



07_Solidarity

00:00 Speaker 1: 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.

00:14 Sonja Corbitt: Let's get social. Connect with me at Bible Study Evangelista on Facebook, Instagram, Pinterest, and now you can also find me on the number one Catholic app for iPhone and Android, Laudate. Let's connect. And now, let's get some Bible study in your pocket.

[music]

00:49 SC: It's the Bible Study Evangelista Show, Bible study spinach that tastes like cake. I'm Sonja Corbitt, your Bible Study Evangelista. We are in our Catholic Social Justice Series. We've looked at life and dignity of the human person, call to family and community, rights and responsibilities, option for the poor and vulnerable, the dignity and rights of workers, and today we're looking at solidarity. Our culture is tempted to turn inward. Sometimes we become indifferent and isolationist in the face of all of these international responsibilities and chaos that we see around us, but Catholic social teaching proclaims that we are all one.

01:27 SC: And I have looked forward to this particular show since we first began the series because it combines a few things that I hold very dear to my heart. Some of it is quantum physics, which we're gonna talk about, which I know you're thinking, "How the heck does it that have anything to do with solidarity?" But I'll get to that in probably the second segment. But solidarity basically, it's based on our common belief that everything was created by God, so all creatures and all created things are related to one another in this one beautiful community called creation.

02:02 SC: Solidarity is, first of all, perhaps what it's not, it's not just a feeling, it's a commitment for the welfare of the other, and actually that's what the literal word for agape love or sacrificial love or the love of God, that's what it is. It's the commitment for the welfare of the other. So we see in each other as my brother, my sister, wherever they are, whatever national, racial, ethnic, economic, religious, ideological differences, whatever they are, we're one human family. And it's to be able to reach out to someone and for them to know you truly care about them, that you're touched by their experience, and they're touched by yours.

02:43 SC: It's not something that we do for someone, but we do it with them. And then that we grow together to be closer. To love someone according to Pope Benedict XVI in Charity and in Truth, I mentioned this last week, "Is to desire that person's good and to take effective steps to secure it. Besides the good of the individual, there is the good that is linked to living in society, the common good. It is the good of all of us, made up of individuals, families and intermediate groups who together constitute society. To desire the common good and strive toward it is a requirement of

justice and charity."

03:21 SC: Now, I know that we've used these words pretty vaguely throughout the series in some cases, and so we're gonna actually nail down what we can do to work justice and charity in our own duty and station in life. We'll do that in the last segment. "At another level," this is actually John Paul II, "At another level, the roots of the contradiction between the solemn affirmation of human rights and their tragic denial in practice lies in a notion of freedom which exalts the isolated individual in an absolute way, and gives no place to solidarity, to openness to others and service of them.

04:01 SC: It is precisely in this sense that Cain's answer to the Lord's question, 'Where is Abel your brother?' Can be interpreted, 'I do not know. Am I my brother's keeper?'" That's in Genesis 4:9. John Paul II says, "Yes, every man is his brother's keeper because God entrusts us to one another." And one of the scripture passages that illustrates that solidarity perfectly, and we talked about this in the very first show, is Paul's image of the body of Christ, "When one part of the body suffers, the whole body suffers." He says that explicitly. So when one part of the body suffers, the whole body suffers. If one part rejoices, the whole part rejoices.

04:41 SC: And Catherine of Siena says something really cool. She says... This is God speaking to her in her dialogue, "I could easily have created men possessed of all that they should need for both body and soul, but I wish that one should have need of the other, and that they should be my ministers to administer the graces and the gifts that they have received from me. Whether man will or no, he cannot help making an act of love. It is true, however, that that act, unless made through love of Me, profits him nothing so far as grace is concerned. See then, that I have made men ministers, and placed them in diverse stations and various ranks, in order that they may make use of the virtue of love." And we're gonna look at what that means literally here in just a moment. But my point here is, this is a nice picture, right? The Body of Christ, and how God has limited each of us and he has privileged each of us so that we can serve one another.

05:41 SC: But this is not a metaphor, and this is where the quantum physics comes in. This is actually literal. You are literally connected to every human being, and even everything that you see that is in creation, and what you don't see, we are all connected. Physics, quantum theory, shows us that connected that connectedness to everything. Everything is in God, who is love, the Bible says, and he is light. Acts 17:28 says, "In Him we live and move and have our being." So somehow we exist in God. "God is love," John says in 1 John 4:8. In Romans 8:38, it says, "Nothing can separate us from the love of God, because nothing can take away our createdness or our isness." Nothing can separate us from the love of God, that's what Romans 8:38 says. My point though is that we can't be separated from the love of God because God is love. And nothing can take away our createdness once we're created, because we are made in His likeness and image. We have being because He is in us, He has given us being. The Bible also says in 1 John 1:5, that, "God is light, and in Him is no darkness at all."

07:06 SC: I remember I was watching a TV show, and it had this near-death experience, it was on the Discovery Channel many years ago. And I don't really put stock in those usually, and it wasn't even about near-death experiences, it was just about this woman and in her surgery, but she was sharing about this experience. And she shared with her granddaughter that she felt pulled toward the light. She was inexorably pulled toward this light. And the granddaughter asked her grandmother, she said, "So is that like God?" And the grandmother said something that sent shivers down my

spine, and she said, "No honey, that light is when God breathes." And it makes me tear up. That light happens when God breathes, but the Bible says that God is light. And actually, I think it's actually literal, not a literal light that we can see, but a spiritual, a literal spiritual light. And we've looked at this previously, and I actually talked about this in the Book Club this week. "But His name, He shared His name with Moses and therefore His people in Moses and He said His name is I am."

08:22 SC: And that comes from to be, it originates from the root to breathe. It means I exist, I breathe, I live, I am being itself, I am. And actually, that form of the verb I am, that verb, is the most common verb in every single language, and if you conjugate it, it covers everything. Was, is, will be, I am, you are, he, she, it is, we are, you all are, they are, everything that is then, all that exists, all that was, all that is, all that will be, proceeds from He is or I am, he says.

09:07 SC: There is a sense in which everything created sort of hums with this being of God, the isness at the center of all things that exist. And it's not something that we can sense because of our bodies unless God gives us the sense of it. What do I mean? Well, you know that human beings cannot hear ultrasound waves and infrasound waves, but some animals like bats and dolphins, they can. I can't hear a lot of audible sound actually, 'cause I'm somewhat deaf. But sound waves can travel through solids, liquids and gases, but not through a vacuum, a place with nothing in it. That's why astronauts cannot talk to each other in space. They have to have a radio to hear each other.

09:58 SC: And what's interesting is I follow astronaut Scott Kelly on Instagram, and he said that space has a smell. Now, I'm not sure how they know that because they have those suits on and they can't hear one another speak, but somehow he says that space has a smell. I imagine that that smell probably comes into the space station or the spaceship. But my point is, there are things that make sound that our ears cannot hear. That's my point. And light is similar too. Our eyes detect electromagnetic waves that are roughly the size of a virus, that's how much we can actually see. Our brain interprets those energies of visible light as color, different colors from red to violet or rainbow.

10:43 SC: Red has the lowest energy, and violet has the highest energy. Beyond red and violet, there are all kinds of other light that our human eyes can't see, just like there are sounds that our ears can't hear. So on one end of the electromagnetic spectrum are radio waves, and they have wavelengths billions of times longer than those of visible light. And then on the other end of the spectrum are gamma rays with wavelengths billions of times smaller than those of visible light. So the electromagnetic spectrum then, it describes all of those kinds of light, including those that the human eye can't see, which is most of it. In fact, most of the light in the universe is invisible to our eyes. So not only are there sounds that our ears cannot hear, but there is light that our eyes cannot see. Those are the two points that I wanna make about that and more when we get back, I cannot wait.

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12:00 S1: Sonja created the 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.

[music]

12:42 SC: The light that we can see made up of the individual colors of the rainbow, only represents a small portion of the electromagnetic spectrum. Other types of light are radio waves and microwaves, and infrared, radiation, ultraviolet rays, x-rays, gamma rays, all of that stuff. But none of it is actually perceptible to our eyes. All light or electromagnetic radiation travels through space, we know at 186,000 miles a second. That's the speed of light. That's about as far as a car will go over its entire lifetime, traveled by light in a single second. So the electromagnetic spectrum has no endpoints, so it's infinite. So it's hard to even say what our eyes can actually see because it's infinite in both directions.

13:28 SC: But light then, what we can see in the electromagnetic spectrum, the visible part, is about 1.5%, if you were gonna... I mean, I'm simplifying it for the sake of this podcast here. And I'm sorry if you are a physicist, and I'm butchering it, but I'm not being exact. But I'm trying to make it very general so that everybody can get the point. The point is that light is energy, it's mostly invisible, and it travels very, very fast. Now, where classical mechanics describes the movement of big stuff, big particles, and everything is determinable, we can only determine probabilities for the movement of very small particles. And we call that corresponding theory quantum mechanics. Small particles meaning atoms, and even smaller than atoms, the parts that make up atoms.

14:18 SC: Since we're used to fairly big objects in our everyday life, and sometimes when we think of the moon and the planets and that kind of thing, the laws of quantum mechanics can seem really weird. And so, quantum theory is often considered very hard to understand, but it's only because it's very mind-bending. Once you get your head around the reality of its laws, it is an absolutely spectacularly wondrous world.

14:46 SC: I almost became a physicist and I didn't because I did not want to be... I thought I was gonna be locked up in some lab somewhere and confined, and I really wanted to be outdoors and out. I didn't wanna be confined in some sort of tight space, and I thought that being a physicist, that's all I would sit around and do is math problems and be in a lab. But I love this. Everything that we can see and touch with our physical bodies is a condensation or a smooshing, if you will, of energy, like in an atom. Well, if you think of like one of those human-sized balloon balls that people... They roll around in a field and they crash into each other for fun, imagine all the air being sucked out of that and collapsed, and you'd have that there'd be no air between it, it would be collapsed into one smaller bit, right? Or it maybe like a squashed piece of bread or cake. If you squash all the air out of it, it becomes more dense. That's what we can see and feel of the physical world. Okay.

15:46 SC: When we can't see or touch the energy, it's around us, all over the place, it's available in the atmosphere around us. Although we see solid matter as very solid to our vision, and to our touch, it's known in quantum physics that at the subatomic level, these structures, these atoms and the structures inside the atoms are whizzing around at these colossal velocities. They're in a constant state of dynamic movement. An atom and its parts are like a piece of rice in a cathedral. Think about all that space, if you put one single piece of rice in a cathedral, all of that space in between, that would be the amount of... I mean, I'm being very general here. But that would be like the amount of space in an atom and its parts. And imagine that an atom, you can't even see an atom. It is smaller than cells. Smaller than even DNA, right?

16:42 SC: It's only that incredible speed of electrons and protons and neutrons that gives us the impression that anything is actually solid. Now, if you think of the solar system and the universe, these vast expanses of space, what's in there? Well, there's this... And I'm going from small to big, just to kinda make it visible in your mind. There is this constant dynamic exchange of energy going on in a never-ending cycle. And yet in the emptiness, quantum physics says that that's where life itself is found. It's in this seeming emptiness, this space or this void where the underlying reality of all existence is.

17:22 SC: So the nature of reality then seems to be made up of something that quantum physicists call a quantum field. This quantum field is that void or that space, that emptiness, on which rests every manifested reality. Okay. If I haven't completely confused you or lost you yet, hang on. So the nature of the universe then at the quantum level, is that everything we see either living creatures or inanimate objects, so-called, is, in fact, a vibrant living force, and it can't be totally separated from any other living thing or object, because it's all one complex, unified whole. Now, this ties really naturally in with what our mystics teach us, that all is one in God. Everything is connected, everything is alive, nothing dies but changes form and structure from one state to the next.

18:23 SC: So our bodies die, right? And our soul then goes to be with God, wherever He is. [chuckle] It seems that He's everywhere really. But we think in terms of space and time, because we live in space and time. Okay. But remember that space and time was created for us. We have physical bodies, and we receive information through our senses. But there's a whole lot of stuff to be seen and heard that we can't see and hear with our own senses, that's where I was going with all of that hearing and seeing stuff. There's a lot more to reality than what we can see or sense with our five senses. So quantum physics then, it is a scientific reality, that there is one unifying principle at work behind the universe that we can see according to the findings of quantum physics. And that same unifying principle, according to our mystics, is what encompasses all of time and space, and that we know is God and God is personal.

19:26 SC: Our Christian mystics put forth that ultimate reality consists of a silent, still, or peaceful single, eternal moment. There's no space, there's no form or time because those are created for us. We have physical bodies, God does not, except in Jesus, and that eternal moment is God. John of the Cross says that God is pure Spirit. And actually, I read this specifically in John Paul the Second's dissertation. He wrote on John of the Cross, and he said that because God is pure Spirit, He's unseeable, unhearable, untouchable. There is nothing to hear or see or feel unless He makes Himself felt. He is pure Spirit. But unlike Eastern religions like Hinduism or Buddhism, that kind of stuff, it's this energy that is God is a personal. He's personal. He is Father, Son, Holy Spirit, He is One, right? And everything that is, exists in and through Him. Remember, we live and move and have our being in Him.

20:37 SC: Now, I remember when I was first attempting to try contemplation and I was thinking so much about John Paul II and what he said in his dissertation on John of the Cross, and he was talking about contemplation and why faith is necessary to reach God. It's because there's nothing to see or sense or feel of God, so you have to reach Him with faith. And it's a darkness, because when you close your eyes and you look for God, there's nothing to see. And I remember sitting there, and God said to me, "What do you see?" And I said "Nothing." [laughter] And He said, plain as day to me, "You see everything." Now that gives me the willies even now, it makes me almost cry. All being exists because God is "I am." He is existence.

21:31 SC: Thomas Aquinas in his Summa says that all being is good, so, "I am good, you are good." And he says that evil is actually not a thing in itself, it's the absence of good that is proper to a thing. So it would be, this is not a moral evil, I forget what the word is, what they call it, but it's a type of evil that if your eye is made to see and you're blind, then that's a type of evil, it's not a moral evil, but it's still, it's a lack or an absence of a good sight that is proper to the eye. Okay. So that would be a type of evil, but evil is not a thing in itself, it's the absence of good. And so, even Satan is created, even Satan is loved. That's the reason Romans says that nothing can separate us from the love of God, because our createdness was... We were created out of love and we are held in being by that love.

22:33 SC: Now quantum mechanics actually, it goes further and explains that, which I don't have time to do, I think I've probably confused you enough just with what I've offered. But it explains that even more so that that love, that consciousness, that seeing us and that being that we are in God is what holds us in being ourselves. It's His love, and that love, that's not quantum mechanics, that's Christianity, but that love, that being, that consciousness is what makes us exist, it's what holds us in being, that God is thinking of us at every single moment, and in every breath. And not just us, but our neighbor, our brother our sister, the things around us, the animals, the trees, the plants, everything is held in being by God's love. And God is light. He is light, He is love, He is being. I love it. More in a moment.

[music]

23:52 S3: You're listening to the Bible Study Evangelista Show, Bible study spinach that tastes like cake.

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[music]

24:41 SC: I've established now how we are literally connected. We're connected through that space in all things that... And I hate to use the word "Space," I should say maybe "Energy," but God is a personal, He's personal, so it's not just an energy, it's the beingness. We're connected to each other by this beingness, and not just each other, but everything that exists, and everything is permeated with this beingness that is God in its smallest parts, and in all that space, God is. Okay. That's what I was trying to get at. But being church or the body of Christ means that we're not only connected to God, and not only connected to God in Christ, but that connectedness to Christ means that we're connected to His mission, and that mission is of solidarity.

25:33 SC: Because we are literally connected to one another, we must treat one another like we are connected, because what affects you affects me in an absolute literal way, that's what I'm getting at. It's not just a metaphor for the body of Christ and, "Oh, that's nice. If you're sad, I'm sad, and if you're happy, I'm happy." It's not a metaphor. It is a literal truth that we are connected. And so we have to work for justice and solidarity in our society, in our families, in our parishes, in ourselves, which I'll get to in the last segment. We have to work toward that oneness, because that oneness in the physical realm that we can see is really just the manifestation of the oneness that really is. That's

what I'm trying to say.

26:23 SC: And so that mission is solidarity, that oneness. So the body of Christ, you and I, must be attentive to the contemporary ways by which the human person and even society and creation, which we'll see next week, is trampled apart. We have to be attentive to those things. There are lots of great works that the church does overseas through religious orders and dioceses and bishops' conferences. And we work through that network all over the world to reach the poorest of the poor. But solidarity means that I am always in relationship, not only with myself, but with God and everyone that God loves, especially the poor, which we saw in previous shows, in principles. If I'm in solidarity, then I will go to the root of what makes people suffer. And so when we're looking at the rioting and all of the things that are happening in our country, we have to really look beneath all of what's happening and try to find the root of it. What is really happening? It isn't just political. It is political, and it's being used for political ends, let's all just admit that. We can see that plainly, it is an absolute truth. But what is underneath? Happy people don't riot. That's my point. So what is underneath? What is going on? What is it? And how can we help that?

27:54 SC: Now, I'm only springing this on you now, 'cause you've been with me through all these shows and I hadn't gone here yet, but this is where we gotta go there. We have to look at what's happening and ask ourselves, what is at the root of this? Where are they suffering? And I will be willing, if I'm in solidarity, through acts of solidarity, to do what I can according to my state of life, my expertise, my giftedness, to help solve whatever that is. And yes, we're very busy people. We need to be very clear for that reason on our priorities. When we love someone, we take steps to express that love, we'll prioritize that person. So if we have our priorities clear, we'll have time, first of all to pray, because prayer always leads to action. And not only that, prayer is the way we connect to God on a conscious level in ourselves in a way that affects other people. Our prayers affect other people just as much, sometimes more so, and we'll look at that in the last segment as our actions.

28:56 SC: So prayer is very, very important when our focus is truly on loving God, and that's really all that has to be done, is adoration, being in God's presence. When I ask God, "What do I do? Where do I look?" And He said, "Look at me. Look at me." And that is-ness, that beingness, it will lead us to the right things to do. We don't know what to do, 'cause we haven't asked. We haven't been in that presence of God and let Him inform us what the roots of that stuff is, or are, I'm sorry. And not just in other people, but in ourselves, which we'll get to later. But if we're prioritizing properly, we'll have time to pray, and then that will lead us to action, and then we also have this wonderful tool, this lovely social media. We have social communication, we have television, we have internet, and so no one can claim that he or she has not received information about what's going on in other parts of the world.

29:55 SC: Our solidarity, our wellness, our interior balance and peace and wholeness, we'll say, which is what the word in the Scriptures is "Salvation," but it's interchangeable with "Integration" and "Wholeness" and "Peace," okay, that leads us to action. And really, we shouldn't act until we are achieving that, which we'll get to in a moment. This action can take place at a local level in advocacy, but also with our finances and our resources. John Paul II said, it's a document called On Social Concern, he said, "Solidarity is not a feeling of vague compassion or shallow distress at the misfortunes of so many people both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good, that is to say to the good of all and of each individual." And that common good, and looking... I'm not quoting him now anymore, this is a

Sonja-ism, that emphasis on the good of all and on the good of the individual, on the good of the other, when we're emphasizing that, that is real love, that is biblical love, that is the love of God, that is the love that connects us all. That is the love that is so powerful that will change this ugly, ugly world into the beautiful oneness that God intends.

31:24 SC: Now, okay. Let me finish that quote from John Paul II, he says, "On the contrary, it is a firm and persevering determination to commit oneself to the common good," he's talking about solidarity, "that is to say, the good of all and of each individual, because we are all really responsible for all." So John Paul II lays all that responsibility on us, each of us. We're all responsible in some way to everyone else. And if we could have greater solidarity throughout the world, and we can, or God wouldn't command us to do it, it would be a peaceful place because God Himself is peace, He is rest. So solidarity then begins with us, as do all of the principles, they begin with us. And then we can proceed to family, and then from family to parish, from parish to community, from community to state, from state to nation, from nation to the world, right. It has to start first with us.

32:23 SC: And peace actually is the core of solidarity according to the church, peace in God, who is an eternal moment, an eternal now of peace and rest. Remember that God exists outside of time. So He exists in one eternal moment, and He is peace and rest, that's why He can give us peace and rest. Pope Paul VI said, "If you want peace, work for justice." And we're gonna look at how we do that. But first of all, we know that Jesus calls us in that Sermon on the Mount to be peacemakers. So if we want peace, we work for justice, if we want peace, if we're gonna be peacemakers, we must be justice makers. So that would be the place, where frankly, the Lord has wanted us to come and to create that kingdom on Earth. Remember we talked about the Kingdom of God, where Jesus said, "The Kingdom of God is like..." through that Sermon on the Mount. And so He gives us the ways that we can recognize it and the ways that we can bring it forward, and that's what we're called to do, each of us, is to bring God's kingdom to Earth. "On Earth as it is in Heaven," we pray that at every single mass, in every rosary, we pray it daily, "On Earth as it is in Heaven," and that's what we're called to do.

33:41 SC: And in fact, we say it in the mass too. And this gives us a clue as to how we're supposed to work for justice. Remember, Pope Paul VI said, "If you want peace, you work for justice." So how do we do that? Well, in the mass, it says, "It is truly right and just, our duty and our salvation, always and everywhere to give you thanks." Now, break that down, "It is truly right and just."

34:08 SC: Right and just. So we're talking about righteousness and justice, which in our very last wrap-up show, I'm gonna talk about justice as a biblical idea, and we're gonna see that those are the same thing. Righteousness and justice are the same thing. It is justice, it is our duty and our salvation, always and everywhere to give you thanks. It is justice to give you thanks, Lord. That's my point. It is justice to give God thanks, and it says, always and everywhere. That means in every person, to give thanks for every person. Now, I'll get to that in a moment. But gratitude is first, always, and everywhere. Your neighbor, your enemy, giving thanks for your neighbor and even your enemy, why? Because your enemy is also gifted. Your enemy also has that spark of being, that is God in him. Your enemy also has a purpose. Your enemy is also made in God's image. Your enemy is connected to you, not just through God... Well, through God, that's how we're connected. We are literally connected to our enemy, and so what we do toward our enemy, we do to ourselves. And I'm gonna show you another quote, I'm gonna read it to you what God said to Catherine of Siena along those lines too, but I can't now. Right now we have to take a break. I'm Sonja Corbitt, your Bible

Study Evangelista.

[music]

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[music]

36:37 SC: I think this has to be one of my favorite shows that I've ever done, ever, in my entire life. [chuckle] This subject, I wanna make this a talk, solidarity in social justice and how we're called to solidarity and what it means literally for each of us. Because it means that we're connected and what is true of me is true of my neighbor, and that means what is true of my neighbor is also true of me. So the people who are rioting, whatever is going on with them underneath, and I'm sure it's different for a lot of people, but we can narrow it down to something, right? And I would encourage you to spend time in the presence of God to find out, you know, what could be underneath all of that? We need to ask so that we can know how to work, but we know, first of all, we should be grateful. We should have gratitude. It is truly right and just, our duty and our salvation, always and everywhere to give you thanks. That means for our neighbor, that means our enemy, that means our family, that means the place we live, our nation, everything that is true of who we are and where we are and where we live and our time in history, we should give thanks because we're all connected. And God has put us here for a reason.

37:53 SC: There is a purpose that those enemies exist. There's a purpose that we exist. And we're not gonna always know. And I don't mean like purpose as this big huge word, this purpose of life. The purpose really is that you exist and that you are all that God created you to be, whatever that is, with all of your gifts and that integration, which we're gonna talk about in a moment. But the first rule of justice then, when we're looking at solidarity is to be grateful, gratitude, always and everywhere to give you thanks. But then, we have to, when we're thinking of our neighbor and especially our enemy, we have to forgive. Love demands forgiveness. Now, I want to read part of Matthew Chapter 25:14-30. This is the parable of the unforgiving servant. And I'm not gonna go through the whole thing 'cause it's pretty familiar to most of us, but I do wanna read part of it. It says, "Then Peter came to Him, Jesus, and said, 'Lord, how often shall my brother sin against me and I forgive him. Up to seven times?'" Now, Peter was being generous there, seven. And Jesus answered him, "I do not say to you up to seven times, but up to seventy times seven."

39:04 SC: Then He tells this parable, "The kingdom is like a king who went to settle accounts with his servants. And when he began to settle accounts, one was brought to him who owed him 10,000 talents." Now, we know what talents are from last week. One talent is 16 plus years worth of wages, and this guy owed 10,000 talents. That's 10,000 times 16.4ish. So this is an amount, a debt that the servant could never in many lifetimes ever pay. So it says, "But he was not able to pay, and his master commanded that he be sold with his wife and children and all that he had, that the payment be made. And the servant fell down before him, saying, 'Master, have patience with me and I will pay you all,' as if that were even possible. Then the master of the servant was moved with

compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow servants who owed him a 100 denarii." Now, a denarii is about one day's wage. So he owed him 100 days wages. Okay. So a third of a year.

40:12 SC: "And he laid hands on him and he took him by the throat and he said, 'Pay me what you owe.' So his fellow servant fell down at his feet and begged him saying, 'Have patience with me and I will pay you all.' And he would not. But he went and threw him into prison till he should pay the debt. So when his fellow servants, now, this almost means our neighbor, those around us, right? "His fellow servants, when they saw what had been done, they went to the master and after he called him to him, he said, 'You wicked servant, I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant just as I had pity on you?' And his master was angry and he delivered him to the torturers until he should pay all that was due him." Now, we hear this in the catechism and it talks about torturers and every last penny being paid back.

41:01 SC: The catechism talks about this is purgatory, but I want you to look at it as something else. First of all, the first principle is, 70 times 7. Now, this is not a mathematical formula, okay? Jesus is not saying, literally 70 times 7. Seven is the number of divine completion. Okay? So he's saying, "However long it takes to be complete." This is Holy Spirit completeness. Okay. However long it takes to completely forgive the person, that's how long it will take. And if you don't forgive completely, then he will hand us over to the torturers. Who are the torturers? The torturers are the demons. Is judgment and unforgiveness, is it not oppressive? Is it not hateful? Is it not miserable? Are you not in the worst way of your life when you are trapped in unforgiveness? So judgment binds. Unforgiveness binds you and it opens you up to demonic influence. You're in agreement with the demonic kingdom when you withhold forgiveness or when you judge your enemy or your brother or sister. Hate the demonic. Don't hate the person, hate the demonic that motivates and provokes the person. But don't hate the person. And that principle comes from Genesis chapter 3. I have a friend who's well, he's actually one of our speakers. He's one of our speakers for the Retreat, Standing in the Word, in Alabama.

42:28 SC: And he does this great teaching on the kingdom of God and how we are meant to have enmity for our enemy. And he goes back to Genesis chapter 3, which I don't have time to do, but hopefully, if you're coming, you'll get to see him and if not, he's online. You can look on my website. His name is Jansen Bagwell, the name of his ministry is Whole Catholic, anyway, go look him up. But he talks about that quite a bit. How we're not to hate the person, we're to hate the demonic under the person, or not that the person is possessed by demons, but just that the motivator behind the enemy's behavior is what I'm trying to say. Because enmity against the demonic is a gift. It's a gift that we were given in the Garden of Eden, and so it's our birthright, we could say. But I wanna read this quote by Catherine of Siena. It's out of her dialogue too, and it says, this is God speaking to her, "I wish also that you should know that every virtue is obtained by means of your neighbor, and likewise, every defect. He, therefore, who stands in hatred of Me, does an injury to his neighbor," there's that connectedness, "And to himself, who is his own chief neighbor, and this injury is both general and particular."

43:44 SC: "A man, therefore, who does not love, does not help him, and thereby does himself an injury; for he cuts off from himself grace, and injures his neighbor, by depriving him of the benefit of the prayers and of the sweet desires that he is bound to offer for him to Me. And every evil also, is done by means of his neighbor. For, if he do not love Me, he cannot be in charity with his neighbor. And so, all evils derive from the soul's deprivation of love of Me and her neighbor. And

when she has thus conceived by the affection of love, she is immediately delivered of fruit for her neighbor, because, in no other way, can she act out the truth she has conceived in herself, but, loving Me in truth, in the same truth she serves her neighbor. And it cannot be otherwise, because love of Me and of her neighbor are one and the same thing. And, so far as the soul loves Me, she loves her neighbor, because love toward him issues from Me. This is the means which I have given you, that you may exercise and prove your virtue therewith; because, inasmuch as you can do Me no profit, you should do it to your neighbor."

44:54 SC: Do you see this connectedness? It is not a metaphor. It's not some ethereal idea that Jesus threw out. It is a literal truth that we are connected to our neighbor, we are connected to our enemy. And this 70 times 7, this divine completeness times 10, 70 times 7. So divine completeness times 10, this has to be done by the Holy Spirit. We have to forgive over and over sometimes because we sometimes cannot completely forgive that first round, because the emotion comes back and we're triggered again and we experience it all over again, and we have to forgive it again. The Holy Spirit though, according to John Chapter 3:34-36, is not given in measure. He's not apportioned. The Holy Spirit is not apportioned, he is appropriated. And so we appropriate that grace of the Holy Spirit each time we have to go back and forgive. That actually comes from a sermon from John the Baptist, and he says, "For whom God has sent, speaks the words of God, for God does not give the Spirit by measure. The Father loves the Son and has given all things into His hand. He who believes in the Son has everlasting life, and he who does not believe the Son, shall not see life, but the wrath of God abides on him."

46:13 SC: And so, there we see again that wrath of God and abiding in the wrath of God comes from not listening to the Son. And the Son says we must forgive 70 times 7, because what you do for your neighbor, you're actually doing for yourself. And here's the thing. Forgiveness is love, and love is the most powerful spiritual, we'll call it an explosion in the spiritual realm. When you forgive, you have done something monumental in the spiritual realm. It ripples out in all the connections that you have to everyone and everything. It improves everything. It is just, it is right, it is our duty and our salvation to give thanks for our neighbor, even our enemy, and to forgive him, because in doing so, we improve the whole world. That my friend is solidarity. And so your job is to be more grateful and to have gratitude for your brother and sister, and really for everything you see in creation, because everything in creation exists because God has given it being and because of that, we are grateful for it and we forgive the offenses against us. Ooh, I love this show. I'll see you next week when we talk about care for God's creation.

[music]

47:50 S3: Thank you for listening to the Bible Study Evangelista Show. Find out more at biblestudyevangelista.com.