



03 Your Maker Is Your Husband

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0:00:30.5 Sonja Corbitt: Let's get social. I'm no longer on Facebook, so come and connect with me in the new Catholic Evangelista community, visit biblestudyevangelista.com and click community on the menu or scroll down to the radio notes and click the link to our community. We're sharing pics and prayers, love the word takeaways and insights on the daily readings and everything else social. Come share with me.

[music]

0:01:00.4 SC: Welcome to the Bible Study Evangelista Show. I'm Sonja Corbitt, your Catholic Evangelista, and we are in our third episode of our cherished series, what does it mean to be cherished? And in our first show, we looked at neediness and the fact that we need to be cherished. It is our primary need. This love that we need is the source of all of our growth, all of our development. And if that is absent, then we don't grow and we don't develop. So it is a primary need, it's the Alpha and the Omega of humanity and human life, because God himself is love. He is the source of all of that healing and growth and development that we long for and that we need, and so we looked at neediness in the very first show.

0:01:55.5 SC: And the second episode, we talked about the divine romance and how the Trinity, the love of the Trinity, is the most intimate secret of God, that He is a relationship, and that he draws us into that relationship. And I found something, I shared something on the community that I found and something that I am reading currently. And it's really compelling when we look around us and because we don't have experiences like all the time constantly, this perpetual feeling of God, we think that he's not there. And especially when we haven't been cherished as children and we don't know what love is.

0:02:46.6 SC: And our own love, when we offered it, was rejected or it was twisted. Anytime we have a deficit of love, then we have this idea that God doesn't love us. Of course, we talked about that last week, so I'm not gonna get into that, but we come away then into adulthood with this idea that... Or suspicion, maybe not the idea, but the suspicion that God doesn't really love me or that he just isn't there, because I don't see him, I don't feel him. What's all this love everybody's talking about?

0:03:20.1 SC: And if that's you, I totally understand, because I was there. And one of the beautiful

things that I read recently, it says, "The deeper the love, the less it has to say in its own defense. Its sincerity can almost be measured by its speechlessness. Its very directness imposes silence." I love that for several reasons. First, God loves so purely and so deeply. He does not need in any way to defend himself. I love that idea. I don't know why, but I guess it's because of the majesty and the power of God. And it is so matchless, and yet it is such love, but he doesn't have to defend himself.

0:04:10.0 SC: And you know as well as I do that when someone comes at you with this sort of attack, you don't automatically receive them with all of your love. You keep part of yourself, even if you're loving with God's love, you don't just rush in with all of your love all together right away. There is a holding back out of a need for boundaries. First of all, we do that because we don't wanna get hurt, but God does that because he doesn't want us to get hurt.

0:04:44.9 SC: We looked at Moses last week, and the audacity with which he asked God to see his glory. And God told him, "You cannot see me." Like in this undiluted form, who God is at his essence, we can't see that. We can't experience it or we would die. He says that to Moses directly. And so God is not hiding from you, he is hiding for you. He has to draw us into this divine romance a little bit at a time, precept upon precept, line upon line. Faith to faith, the Bible says. And so, when Robert Johann SJ in *The Meaning of Love*, when he says, "The deeper the love, the less it has to say in its own defense." He's speaking there about people, but God. We don't defend what we simply know is true. We don't have to. And I believe it was Augustine that said, "No one has to defend the truth. Just let it out, and it will defend itself." And love is the same because truth and love come from the same source. Jesus is the way, the truth and the life. God is love. And so, love does not have to be defended, just let it out.

0:06:17.1 SC: And it will defend itself. It has its own power. And he goes on to say, Robert Johann, and he says, "Its sincerity can almost be measured by its speechlessness." So the less we hear from God directly, the more sincere it is. Now, we have all heard from God and hear from God directly every single day through the scriptures. He gave us the scriptures as a love letter, and we hear from him every day in the readings of the church, which I'll get to in a moment. That's a whole section that I want to talk about today.

0:06:57.2 SC: But when it's said here that love's sincerity can almost be measured by its speechlessness, when you look at creation and the number of years that humanity has lived on the Earth, something like 8000 years now, God has been completely silent except for the 33 years that Jesus walked on the earth. God, even when he spoke to his people, the prophets, or he spoke to Moses, or he spoke to Abraham, it was not usually in an audible voice. So he does speak indirectly through the Scriptures, through the prophets, through angels, through creation. He speaks in those ways, but God's language is silence, and that's because he is so sincere, he's so simple, and his love is so deep. And so Johann goes on to say, "Its very directness, loves very directness imposes silence."

0:08:02.1 SC: Meaning, when God reveals something of his love to you, that is a direct experience of him. It comes directly from him, and just because we don't feel it doesn't mean it's not there, that's actually one of the teachings of John of the Cross, the doctor of prayer, is that you can't rely on your feelings. Grace has no feelings in it. God is pure spirit. And so there's nothing to feel, nothing to see, nothing to sense at all with the five senses of the physical body, there's nothing to sense. There's nothing to sense of God at all. He's pure spirit.

0:08:42.1 SC: And because of that, his language is silence. We don't hear with our ears because he's not physical except through Christ. And of course, we hear Jesus speak in the silence as well through the Eucharist and also through the scriptures, because they're not audible. Unless, of course, you hear it in church, through the lecturing or something like that. But even then, it's not directly from Christ or directly from God. So there were times in the Old Testament where there was what's called a theophany, where God revealed himself and people heard the speech of God. Say, on the road to Damascus, that was one of those places where they heard this thunder and they didn't know what it was. Or on Mount Sinai, when the people heard the thunder and they knew it was God.

0:09:33.6 SC: And of course, then you have that face to face that Moses and God had. Although there was an indirectness to that as well, because we know and the Bible says that we cannot see God and live. So there's an indirectness by which humanity hears God's voice because its very directness, love's very directness imposes silence. I don't know about you, but some of the most important, loving, intimate times that I have had with another human being, it's been largely in silence, so God's language then is silence. And when we think about, "Why don't I feel God more? Why does he hide himself?" Well, he hides himself for us, not from us, and silence is his language. So if you're going to feel God's love, if you're gonna be drawn into this divine romance, then you have to do it on God's terms.

0:10:34.6 SC: We have to adjust ourselves to him. Now, that's not to say that he doesn't adjust himself to us because he came in Christ, in humanity. So it's a give and take, and that's what a real relationship is and what a real relationship does. So we spoke in that first show about the Immanuel Moment and that being a method that we can sort of connect to God and feel his love, and I mentioned meditation and prayer and love the Word, and then in that second show, we talked about the divine romance, and we talked about marriage, because every soul is feminine in relationship to God because every soul receives from God, so God then is our husband.

0:11:27.8 SC: Isaiah 54:3-4 says that your maker is your husband. So our primary vocation then, our primary relationship, the primary way that we get our need to be cherished met is to connect to God himself, our husband, the source of that love for which we long.

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[music]

0:12:42.9 SC: I actually did you a disservice there. I quoted Isaiah 54:3-4, but it's actually verse 5, your maker is your husband. Which I know for the gentleman, that's a little bit of a difficult concept. But keep in mind, first of all, that every soul is feminine in relationship to God, but also that men image Christ as the bridegroom, and so that makes it a little bit easier. How are men supposed to love? They're supposed to imitate Christ. How are women supposed to love? Well, they

imitate Christ, but not in the literal way, rather they imitate the bride and the relationship that God has with His people.

0:13:24.3 SC: And we looked at Song of Solomon last week, because that is how the Jewish people understood God's relationship to them. And of course, then John of the Cross goes further and talks about how that is the relationship to the soul, because the church sees that relationship to the church. So first the Jewish people, and then the church, and then the individual soul. And all three of those are true. It's not that any of those is... It's not either/or, it's both and. It's all of those. And so when we spoke about the divine romance, I didn't get a chance really to kind of build on that very much, but I'm going to today, because we want to be cherished. We wanna know how.

0:14:11.6 SC: We want to know. That last show was pretty esoteric. I gave you the background of the desire on God's part to draw you into that relationship. And I showed you how the catechism says that the Trinity is the central mystery of the Christian faith, and how God has destined us to share in that exchange. So this, it says in 25-65, this, the life of prayer is the habit of being in the presence of the thrice Holy God and in communion with Him. So prayer is the way we commune with God, and we can do that through meditation, which happens, that's sort of a mental exercise. We can do that through the kind of meditation that you're thinking of probably where you meditate on the mysteries of the rosary or you read the Gospel and you meditate on them using all your senses. That would be an Ignatius, an Ignatian way of approaching the Scriptures is placing yourself in the narrative and using all of your senses to imagine that, that would be meditative. Alright? But then there's contemplative, where you're just in God's presence. And it says in the catechism, it always presupposes effort. Prayer is both a gift of grace and a determined response on our part.

0:15:44.1 SC: It always presupposes effort. I'm sorry, 27-25. Meditation is of great value, but Christian prayer should go further to the knowledge of the love of the Lord Jesus and to union with him. That is what the Song of Solomon was all about. I didn't get to even get to Chapter 8, which I'll do today. But the whole point in that song was that the Song of Solomon is that it leads in Chapter 8 to this consummation, this union between the Shulammitte and the king. There is a union there in Chapter 8, which I'll get to in a moment, but the catechism also explains why we don't feel him. It says, "the properly divine self-effacement" of hidden-ness. I added hidden-ness. "The properly divine self-effacement explains why the world cannot receive him." Self-effacement is just disappearing.

0:16:45.1 SC: The divine disappearing explains why the world cannot receive him because it neither sees him nor knows him. The world cannot receive him because it neither sees him nor knows him. But you, the Bible says, are not of the world. You are of God, you have the configuration, and with it the capacity to both see him and know him. Now, I don't mean see you with your eyeballs. Although if Jesus were standing in front of us, then we would see him in physical form, and we, of course, can see him in the Eucharist, literally. But we're talking about the undiluted presence of God, that cherishing the experience of him. The world can't receive that because it doesn't know him. It doesn't see him, it doesn't know him. We can though because we have his own spirit in us through baptism and confirmation. And when it says that word, it doesn't know him. This is where in the show notes, the introduction to the episode last week, I talked about the biblical language being very racy in this divine romance, and it really truly is. The word 'know' in this kind of context, you see it all the time in these terms: Abraham knew Sarah. Adam knew Eve, and she conceived. So to know, and Jesus even says, "Depart from me, I never knew you." And he means there, I never had a relationship with you. You did all this stuff in my name, you

went to all these daily masses, you served in all of these areas, and yet I never knew you. You never knew me.

0:18:41.0 SC: And he means this kind of intimacy. He means this relationship. I can't stress enough that faith is not a body of beliefs and it's not a bunch of practices. You know that. I'm not telling you anything new, but it's important to repeat it. It is about your relationship with God. When it says the world doesn't know him, when the catechism says that, when the Bible says that it's talking about this intimacy. It uses the term, this sexual intimacy term of marriage to illustrate the closeness and the intimacy and the union that God desires with you and your soul. And so does the Song of Solomon. And so the language in the Song of Solomon is, it's pretty racy and it's kind of corny too. We talked about that last week. And what's interesting about that book is commentators are all pretty much unanimous in that they're unclear on why God included this song in the scriptures, in a book about himself.

0:19:43.5 SC: Because it's very unique in among the books of the Bible. There aren't references in it to the spiritual disciplines, like prayer and fasting and study of scripture and all that. And God is not even mentioned in the whole text. And then you add to it, this sexual content [laughter] and the context. And it, the whole book appears to be about sex. And of course, sometimes that language, the ancient language and the comparisons, it almost makes you laugh out loud if you read it. But the other thing that's interesting is this isn't actually all that uncommon in the scriptures. In Jeremiah 2 and 3, God speaks to his people. And he says, I remember you, the kindness of your youth, the love of your betrothal. When you went after me in the wilderness, Israel was holiness to the Lord.

0:20:36.5 SC: And so we see there that while God's people pursued him, he considered them in an intimate relationship. And that was a holy relationship. And he compared their relationship to a betrothal. And then later Israel fell into idolatry and God called her of all things, a whore. He says in Jeremiah chapter 3, verse 1, "You have played the harlot with many lovers." Now, here is my question for you: What have you put in front of God in your life? What has he asked you to give up or to begin doing that you have not done? Whatever that is, that is an idol for you. He says, he goes on to say in verse 2, "Where have you not laid with men? You have a harlot's forehead. You refuse to be ashamed." And so over and over again, in this really explicit language, God is declaring that his betrothed is like an animal in heat.

0:21:42.4 SC: He says in Jeremiah 2:24, "And that she beautifies herself to win other lovers." In verse 33, even though God himself is their only real beauty. He says in verse 32, he goes so far as to say, backsliding Israel has committed adultery in 3:8. And then he says, "Return, oh, backsliding children for I am married to you," in chapter 3:14. So there's a mix of metaphors there, children and also married. Alright? But the whole point is this marital relationship, this love relationship that God desires and pursues with you. And he talks about our idolatry in terms of harlotry. And he calls us back to himself. So the thread of similarity in those two chapters in Jeremiah is this comparison of God's relationship with his people to a marriage. And the focus of the chapters is this sexual nature of the marriage relationship.

0:22:41.0 SC: And so Israel's adultery made him angry. And I've used the word angry in, not in our wrathful sense, but in the sense of God's abiding resistance to sin. And of course, you know, that's understandable. There's no man or a woman who's going to feel comfortable or trust a spouse who's having relations with someone else. And what wife desires intimacy with a husband who prefers a job or a hobby or a sport or anything else to her and vice versa. So we know from the catechism and

church teaching that sex within marriage is sacred and it's holy and God created it to be so. And yet God's wife, his people, they were intimating themselves with others. And so he was jealous. And God expresses his jealousy as a consuming fire in Deuteronomy 4:24. I actually mentioned that last week. God's name is jealous.

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[music]

0:24:37.7 SC: Now clearly let me just reiterate in case I wasn't clear, we're not talking about actual literal sex here. That would be weird, right? We're talking about [laughter] we're talking about a metaphorical relationship that is that intimate. And if you think about just a regular marriage, there is no marriage without consummation. And so it's the same principle. There is no relationship, marital relationship, an intimate relationship with God if there's no knowing, if there's no union. Now I'm not saying that you'll go to hell at all. I'm just saying that is the intensity and the depth into which God is calling you. He is calling you into the kind of relationship that is one. You become one with him. He becomes one with you. And yet neither party loses him or herself. Now we'll talk about in a following show exactly what love is, what is it really?

0:25:41.6 SC: And when we talk about that, we're gonna look at our human relationships because those are imperfect necessarily because we are imperfect. But God knows that about us. He knows that your love is imperfect. He knows that it's impure. He knows that it's suspicious. He knows your wounds. He knows all of that. He doesn't care. [laughter] He doesn't care. It's not off putting. He made us and he allows sin both in us and in other people because of free will. But most of all, because he is greater than sin, he can fix it. I remember I was studying St. Joseph, the old Testament St. Joseph and reading through Genesis. And I just remember asking him, I said, why do you let children suffer the way they suffer? And I was really, it was a cry from my own heart about my own childhood, but I see this in consultation all the time.

0:26:51.4 SC: It's the common human wound of a lack of love. And so we are suspicious of God. And that just made me wonder, you know, don't you care that we don't know love and that we don't understand it? Don't you care? And I said, why do you allow that? And it was the sweetest tenderest thing. And this may not be satisfying to you at all, but at the time, for me, it was, and it still is. He used St. Joseph in the Old Testament. And it talks there about how Joseph told his brothers, you know, when they got back together and met that they meant it all, everything they did to him, they meant for evil, but God meant it for good. But he also named his children a couple of very interesting names. The firstborn was named Manasa. It says for God has made me forget all my toil and all my father's house.

0:27:54.5 SC: Oh my goodness. That gets me right now. He has made me forget all my toil and all my father's house. That is, oh, I did not expect that. I'm sorry y'all, but after my son's wedding and

how difficult that was with my father, it is so true. I can't even believe looking back at that, how that turned out to be not just precious, but it didn't kill me. It didn't hurt the way it had for years and years and years. It didn't hurt. He has made me forget all my toil and all my father's house. And that was the essence of what he said to me. He said, when I asked him, why did you allow that? Why do you allow children to suffer? And he said to me, because I can fix it. I can fix it. And maybe that's not satisfying to you, but it is so satisfying to me because he can make you forget every pain, every deficit, every rejection, every abandonment, every moment you felt worthless.

0:29:02.6 SC: He can make you forget it, because you will become one with him. And in that union, you will be fully healed and you will never remember it, not with the pain that you did before. Now, I remember how my dad was. And it was painful, the whole thing with my son's wedding, which I don't have time to tell the story, but if you're in the community, I did a whole post on that. So join, jump on my website, biblestudyevangelista.com and click community and jump in there and come talk to us. I just, when I shared that story, it's just amazing to me that this is true. He has made me forget the sting and the pain and the writhing. I have never experienced pain. The kind of, I mean, it was excruciating. I was writhing in the fetal position on my front porch, in my day bed there, in just this terrible, emotional and psychic pain in God's presence, just crying out to him. Hurting so much over this relationship with my father and this, you know, this is back in my 20s, but I would've, I don't think I would've ever believed that there would be a time that my dad could do the stuff he's always done.

0:30:27.1 SC: And it just did not affect me, not in the way that it had before. I'm not saying I was unaffected because it did affect me, but I didn't have a pop quiz. I didn't lose it. I didn't melt down. And I was able to just give it to God, give him to God, you know, and all his craziness. He has made me forget all my toil and my father's house. And not only that, but Joseph's second son, his name is Ephraim. And it means for God has caused me to be fruitful in the land of my affliction. Oh my goodness. I really did not expect this today. I'm sorry. I just, I gotta prompting by the holy spirit and I followed it here to Genesis. And he is just so good. Is he not? Because that affliction, it is that very affliction out of which I minister that whole wound. The deep, raw ragged oozing, putrid, awful, ugly wound. That is the healing from which I minister to this day. And [laughter] it's shocking. It is absolutely shocking to me. I'm just getting this really overwhelming gratitude to God for how he can make you forget. And not like he erases it. I mean, I remember, but not with pain, not with bitterness, not with hurt. I don't suffer out of it anymore. It is completely healed, and that is his promise.

0:32:04.4 SC: That's what his love does. That's what his love does. It heals completely and totally, so that you forget your toil. You forget where the wound hurts so deeply and so excruciatingly. And not only that, but he will make you fruitful out of it. [laughter] I mean, not only can he heal it and make it not hurt, but he will use it for you to be fruitful. I mean, that's a miracle. And so when God, I mean, I didn't even get the fullness of that when he told me this the first time. I'm only now getting it really. But I remember it was so comforting because it was very clear. He was saying to me, I can fix it. I allow it because I can fix it and I will fix it. And that's your promise. That's the promise of the whole Bible. That's my whole ministry is to assure you and to convince you to stop wallowing in this lack of love that you're feeling and trust that he loves you and push in to this intimacy, that he is drawing you toward and that you long for, and that he longs for with you.

0:33:17.6 SC: It is an intimacy. It is a union that will heal you, that will nourish you. That will grow you. That will develop you. That will make you fruitful. That's your promise. And it's your

promise by virtue of your baptism and your confirmation. You are his child, you are his spouse. It's a promise. And I just now connected the fruitfulness that is spoken of in Genesis, in Ephraim's name with the fruitfulness of procreation, the fruitfulness of the marital relationship, the fruitfulness of the consummation spoken of in chapter eight of Song of Solomon, the fruitfulness of you and your ministry and your life comes from this intimacy with God. There is no other way. People ask me all the time, how'd you know that? You know, when I'm doing consults or I'm praying for people, they'll go how'd you know that? I only know it because I strive with everything in me to stay connected, to abide in and with the holy spirit, so that he can share those things with me, the things that are gonna nourish you.

0:34:35.0 SC: And I'm not special. I'm just listening. I'm just abiding. I'm trying my best to stay connected with him, so that you can get what you need, because you're not doing it. [laughter] And what's such a tragedy about that is God wants you to have it. He wants you to have it. I am not special. I am not special. And it's all a grace. The catechism says that prayer itself is a grace. It's a gift of grace and a determined response. So even the fact that I have experienced God's love in some measure, even that is a grace. I mean, I did pursue it, but that was a grace too. So I'm not special. God is calling you. He is calling you to this kind of intimacy and this kind of relationship. And for some of y'all, it freaks you totally out, but I'm telling you that is what you're longing for. You're looking for healing, but what you're really looking for is intimacy with God.

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0:36:36.1 SC: I don't think I've ever spent an entire show balling my way through it until today, but it doesn't surprise me because the subject matter is so dear to my heart. So I'm not even gonna apologize, except that if it turns you off, just turn it off. [laughter] And you'll just have to overlook it, because this is your purpose. He is your purpose. We are limited creatures with an unlimited capacity for love, and it's because God's love is unlimited. And he wants to give himself to us in that essence of who he is, which of course we can't receive fully here because of our bodies. But once the body, the filter of the body is removed, we can and will experience him as he is fully, proportionately to the amount we allowed him to expand our capacity here. And our capacity is, you know, we're created with one capacity and then our woundedness shrinks it and twists it up and messes it up.

0:37:52.5 SC: But our relationship with him increases that capacity back to its potential. And I would even argue that God will increase your potential if you even ask, because I have. And I don't know what potential I was made with. I don't know, but I believe that grace is that powerful. And that if I was made at a certain level, that if I asked him and I truly pursued him that deeply, that he would increase it. And in fact, I asked him all the time, whatever graces they don't want, Lord, give them to me. I want them. [laughter] So if you're too chicken to do it, I'm telling you, I want all your

graces. And I ask for them. I ask him for them. So don't give them away. Don't waste the graces that he wants to give you. And we do that. We cooperate with those graces by pursuing that union with God in prayer, the catechism says, and meditation, which I'll come back to in just a moment.

0:38:48.3 SC: I think I'm gonna have to do another show on this Song of Solomon thing, because there's still, I have so much and I'm not even anywhere near where I really should be. But this desire to be cherished that you have is unlimited. It's eternal because God himself is eternal and he intends to satisfy you with himself. And that desire is the desire for union with God. But we have what the church calls dispersed desires, and those are attachments and fear and even numbness. We numb ourselves with addictions and chemicals and sugar and all kinds of self-medicating habits, whatever they are. In fact, I think the holy spirit just brought one to your mind. And I say that because I just got a ping and I am back here with my eyes on the fact that God's name is jealous in Deuteronomy chapter 4:24. He says that God's jealousy is a consuming fire.

0:39:52.5 SC: And in Exodus 34:14, his name is jealous. And remember that in ancient Israel, a person's name was more than just a label, it revealed his character. And that practice had its origin in God, himself, when he called himself the God of Abraham and Isaac and Jacob in the burning bush. And when he revealed his name, "I am". So with his name, he identified his absolute existence and his eternal covenantal relationship with the fathers of the Hebrew people. And so here again, when it says his name is jealous, he's identifying an attribute inherent in his nature. His nature is jealous, but not as I said last week, not in this diminishing kind of way. Instead, it is a fertile way. He sees his relationship with you as so sacred and so holy you are his and his alone, you were made for him.

0:40:51.1 SC: And so these dispersed desires that compete with his love, he wants them gone. He wants them gone. You can't have full healing when you're cherishing sin, instead of God. You can't. You have to be all in. You have to pursue him single heartedly, single-mindedly. That's just the way any relationship works. It's the way a marriage works and it's the way your relationship with him works. You are God's and God's alone. Your first priority is him and this intimacy and this relationship. And I promise you that if you cultivate that all of these other things will go right out the door. You won't have to try to control your behavior. It will just fall away. It will just fall away. Those habits, those inclinations, those dispersed desires, they will just fall away in the love that you experience in your relationship with God. He demands that you sacrifice everything to him.

0:42:03.1 SC: Everything. There cannot be anything above him or else you don't come into the chamber of the king that the Song of Solomon talks about. So we must deny our attachments and our appetites and find what the heart really longs for, which is love. And stop numbing the capacity that you have for God himself. So you redirect that need for love back to him, and he then will satisfy it. Now that takes some time, but it's a sure thing. It is an absolute promise. And how do we do that on a regular basis? We do that, we know him by being in the scriptures every single day and in that meditative prayer. And in that contemplative prayer that comes in that practice. Love the Word teaches you how to move into contemplation from meditation. So first you're listening, L is listen. We love the word. L is listen. O is observe.

0:43:18.1 SC: We observe our relationships and circumstances through the scriptures that we're reading. And those of course are from the readings of the day. If you don't have time to do all of them, then just do the gospel. I know you have five minutes to do the gospel. Then V, L O V, V is verbalize. We verbalize back to God what we think we're hearing. And then perhaps what we think

he wants us to do or not do or stop doing, whatever. And then E is entrust. The entrust step is that contemplative step. We're just entrusting. We're just resting in him. We're just being with him. We're entrusting it all back to him. And we do that on a daily basis. St. Augustine said that the end of all scripture is love. You're looking for love, look in the scriptures. That is where God taught me who he is and how he deals with his people and how much he loves me. And so Augustine said for now treat the scripture of God as the face of God and melt in its presence. That was in the meditation for the Magnificat Thursday.

0:44:38.8 SC: I love that so much, I don't even know how to convey it. Treat the scripture of God as the face of God, because the end of all scripture is love. Love has a name. Love is a person, and you don't get to know another person by ignoring them or putting other things ahead of them. You get to know a person by spending time with them, by melting in their presence, by looking at their face, by saying their name, by longing to be with them. And God wants that for you and he wants it with you. And so the Song of Solomon ends in chapter eight, like this: "Then I became in his eyes as one who found peace." The peace that you're looking for, the healing that you need, the cherishing that you strive to get from other things and other people is only, only, only found in him.

0:45:51.3 SC: Now he can love you through other people. And we'll talk about that in the coming shows, when we're talking about our marriages, our vocation to marriage. We'll talk about that some. But your first vocation, everyone's first vocation is to God himself and our marriage to him and this relationship with him. So your peace, the consummation of your spiritual life, the consummation of your healing, the consummation of your soul and the fruitfulness of your ministry and your efforts for him is in this relationship. Depart from me, I never knew you. Yes, you did lots of stuff in my name. Yes, you're busy doing all kinds of service, but are you pursuing him and him alone at this level? And if not, why not? And I'm not asking because of guilt. I'm not blaming you or guiltling at all. I'm just saying if it's difficult for you because of woundedness, tell him that. If it's true, Lord, that you desire this kind of relationship with me, I'm just being honest I think this is weird.

0:47:05.4 SC: I can't even wrap my head around it, but I know what your word says. And it's clear that I am wounded. And so I invite you to lead me. And as you lead me, I promise that I will be in your word every single day in the readings of the church. And I will listen for your voice. And I will observe my relationships and circumstances. And I will verbalize back to you what I am hearing. And I will entrust it all to you. And I will love the word because the end of the word is love.

[music]

0:47:51.6 S?: Thank you for listening to the Bible Study Evangelista show. Find out more at biblestudyevangelista.com.