



Ep #487_ "Who" Heals You through Scripture?

0:00:00.6 Speaker 1: Sonja created LOVE the Word Bible study method just for you based on Mary's personal practice and formulated for your personality and temperament. Get your LOVE the Word meditations every Monday morning by signing up at biblestudyevangelista.com. Now, here's Sonja. If you like having Bible study in your pocket and you have an iPhone or iPad, why not leave a review? Search Bible Study Evangelista in iTunes and tell everyone how you're loving and lifting all you've been given. Here's Sonja.

[music]

0:00:44.9 Sonja Corbitt: Welcome to the podcast. I'm Sonja Corbitt, your Catholic Evangelista. This is Sacred Healing 12:30, formally known as the Bible Study Evangelista show. And I imagine that's probably a little bit confusing for you but what I've done here is I'm upgrading and refreshing several areas of both the website, the podcast, all of it. So I'm just consolidating and I'm trying to make everything make more sense. All of the stuff I do, putting it under a single umbrella of Sacred Healing and the 12:30 is because I teach you how to live authentically from the holistic love of God in the power of Mark 12:30. Jesus said, "Love the Lord God with all your heart, soul, mind and strength," and that that was the primary... The first and greatest commandment. So if that's true, then every single thing we do must flow from that commandment. And so everything I do must flow from that commandment and everything you do must flow from that commandment and we gotta learn how to do that. And primarily, we learn to do that by letting God love us, heart, soul, mind and strength. So the show name is gonna change. Sacred Healing 12:30. And today we are talking about Chapter 2 in my book, Ignite with Deacon Harold Burke-Sivers, "The who of the Bible."

0:02:04.3 SC: But there's lots of stuff that goes in that. Last week we talked about Chapter 1 and Lectio Divina or sacred reading, we talked about LOVE the Word and how to read the daily readings and pray with the Scriptures in the daily readings. And so I added a little blurb to the website under the LOVE the Word from Diane over on the community. She called it, 40 Days to Mind-Blowing Communication with God. And I said, "Oh my gosh. That is great. I love that." So I have appropriated that with her permission. So 40 days to Mind-blowing communication with God, that's LOVE the Word, and I've heard from so many of you from that show that you are beginning that practice or maybe even just changing it a little bit specifically by approaching the readings every day as God's word to you and asking the Holy Spirit to speak to you and using the LOVE the Word guide and in doing so, you are hearing from God in new ways, in spectacular ways, in revelatory ways that you've never seen and experienced before and that thrills me more than you could ever know.

0:03:17.0 SC: So I'm thrilled for you. So again, 40 days to Mind-Blowing Communication with

God, thank you, Diane. And what is amazing about that is that God... I mean, that's a holy terror, is it not? Actually communicating with the God who created the universe. The power, the matchless power of God and that he condescends, and I don't mean that in the negative way, but in the positive way. He condescends to us because we're so much lower than he. We're just creatures, yet he condescends to speak to us and all we really have to do is listen. Which is why LOVE the Word begins with listen first instead of talking. Because Mary shows us that we listen before we talk. We should listen to God. LOVE. L is listen, O is observe, V is verbalize, E is entrust. We listen first instead of talking. And then after we've established that daily prayer habit in the Scriptures, we're hearing from God, we're in touch with him, we're starting to build a personal relationship with him, we want to move into actually studying the Bible and that can be very daunting. And I mentioned... Before we even started the series here, I mentioned that our friend of the show Bible study, the monthly meetings that I do with my monthly donors, my friends of the show, we just started that.

0:04:47.4 SC: We have begun to study the Gospel of John and they dovetail. The Gospel of John study and the Ignite study are dovetailing Ignite. And I love that this is happening, because when we talk about Chapter 2 of Ignite, "The Who of the Bible," which we're gonna talk about today, John chapter 1 begins with the word. The word of God, the logos, the Shekhinah, a second Moses, which harkens back to the Old Testament, which is part of what we're gonna look at today. All of those ideas that John the apostle begins with in John Chapter 1 are found in the Old Testament, particularly in the who of the Old Testament that we're gonna look at today. And I'm jumping ahead just a little bit. But because it's just beginning, if you want to get in on that, you gotta be a monthly friend of the show because I do this specifically as a thank you to them because I appreciate them so much. All of you, thank you for being a friend. Thank you for being a friend. And since I'm on that, I'm just gonna call out the last several weeks, actually about a month of friends of the show.

0:05:58.0 SC: Christina N. Susan H. Petra K. Julie B. Patricia H. Rebecca S. Claudia P. Roseanne B. Mary Z. Suzan JK. Natalie C. Patricia B. Janet H. Sarah F. Gabriella M. Rosemary W. Yolanda J. Rebecca M. Kathleen F. Marina S. Aaron R. Chloe F. Caroline McGee. Bridget E. Michael W. Pat L. Katherine K. Deb F. Kathleen F. Christie O. Nancy K and Joelle M. Thank you for being friends of the show. Thank you for being friends.

0:06:37.3 SC: So that's the John Bible study. And it just began. We will have our second meeting in a couple of weeks. It's usually the third week of the month. So the third week in September. So if you wanna get in on that now's a good time. But it dovetails perfectly with what we're gonna talk about today. So let's just acknowledge that the Bible is... It's a hard book. It is a hard book and there is a certain amount of Catholic fear surrounding the Scriptures, especially back when I first got started. Not so much now, but there's still a little bit of reticence among Catholics where we sort of just go around the Bible or we just skip it all together. And I think part of that came out of the fall out from Martin Luther and those that came after him, where the church did not want the faithful to fall into erroneous interpretations of the Scriptures. And so she warned the people about erroneous interpretations and of course, one of the criticisms of non-Catholics toward Catholics is that the church didn't even want them to read the Bible and that's not the case. In the early centuries, people weren't literate and they did not have copies of the Bible the way we have copies of the Bible. They were very, very expensive because each Bible was hand copied by monks because they didn't have a printing press until about the 1500s when...

0:08:09.9 SC: Just about the time, Martin Luther... In fact, that's the reason that whole rebellion sort of just took off like wildfire, was because of the printing press when everyone had access to

several copies of things. Of papers, right? And before that, every one of the Bibles had to be hand copied and so there's this criticism among non-Catholics that the churches chained the Bibles to the podium or the Ambo, and that's true. In some cases, they did because they were so expensive they didn't want people to steal them. So it wasn't that the church didn't want the people to read the Bible, that's what the stained glass windows were for and the frescoes and the paintings, all of that rich architecture and artwork from the history of the church was to help teach the people through pictures, the stories and the principles of the Bible.

0:08:58.4 SC: So it wasn't that the church didn't want people to read the Bible, it's that first of all, it was very expensive to own a copy of the Scripture, so they were only in the monasteries or in the churches, and people couldn't read them anyway. They were illiterate for the most part. It wasn't until the printing press and literacy became widespread, that it became reasonable to expect people to read the Bible themselves and even then, because of Martin Luther and the erroneous interpretations that followed after him, the church really cautioned the faithful to be careful about following erroneous interpretations. And so there came... There arose the sort of fear of even reading the Bible and even once people started to pick them up, it's hard.

0:09:46.1 SC: It is a difficult book. So the first thing I want to just point out before we even get into Chapter 2, The Who of the Bible, I want to cover some very general principles about studying the Bible, because that's what we're really talking about now. We've already spoken about how to pray with the Bible on a daily basis with the readings, but now we're gonna start talking about how to study and how to interpret and the very first thing you need to know about the Bible is that it is not a single book. It is actually a library of books. The word Bible means Biblos. It means books. It's many books and the many books together have been compiled, first by the Jewish people and then by the church into a canon or a measure. Meaning, which books belong in it and which books don't. And there's a big, long story about that which is included in the book, Ignite. So I won't get into that. But it's important to know that this is a library of books. And because it's a library, that actually is part of what makes it so difficult because we have different times that are addressed in each book, we have different authors of every book, or many of the books, and they're written to different audiences and they're in different genres.

0:11:03.4 SC: So each of these books has to be approached separately first, and then as a collective. And what is part of the miracle of the Scriptures is that there is actually a theme that runs through all of these books written in different times with different authors and different genres and different audiences. There's a single theme that's called the What of the Bible, and we'll get to that, but it's a miracle that there is such consistency in this library of books we call the Bible.

[music]

0:11:53.1 Speaker 3: You're listening to the Bible Study Evangelista show. Bible study spinach that tastes like cake.

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0:12:02.7 SC: Let's get social. I'm no longer on Facebook, so come and connect with me and 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.

0:12:26.0 S1: Did you know you can get Bible Study Evangelista radio notes and podcast delivered to your inbox every Monday morning? Redeem your Mondays. Join thousands of your fellow listeners by subscribing at biblestudyevangelista.com. Now, here's Sonja.

[music]

0:13:00.2 SC: This whole general overview that I'm doing is actually not in the book Ignite, not as specifically as I'm going over with you now. But as I mentioned, the Bible is a library of books written in different times by different authors to different audiences, in different genres, and the first five books of the Bible are called the Pentateuch. Penta meaning five. Pentateuch or Torah. It's the law of the Jewish people. The law of the Old Testament. Those first five books are themselves, they have their own designation. And so the first five books, you can... There's a little acronym that I sort of created to help remember what those are, G-E-L-N-D. Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Those make up the Pentateuch of the Old Testament. And in Genesis, sometimes that's been called The Book of Creation. And we see there that God creates order out of chaos, and it's good. Not only good, but very good. And then we have the Book of Exodus, which is sometimes called The Book of Scripture, because that's where God gives the law which includes the structure for a free society, the Ten Commandments, and also the worship structure, the tabernacle, which brings people into relationship with God.

0:14:19.1 SC: And we also get the story of The Who of the Bible, which I'll get to in a moment, but I wanna just cover the genres, because this is important. When you're starting to study the Bible, when you start reading a particular book, you wanna understand what the genre is because if you don't understand the genre, you're gonna get lost, and here is an example of why. Because if you start to read the Bible, you begin in Genesis, it reads like a narrative, you read Exodus, it reads like a narrative, and then you hit Leviticus. And Leviticus is dry and terrifying because of the number of rules and many of them seem pretty arbitrary to us in contemporary times. But you have to have the background of Genesis and Exodus to understand part of what Leviticus is doing is teaching a pagan people who have been enslaved for 400+ years in a polytheistic nation, Egypt. It's trying to teach them the whole law, actually the Pentateuch, GELND. Genesis, Exodus, Leviticus, Numbers and Deuteronomy, they are teaching a polytheistic people how to come into relationship with God and how to worship him, and how to live together in a free society.

0:15:34.7 SC: So the Book of Leviticus is the worship manual of the people. And I like to tell people that if you'll think about, say, the tax code, the US tax code, or wherever you live, the tax code, if you've ever tried to read it, it is depressing. [chuckle] It's depressing and it's hard to follow and it's boring and it's dry. So that's a little bit of the flavor of Leviticus. But if you know that this is the worship manual of the people, that it's a sort of rubric. So if you'll notice on the altar at mass, the priest reads from a book, does he not? And if you've ever gotten a good look at that book, that book gives you the rubrics for the mass. Say this, don't say this, say this here, right? And the directions are actually in red, some of them, and some of them in black. So the stuff that you say is in one color and the stuff that you do is in another and it has that feel to it. It's the book of the rubrics of the mass. It gives you the directions for worship. And that's what Leviticus is. So when you start to read Genesis and Exodus and you stumble over to Leviticus, don't get lost in all of the heaviness and the oppression of all the rules. Just know that this is the worship manual of the people and it's gonna read like that.

0:17:04.3 SC: And also, this is a ceremonial law. It's not a moral law. The moral law was given to us in the Exodus and the Ten Commandments. It's not a moral law, it's a ceremonial law. And there's a big difference, which I don't really have time to get into today. If you want that, that's... All that information is in my study, Fulfilled. But it's important to know the genres of the Bible. So Genesis and Exodus will read like a narrative because they are. Leviticus is the worship manual of the people of God newly rescued from Egypt and polytheism. And then we have Numbers. The Book of Numbers, we could say, is the first book of statistics. Statistics is a branch of mathematics that involves the collection and the description and the analysis and the inference of conclusions from quantitative data and that's a little bit what the Book of Numbers is about. It's got long lists of names and numbers and if we just look at this as a final roll call before the people enter into the Promised Land, then we sort of get the idea of what the Book of Numbers is about.

0:18:14.2 SC: It shows that God has kept his promise to protect them and multiply their numbers even in the middle of the desert as they moved away from Egypt and toward the Promised Land. And so there's a bunch of statistics in the Book of Numbers, and actually there are some criticisms about that, which I really don't... I can't get into today. But the Book of Numbers then is sort of a book of statistics. And then we have the Book of Deuteronomy. Deuteronomy deuter means second. So second law. Deuteronomy. And that gives us a review of sorts. Moses does a review with the people of Israel before they go into the Promised Land. That's basically what that is. So when you see the Book of Deuteronomy, any time I see it, and I mentioned this in both the last show, but also on the community. Any time I see that in the readings, I know that that is God's pointing my attention to this idea of review. So that's the first five books or the Pentateuch of the Bible. And later on in the New Testament, what you see is this arguing between two groups, the Sadducees and the Pharisees. The Sadducees were sort of a loose practicing group of Jews. And we would maybe say they were pretty liberal. They didn't actually practice very strictly, and in fact, they only considered the Pentateuch to be legitimate Scripture, so they didn't even read or hold to the rest of the Old Testament, the wisdom books and the Prophets, those kinds of things, which I'll get into in a moment.

0:19:54.0 SC: But it's important to point out that the Sadducees only held to the first five books, whereas the Pharisees were the more Orthodox group, and they were centered down south, the Sadducees were up north, the Pharisees were largely down south, and the Pharisees were very Orthodox, and they considered, of course, the whole of the Old Testament as legitimate Scripture, and so they would argue all the time. The Pharisees were very strict, very traditional, whereas the Sadducees were not very strict and not traditional at all, and really ignored three quarters of the whole Old Testament and the Pharisees were very strict. So you see this sort of arguing and contentiousness between these two groups in the New Testament, and now you can kinda see why, because the rest of the Bible...

0:20:39.3 SC: So GELND or the Pentateuch or the Torah. That's the first five books. But then you have a whole bunch of other books in the Old Testament. Now, I would love it if at this point, if you're able, if you're not driving or something, if you would go get your Bible and actually make notes in your table of contents of these genres. So the first five; Genesis, Exodus, Leviticus, Numbers, Deuteronomy, those are the Books of the Law, the Torah the Pentateuch and then we have Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Tobit, Judith, Ezra, Nehemiah, Esther. Those are sort of history books, they tell the stories of the people of God once they entered the Promised Land, after they entered the Promised Land. It talks about the kings, it talks about the first

prophets, Samuel namely, and Kings and Chronicles they sort of... Some of their stories overlap, that can be a little bit confusing, but these are history books. Then we have the wisdom genre, Job, Psalms, Proverbs, Wisdom, Baruch, Sirach, Ecclesiastes, Song of Solomon, those are considered the wisdom genre, which the wisdom genre teaches people how to live skillfully. Then we have the prophets, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

0:22:07.7 SC: And the prophets are separated into what's known as the major prophets and the minor prophets. So the major prophets would be those first several Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel. And the reason they're called major is not 'cause they're more important, but because they're longer. The books are longer, they're bigger books. Then you have the minor prophets, Hosea through Malachi. So those are the genres of the Old Testament, the law, the history, the wisdom and the prophets, and sometimes you see in the New Testament, they call it the law and the prophets. They cram all of it in just those two categories, the law and the prophets. Knowing something about the genres helps you as you begin to read and study the Bible. That's just the Old Testament, and I should probably explain that. So the Bible is separated into Old Testament or Old Covenant and New Testament or New Covenant. The Old Testament tells the story of God's revelation of himself to a particular people and his promises of a Messiah who would save the entire world and universe, and then The New Testament tells the story of the fulfillment of that promise, all of those promises in Christ.

0:23:25.4 SC: So the Old Testament is the foreshadowing and the foretelling of what would happen in the New Testament, so you need both the New and the Old. Jesus said himself, actually.

[music]

0:23:53.3 S3: You're listening to the Bible Study Evangelista show, Bible study spinach that tastes like cake.

0:24:01.7 SC: Losing it more often or lost yourself entirely. Binging on food, alcohol or your phone. Feeling exhausted, anxious, angry, scared. You've done all the Novenas, all the consecrations, adoration, daily Mass, Bible study, therapy and deliverance prayers. Why has none of it given you permanent relief? Does God not care? He does care, but you can't feel it because you need to be cherished, you need to be healed. In Sacred Healing 12:30, I teach you how to live authentically from the holistic love of God in the power of Mark 12:30. Heart, Soul, mind and strength, I teach you how to be cherished, I teach you how to guard your peace, I teach you how to love authentically, I teach you how to heal deeply, I teach you how to feel better because you can only love God with all your heart soul, mind and strength if they are healing and whole in him. The love you were made for is only a mouse click away. Go to biblestudyevangelista.com to stop the emotional vomit and start experiencing the miracle of living authentically from the healing love of God in your heart, soul, mind and body.

[music]

0:25:26.1 SC: The New Testament then tells the story or stories of the fulfillment of the Old Testament in Christ and how that was carried forward in the early parts of the history of the church.

0:25:39.8 SC: So we have what's called the Gospels, Matthew, Mark, Luke, and John, and those are

eye-witness accounts from three apostles, Matthew, Mark and John, and one from Luke. Luke was considered not of the circumcision, particularly when we see that in Paul in Colossians 4:10-14.

0:26:00.8 SC: He wasn't Jewish, but he was a companion of Paul. And what makes his Gospel an eyewitness account is that tradition says that he drew his Gospel writing from Our Lady, that she is the one who shared with him her point of view, the Gospel from her point of view. So you could say that Luke is Mary's Gospel, actually, in a way. But he also accompanied Paul in some of the beginnings of the church. So Luke was a doctor, he wrote the Gospel according to Luke, but also the Book of Acts. Matthew, Mark and Luke were the first Gospels written. They're called the Synoptic Gospels because they follow a similar style and order. We could say the Gospel of Matthew was written to show how Jesus was the fulfillment of the Old Testament prophecies particularly and his audience was Jewish. The Gospel of Mark is thought to have been really...

0:26:55.9 SC: Mostly from Peter's point of view. Most of the events in Mark's Gospel follow the outline of Peter's sermon, I'm sorry, to Cornelius in the Book of Acts in Chapter 10. So it's thought that Mark actually got a lot of his information from Peter, but his emphasis is on the action, everything is immediate. Jesus did this and immediately he did that, and so his concentration is on the miracles and the works of Christ. And so his Gospel is pretty action-packed. Then we have the Book of Luke, which is considered told from Mary's point of view, and it has a... Its tone has a progressive sensitivity toward women, or at least progressive for that time for sure. But Matthew, Mark and Luke, they constitute what are known as the Synoptic Gospels. And then we have the Book of John, which we're studying in the friends of the show monthly Bible study, and it's very different. It's very philosophical. It was written much later, and so St. John, who was the youngest of the apostles, had more time to contemplate and meditate on all that he knew and all that he had seen and learned and experienced with Christ, and because he was writing later, he also knew what was in the first three Gospels.

0:28:11.2 SC: So he approached the entire subject in a very different way, he comes at it more thematically. He talks about the I am statements of Jesus, he talks about the signs rather than the miracles, he talks about them as signs, he gives seven of those as well. He talks about Jesus as the new Moses and there's a new Exodus. All of the way he approaches his Gospel is just very, very different. It's more philosophical, it's more mystical, it's more meditative and contemplative, and it's one of my favorite books actually. So those are the Gospels, and then we have the Book of Acts, which is the account of the birthday of the church, the coming of the Holy Spirit at Pentecost and the way the church began to grow and spread under the preaching of the apostles, particularly Peter and then you have the letters. If you see the word Epistle, the Epistle to the Romans or the Epistles of Paul, those, that word Epistle just means letter, these are letters that are written to particular churches that actually existed at that time. So Romans was a letter from Paul written to the Christians in Rome, first and second Corinthians were two letters written to the church in Corinth by Paul.

0:29:25.6 SC: So Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus and Philemon, those are all writings of Paul. They are letters to particular churches and people. Then you have the book of Hebrews, which we're not really sure who wrote that. It has the sort of flavor of Paul, but it's not quite Paul, so nobody's really sure who wrote it. Perhaps Barnabas, but it's written to the Hebrews, it's written to the Christians who were in danger of falling back into Judaism rather than following Christ in the Christian practice because of all of the persecution that they were experiencing. So that's the Book of Hebrews, then the Book of

James, written by James, 1 and 2 Peter, written by the Apostle Peter, And 1 John, 2 John, 3 John.

0:30:14.0 SC: These were letters written by the Apostle John. He wrote a Gospel, and he wrote three letters, and he wrote the Book of Revelation, the last book of the New Testament. And in the Book of Jude, which was written by Jude to Christians, fellow Christians. Now, a word on the Book of Revelation, Revelation is what is called apocalyptic literature, and you'll see that a lot in the prophets as well, where the symbolism is really, really thick, and it's hard to understand what's going on in it sometimes. And as with prophetic scriptures, the prophets, particularly in the Old Testament, which sometimes their prophecies are hard to understand, apocalyptic literature is just that, it's often talks about the end times but as with all prophecy, there are usually several fulfillments. So there is the fulfillment to the audience to whom the prophet is speaking and writing, then there is a messianic fulfillment, and then sometimes often there is a third fulfillment in the end times, so this is part of why prophecy is so hard, because it...

0:31:20.4 SC: Partly because of the multiple fulfillments, but also because of the symbolism. So when the heavens are open St. John sees up into heaven and he sees a mass, he also sees what we've come to understand as what will happen in the last days, so he's also told by Jesus to write letters to seven churches in those first couple of chapters. So anyway, those are the genres of the Old and the New Testaments, and it's really important to know something about those when you start to read so that you kinda get an idea of the lay of the land before you begin. And a good study Bible will give you an introduction to each book, and that is really invaluable because it gives you more detail about the author and the date and the setting and the themes, and the point of the book, all of that is always really, really good to know. So that leads us into the second chapter of Ignite, The Who of the Bible. And we talked about Genesis Being The Book of Creation, where God reveals himself as the Creator, as the one who draws order out of chaos with his word.

0:32:26.8 SC: And he creates everything that is and it is good, very good. And then we have the Book of Exodus, where we see God reveals himself to Moses. Moses' attention is captured by a bush that is burning but not consumed, and when his attention is drawn, he approaches that bush and he hears his name come out of it in a voice.

0:32:54.7 SC: And God reveals himself in a new way to Moses, and he reveals his name. So he calls Moses, who we know to be a man of justice through the first couple of chapters of the Book of Exodus. He calls Moses to rescue his people from the tyranny of the Pharaoh in Egypt under whom they have been slaves for over 400 years. And Moses says, "When I come to the children of Israel and say to them, the God of your fathers has sent me to you, and they say to me, what is his name? What shall I say to them?" And God said to Moses, "I am who I am," and he said, "Thus shall you say to the children of Israel, I am has sent me to you." More over God said to Moses, "Thus you shall say to the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob has sent me to you.

0:33:48.4 SC: This is my name forever, this is my memorial to all generations." Now, what he's saying here, golly, is really everything. So first of all, the first who of the Bible is God himself, and God reveals Himself in Exodus chapter 3, he reveals his name, I am. It is ungraspable, unlike Adam, who was able to grasp things by naming them, God reveals his name, but he reveals and conceals at the same time. In saying I am, he's saying, I am everything, I am all existence, the ground of all being. The word I am is basically the verb is, is, and the tense is even indeterminate, so it's something like I was that I am and I will become what I will become. Or I will be who and

what I will be. So there's a whole lot wrapped up in that. It's a self-reference, there's awareness, there's an unfolding, there is the idea of that which is hidden is going to be revealed, there's a distinction between being and objective existence. He's saying, I am, I breathe, I exist, I am all being, I am the ground of all being, past, present, and the future across all time.

0:35:11.1 SC: So God is revealing himself as the essence of being. And it's interesting that he has to review the Hebrew faith with Moses, I am the God of Abraham, of Isaac and of Jacob, as though Moses didn't know. He's speaking to God, and God says, "I'm the I am, I am. And I am the God of Abraham, Isaac and Jacob," he's the God of people. Not of things. He's a personal God, with a personal relationship with these ancient patriarchs.

0:35:53.4 S3: You're listening to the Bible Study Evangelista show. Bible Study spinach that tastes like cake.

0:36:01.3 S1: If you love having Bible Study in your pocket, you can become a friend of the show. Click on the yellow friend of the show button on biblestudyevangelista.com and become a supporter of any amount and any frequency. Now, here's Sonja.

[music]

0:36:24.8 SC: So what God is saying with his name is that he is the ground of all being, all existence, and that he will be with his people. And he calls his people out from the tyranny of the Pharaoh. And the back story that we got from Genesis that he sort of reviews there with his name, I am the God of Abraham, Isaac and Jacob. What we see there is Abraham was the first Hebrew, he was called from Eber, and that's where the word Hebrew comes from. And then his son, Isaac, is the son of the promise. He has Jacob, whose name was changed to Israel, which means one who wrestles with God or one who struggles with God, and so God is reviewing with Moses sort of this back story in his name, I am. Will be with his people. I am the God of your fathers, Abraham, Isaac and Jacob, and I am calling you to free my people, not just for the sake of freedom, but to serve me on Mount Sinai. I am calling you out of tyranny, out of freedom, in order to serve me. And so we get this principle in his name, that those who struggle or wrestle with God, which is you and I.

0:37:43.3 SC: "Every one of us is an Israelite under Abraham, our father of faith," Jesus said. And so if that's the case, then we're all Israelites in spirit anyway, because each of us who truly tries to follow God, it's a struggle. And that's part of what I love about the Old Testament stories, particularly Jacobs, but all of them. Because poor Jacob, you know his name, meant cheater, and he wrestles with the angel of God by the river, and he's in trouble with his brother, he's being hunted for death and he's about to meet him again. And he wrestles with this angel and the angel demands that he confess his name, and his name means cheater, and so Jacob has to confess that he is a cheater. And when he does, he receives the blessing that he asked the angel for, but not until the confession. And then his name is changed to Israel, one who wrestles with God. One who wrestles with God, you and I, we wrestle with God. I love that whole idea that we're able to wrestle and that we're expected to wrestle, that it's not supposed to be some tiptoeing through the tulips all the time where everything is happy and chocolate and sprinkles and unicorns. It's not bubbles all the time.

0:39:00.3 SC: It is a wrestle. It is difficult, it is hard, and it's meant to be. But those who are called God's people, those and the ones who are truly God's people are the ones who truly wrestle with him, and when they do, they are not to be under the tyranny of a secular government or any tyranny

whatsoever. Later on in the New Testament, we see this is not simply political or secular, or physical or temporal, it's also spiritual. So those who wrestle with God are not to be under the tyranny of a tyrant of any sort, not emotional, not physical, not mental, not spiritual. We are meant to be free people, why? So we can serve God. We can serve I am. And he calls his people out of Egypt, he sends a redeemer, a rescuer in Moses, a man of justice. And that man of justice leads the people out of that tyranny straight into the desert where they learn how to depend on God and how to rely on him, how to offer him thanksgiving rather than negativity and complaining, how to rest in him in the deprivations so that as they reach the Promised Land, they're gonna be able to live in it.

0:40:26.9 SC: And most of this God communicates with his name. But what's interesting here is that the who of the Bible then is God the ground of all being, who gives himself in Revelation to his people. Those who wrestle with him, God reveals Himself to them, he reveals himself to you, and there is a promise inherent in revealing himself, both in the Old Testament and in Christ, and in the church and in the sacraments, and in you as the temple of God through the Word. There is a promise inherent in that, that you shall not be under the tyranny of a tyrant, and namely that means sin and death. Watch what happens throughout just those first five books, and what God is saying, if you pull way out and look at it in a really generalized way, what you see is this loving condescension of the God of the universe, the Creator of the cosmos, everything that is. He walks with them in the garden, he makes allowances for even their terrible sin and Cain in that murder in that anger. He rescues them from the tyranny of those who would oppress them and enslave them, and he teaches them how to depend on him as a loving provider and protector in the desert through the deprivations, which is a wrestle in itself, is it not? He leads them into the Promised Land and he fulfills the promises.

0:42:05.2 SC: He fulfills all of the promises that he began in Abraham, and he says with his name, I am a God of people. I am a person and I am a God of persons. This is a relationship, a person to person, this is the who of the Bible. The Bible is the story of God's personal love for persons, those who would dare to wrestle with him and push through the difficulty of that wrestling into a relationship with God. If they continue in those promises and in that wrestling, they will not be under the tyranny of slavery, of sin or death or any other slavery. God's people are always protected and his people are defined as those who wrestle with him. You can't just be on the sidelines. You have to choose. "Choose this day," he said to Joshua, "whom you will serve." Are you gonna go all in or have you got one foot in and one foot out, because one foot in and one foot out is not gonna get you to the Promised Land. All that I shared in that first episode of this series. I know that I condensed it in 48 minutes, but I'm telling you it was decades of struggle, it was hard, it was long and arduous and difficult. The time that it takes for us to conform our lives and our ways to God so that he can give us the Promised Land, it takes a long time.

0:43:39.9 SC: We've got very old wounds, very deep hurts. The people of Israel were enslaved for 400 and something years, they had a lot of baggage, they had a lot of baggage. And so we can't get in a hurry, but what we can know through the revelation of God's name, as a person, two persons, whom he condescends to, and whom he loves and whom he wrestles with, is that he promises to get us to that Promised Land. Now, the Promised Land ultimately is heaven, yes, but it begins now. The kingdom of Heaven is in you. The Promised Land is in you. The Promised Land is where you are. God will take that desert and turn it into a paradise, that is the promise of the Pentateuch. It's the promise of all of the prophets, it's the promise of the Old Testament, it's the promise of the New Testament, it's the promise of the entire Bible. And the who, this is why we believe it. It's the who. We stake our lives on who God is and the fact that he cannot lie and that he is God and he is the

creator, and he does love us, and that he can be known, and he wants to be known, and he's done everything he could possibly do to show us His love, and to give us the graces and the power necessary to reach that Promised Land and to live in that relationship with him.

0:45:12.8 SC: So what I'm saying is, you have to put him first. Everything depends on your putting him first, that's what the Ten Commandments show the people of Israel in the wilderness. Thou shalt have no other gods before me, which just means don't. Don't have any other gods. I am number one. I have done everything to show you how much I love you and will provide for you. Now, are you gonna trust me or not? Are you all in or not, because if you go all in, and if you go all in and you conform yourself to the purposes and the ways of God, if you do the things that he tells you to do in every single area, I promise you, and he promises you, even with the revelation of his name, that you can absolutely stake everything you are and everything you have and everything you love on the who of the Bible. I am who I am, I will be who I will be, and I am the God of Abraham, Isaac, and Jacob and you.

0:46:21.8 SC: Your name and my name, I am the God of my people, and I will not allow them to live under the tyranny of sin and death or any other tyrant. Sometimes it's ourselves, is it not? I will rescue them so they can serve me, because in serving me, they become everything they were made to be. They wrestle with me, they become my people, I become their God, we have a relationship, and I give them a land flowing with milk and honey. And that is our promise. That is the who of the Bible, and it becomes clear as you sort of pull way back with a birds-eye view of the Bible, particularly in those first five books where God reveals his name, he reveals the who of the Bible, the who of the Bible is God. I am who I am, and you and I, and everyone who wrestles with God. And this personal God who has a personal relationship with his people is going to heal them of all the pain and the woundedness of their past in Egypt, their slavery. He's going to teach them in the desert to depend on him, and he's going to bring them into the Promised Land flowing with milk and honey. And for us, that is spiritual as well as literal, temporal and physical. That is your God, my friend.

0:47:51.2 Speaker 4: Thank you for listening to the Bible Study Evangelista show. Find out more, at biblestudyevangelista.com.