which circle would each one go in? And we've already talked about a few of them. One having to do with baptism, another having to do with accepting Christ. And, you know, there are plenty of others that we could mention, of people's understanding of eschatology, on and on and on. The nature of sin, the understanding of what hell is all about. All of these are some of the things that believers argue about. And again, those would go, you know, more than likely into the differ circle. And sometimes, you know, it can be opinion as well. But a lot of these really have to do with a different understanding of what is being taught in Scripture. And again, we go back to, excuse me, I got the wrong question up there. Sorry. Sorry, it's supposed to be,

1:03:15

The one eating, do not despise the one not eating. And the one not eating, do not judge the one eating, for God received him.

Romans 14:3 · KJ3 · quoted reading — read by Ernst

When a belief moves from circle two into circle one, what happens to the people who hold the other view? In other words, we can have serious differences, as we've been talking about. But we don't want that to become a test as to somebody, as to someone's salvation. If we're making a judgment upon someone based on their belief. Number one, we can't see their heart. And so that's something only God knows. And all we can do is share graciously what we understand. And if there's a disagreement, okay, there's a disagreement. But we don't want to allow that disagreement to be a test as to making a judgment on whether the person who disagrees with us or vice versa is saved or unsaved. And again, Romans 14:4 says, *"Who are you judging another's servant? To his own master he stands or falls."*

(Romans 14:4)

Our last question is, has anyone ever put you in a circle, decided which side you were on before you had said a word, “*And receive the one who is weak in the faith, not to judgments of thoughts.*” (Romans 14:1) Yes, Eileen, let me, excuse me, let me get your mic on. There you go.

1:05:43 **EILEEN** I'm not sure what circle it would be, but because we're not in a church, people think that we don't know as much because the pastors and the reverence know better than we do because they went to a seminary. So I don't know what circle they would put us in. Maybe that we think we know something, but we don't know as much. Does that sound understandable to anybody?

**ERNST** Oh, yes. And being on the receiving end, as in your case, and I'm sure many of us could also certainly say the same thing. It doesn't feel good as far as that goes. And it's, again, an assumption that people make. And part of the problem is also it's putting, you know, it's pitting their teacher against us. Again, their group against our group type thing. And that's why in 1 Corinthians 14:1, it says, “*And receive the one who is weak in the faith, not to judgments of thoughts.*” (Romans 14:1) And I think this is helpful with regard to what Mark brought out earlier with the milk versus the meat. If someone is on with the milk, I think this verse is applicable to that. And, of course, it works the other way as well. We're not to judge the other person, whether he's on milk or whether he's on meat. It goes back to Romans 15:7, “*Therefore receive one another as Christ also received us, to the glory of God.*” (Romans 15:7)

Did anyone have their hand up? I want to make sure I didn't miss anybody.

Okay. Let's go back to the empty chair. The chair is for the person you would never invite. This week, it has a sharper edge to it. If you have held an argument about faith in your mind, in other words, there was a person on the other side of it. Which circle did you put the argument in? And be honest about the second question, which circle did you put them in? If you want to answer, I can type it into the chat and then I can put it on the screen. Never a real name, only a kind of person is enough. And, of course, if you would rather keep it to yourself, that's fine. Either way, think of a face.

1:09:18 **PARTICIPANT** Opinionated. Opinionated. A good one? Opinionated.

**ERNST** Go ahead, Eileen.

**EILEEN** Who would I never sit beside? Someone who's too quick to be opinionated and doesn't give the other person a chance to fully explain. And that's a very difficult situation to be in.

**ERNST** Okay. Let me put that in. Someone opinionated.

1:10:20 **PARTICIPANT** Even argumentative. There's a few people we could put in there. Types of people.

**ERNST** Let's see. Someone opinionated and you said argumentative?

**PARTICIPANT** Yeah.

**ERNST** Okay. Sure there are other ones.

**PARTICIPANT** Even ourselves can be argumentative when we have our backside up.

**ERNST** Still, Mark. Someone's opinionated. Someone argumentative. Okay. Anybody else? Yes, Patricia. Go right ahead.

**PATRICIA** Someone who believes in not in our God, God, Father of Abraham, Isaac, and Jacob, but Jesus. Someone that believes in Allah, even though that's one of God's names too. But let's say a Muslim.

1:11:41 **ERNST** Okay. Muslim. Okay.

**PATRICIA** And I met an Indian lady the other day who just had to sit by me. I mean, I was sitting, I'm out of my business, and she was very nice. And she got to talking and then she moved over one chair, then she moved right next to me. And so she can talk. Very nice lady, but she was starting to show me pictures and she said, and this is my God. And I'm like, it was a woman. It was a woman. I think they have women gods or something, but I don't, I didn't mind sitting by her because who was I, you know, to judge her, that's what she felt like that that was her God. I wasn't going to try to tell her that's not the God we got because that's, you know, that's just what she felt like. She showed me a picture of it. I was trying to do the right thing by who was your neighbor? Who would you sit by? I was sitting by myself and then she scooted over one seat and she scooted over another seat. And then she was just talking and we were just smiling and talking. And then when she showed me the picture, she said, this is my God. I'm like, really?

1:13:04 **ERNST** Interesting. So she was a proselytizing.

Well, you have a face in front of you, several faces, as you've mentioned, someone that is argumentative, someone that is opinionated and someone that is a Muslim. You know, not their position, not their label, not whatever house of worship they attend, their face. You may still believe tomorrow that they are wrong and you may believe the matter is weighty.

But underneath all of it, there is a question. Can you show from the text that Christ asked you to deny this person a chair over this belief? The board is for beliefs. As we've talked about today, the chair is for people. So the one question to carry home is which circle did you put your last argument in and did scripture put it there?

Again, these are our three circles. Would you leave your group over it? Would you leave a person over it? And is it on either of Paul's lists? And if not, who put it in the first circle? And if scripture moved that argument down one circle, who could you sit with again?

All right, now I think we will transition to our open forum and you can bring up anything that you'd like as far as what we just talked about at the table or anything else. Yes, go right ahead.

1:15:46 **PARTICIPANT** As I'm reading, I see a lot of into like, okay, John 14:1, whosoever believed into Christ. I keep saying into, into, into. Why is it into, into? I've never read like that before. It's into. And when the scripture is being read, it seems like the first words like and or he don't, I don't hear that first word unless it's my speaker. See, like the first word of some of the scripture reading on the light path on the path on the lights thing. It seemed like some of the words are missing, but primarily I wanted to know about into, into Jesus, into, into Jesus, believing into him.

1:16:47 **ERNST** Right. That, that is how Green translates a lot of those. And I haven't looked at that. So that we would probably have to look at some examples of that and see how the Greek is and also how the Hebrew is as well. That, that would actually deserves more than a quick answer. And I'd like to come back with you on that this week. So maybe we can look at some verses if you have some verses in particular, if you send those to me, and we can work on that. It's a great question because Green does use that a lot. And it's something that we don't find as much, for example, in the King James or, or other translations as well. And so there's a reason he did that. I don't know what the reason is offhand. Let's see, Mark, go right ahead.

1:18:12 **MARK** When I'm having a conversation, if it's of a spiritual matter, and I consider myself to be milk, you know, on a milk diet still. So without judging, I'm automatically sizing people up. You know, there's, there's two different, there's only two different people in the world. There's a saved and the unsaved. So that's going to determine how far the conversation goes. And I'm not saying reject a person. It's just that if a conversation leads spiritually, like in 1 John 4:1 to test, test the spirits. So I don't want, I don't want to sit there and have a long conversation with somebody. If the next thing that's going to come out is Jesus died for everybody. All you have to do is receive them. So that just stops the conversation. You know,

without trying to judge if that person saved or not, I don't know if they're saved or not, but I don't want the convert. I don't want to sit next to that person. And I don't want to, I don't know if I would even be in that situation to sit in a group setting like that, if there was that big of a variety, because there's things to differ about. When you get to the foundation of the, what the gospel is, that's where it changes. You know, if you believe Jesus was just a prophet, okay, well, the conversation's over or, or anything like that. But conversations done with, remember? Yeah. So I don't have to have tolerance to show how mighty my goodness is to keep this conversation going. And it's just, it, you know, by nature, it's not that I'm judging people, but I'm always sizing people up, even in any conversation. I'm just sizing them up to see if I'm on the same, if my spirit is going to be on the same, I don't say the same level, but you'll know them by their fruits. And, you know, there's, there's things that don't sit right. And I don't want to force them to sit right, just to show that I have patience or understanding.

1:20:43 **ERNST** Well, you bring out a good point. And that is that it requires a good amount of wisdom, you know, to know how to handle particular situations. And I think that in certain situations, you know, we do have to, to walk away. From, from the person. And if you, you know, especially if it seems like it's going to turn into an argument or, you know, they just seem very set in their ways. You know, one thing is for a person to show some kind of openness about what you're saying. But then you also have the idea of where do you draw the line in terms of don't cast your pearls before swine, right? Because that, that can come up. And so we have to be cognizant of that.

1:21:49 **MARK** With a micro impression, people give that off with just, you know, facial inspection without even words. And you could, you can see that.

**ERNST** Right, right. Again, it, it, it calls for a lot of wisdom. It calls for a lot of humility. You know, and again, we don't know what God is doing in that person's heart. We can't see that. And so we always want to leave the door open as far as that goes. But again, you know, we, we go back to what we saw earlier here, you know, where Paul lists in 1 Corinthians 15:3–4, then Ephesians 4:4–6. And I think that's important to keep, to keep that in mind as well. But it's certainly not, it's not easy to do that. Especially when, you know, you're on the spot with somebody. And it really takes a lot of wisdom and, and discernment as, as we talk to people and as we, as we relate to them.

We have a question from Andrea and Charles. Whoops. Regarding 1 Corinthians 15:1–4, we see the need in 1 Corinthians 11:16 to remember something we are not naturally able to understand, but can begin to make plain from Revelation 13:8, John 8:56 and Matthew

23:35 as to feed my sheep. Let's see, I think you said it's 1 Corinthians 11:16. But let's go back to, let me pull up these verses first, because I need to open up another window here. Let's go to 1 Corinthians 15:1–4. And that says,

1:24:54

Now, brothers, I make known to you the gospel which I preached to you, which you also received, in which you also stand, through which you also are being saved, if you hold fast the Word which I preached to you, except if not you believed in vain. For I gave over to you among the first things what I also received, that Christ died in behalf of our sins, according to the Scriptures, and that He was buried, and that He has been raised the third day, according to the Scriptures, and that He appeared to Cephas, and then to the Twelve.

1 Corinthians 15:1–5 · KJ3 · quoted reading — read by Ernst

And so Charles and Andrea are saying we see the need in 1 Corinthians 11:6 to remember something we are not naturally able to understand, but can begin to make plain. So let's go to 1 Corinthians 11:26. Six, 16, 16. Oh, I'm sorry, 1 Corinthians 11:16. Thank you. 1 Corinthians 11:16.

But if anyone thinks to be contentious, we do not have such a custom, nor the assemblies of God.

1 Corinthians 11:16 · KJ3 · quoted reading — read by Ernst

And this is in the context of a woman having her hair, having her head covered. I'm not sure if I understand the connection with that in 1 Corinthians 15:1–4. But that was too terrible. Yeah, so maybe if you could kind of synthesize that question again, Andrea and Charles, that would be helpful. Maybe just give another verse that you're trying to tie into 1 Corinthians 15:1–4.

1:27:54

Jim says, someone who is trying to bring us into a false gospel. 2 John 1:7–11, I would not sit with them. Let's go there. Thank you for that, Jim. 2 John 1:7–11. 2 John 1:7–11.

Because many deceivers entered into the world, those not confessing Jesus Christ to have come in the flesh, this is the deceiver and the antichrist. Watch yourselves, that we may not lose the things we worked out, but that we may receive a full reward. Everyone transgressing and not abiding in the doctrine of Christ does not have God. The one abiding in the doctrine of Christ, this one has the Father and the Son. If anyone comes to you and does not bear this doctrine, do not receive him into the house, and do not speak a greeting to him. For the one speaking a greeting shares in his evil works.

2 John 1:7–11 · KJ3 · quoted reading — read by Ernst

Thank you very much for that, Jim. And I think this was part of what Patricia was saying earlier, and even Mark touched upon this as well. If you have these missionaries that are, they feel it's their job to proselytize. We're not just talking about someone that you're just talking to and they have questions and you have a conversation going on, but these are missionaries that have one purpose and one purpose. And so, I think that would help us to understand how to put this into practice.

Let's go back to Charles and Andrea's question. Thank you, Jim. It was 11. Oops. 1 Corinthians 11:26. Okay, let's go back there. My mistake. Corinthians 11:26 says,

For as often as you may eat this bread, and drink this cup, you solemnly proclaim the death of the Lord, until He shall come.

1 Corinthians 11:26 · KJ3 · quoted reading — read by Ernst

And yeah, I appreciate that. Thank you. And I see now how you are connecting that with 1 Corinthians 15:1–4, having to do with the death, burial, and resurrection of Christ. And thank you so much for that. Anyone else that has any questions or comments, feel free to raise your hand or post it on the show.

1:31:51 **PARTICIPANT** So, for the next study series, I thought we was talking about on the road, which we did talk about last Sunday. We're talking about the Samaritan, the Good Samaritan to help the beaten up man. But how do we follow along for the next study? You know, there's a lot of, I see that you have drafted up a whole series of things that we'll be talking about, but how do, how will we know where to study at?

**ERNST** It will be just like you saw today, you were able to to download it and to print it out. It will be there next week as well. And in fact, next week is going to be divided where there is no division. And we're going to go back to Corinth and we're going to see where an assembly split into four camps, each one rallying behind a name. And we touched upon that today. You know, those who were following Apollos, those who were following Cephas, those who were following Christ, those who were following Paul. And so we're going to see where the lines get drawn, even though the text doesn't draw any lines.

1:33:27 **PATRICIA** This is a tough study. This is a very tough study.

**ERNST** I'm sorry, go ahead.

**PATRICIA** I'm sorry, I'm sorry. This is a very tough study. This is not an easy Bible study. It's very tough. I'm saying where did he get this from? I mean, it's very challenging and it'll make you work. You will look up, you will dig deep for some answers if you can. I was like, then you have to pray for the Spirit to help you with this because it's not something ordinary, which is what's going on here. And I like it.

**ERNST** Yeah, thank you.

**PATRICIA** It's not something that is talked about a lot or hardly at all.

**ERNST** Right. That's why we're addressing it. And it is going to be a long series, but you'll have by the time that Saturday night rolls around, you'll have the the transcript. So you can look that over. You can look at the verses. And that's basically what I'm going to be following as well. The question for next week is what label do you wear that the text never gave you? And so that's what we're going to be discussing. Thank you. Oh, yeah. Thank you very much. I appreciate that.

And we have another question from Charles and Andrea to remember Christ's death as in Revelation 13:8. We may refer to John 8:56 and Matthew 23:35 to begin to make something plain. To begin to make plain something which cannot naturally be remembered from factual history and must be revealed. And let's go there to let's let's go to Revelation 13:8. And that says,

And all the ones dwelling in the earth will worship it, the ones of whom the names had not been written in the Book of Life of the Lamb having been slaughtered from the foundation of the world.

Revelation 13:8 · KJ3 · quoted reading — read by Ernst

And then John 8:56. Okay, John 8:56 says,

Your father Abraham leaped for joy that he should see My day, and he saw and was glad.

John 8:56 · KJ3 · quoted reading — read by Ernst

1:36:40 Then Matthew 23:35. Matthew 23:35.

So that should come on you all the righteous blood poured out on the earth, from the blood of righteous Abel to the blood of Zechariah the son of Berechiah whom you murdered between the Holy Place and the altar.

Matthew 23:35 · KJ3 · quoted reading — read by Ernst

And thank you very much for sharing that Charles and Andrea.

And we have a text question from Abby Frank. Patricia is right. I feel the same way like I'm in college all over again writing a hard paper. Okay. All right. Well, I appreciate the feedback for sure. And hopefully we will work our way together in this over the course of this series. It certainly is a lot to think about. And I appreciate all of you hanging in there with us. Did you have your hand up Mark?

1:37:50 **MARK** Yeah, I did. To me, I try to simplify it. You know, I have a hard time following what this is going on, you know, and I know if I got with the pencil and paper, it'd make it hard for me. But in a sense, we can all see this play and out and we've actually lived in this because we remember Family Radio when Mr. Camping was alive. We remember what happened to it after he was gone. Then we remember to what was left from that to how factions of Family Radio just over the years started falling apart from each other. You just seen the onion, unpeel and unpeel. And to me, that's where I see even where BMI, this is where we're at, you know, not to mention another ministry, but with the it's even fractured there. And here we sit. So I try to look at it in that light to see for me to relate to it because then it makes sense. We've actually we all have actually been there. And I'm interested to see how this all plays out. Although I've seen it and lived it, I'm interested to see how this gets put out on paper.

1:39:03 **ERNST** Yeah, yeah, thank you. Thank you very much. It is. It does raise a lot of a lot of issues that are think are helpful for us. And and, you know, so yeah. Thank you for sharing that. It means a lot. I appreciate that. Well, we'll give it a few more minutes. And if no one else has any more questions or comments, we can go ahead and close today's session.

Thank you all of our panelists on screen and especially those on text, Jim and Charles and Andrea and Abby. Sorry, we missed you, Abby. You were going in and out. Hope everything is working out there with the storm. We continue to pray for you and your family and anyone else on the East Coast that is being battered in, I should say in Florida. We're in the Pensacola area where you are. And again, we will do this again. Lord willing next Sunday. Thank you all for your contribution today. It's really what makes this program. And for those of you who are listening and watching or will be listening and watching, we are grateful for your presence as well. And hope everyone has a wonderful week in the Lord. Bye now. God bless you all. Bye bye.

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Recording: The Lines We Draw — Who Is My Neighbor? Study 2 | Sunday Bible Study (1:41:35). Times in the margin are positions in the recording.