



Ep #490_The Time Is Now

0:00:00.6 Speaker 1: 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.

0:00:20.4 S1: 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.

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0:00:37.5 Sonja Corbitt: It is the Sacred Healing 12:30 podcast. And I'm Sonja Corbitt, your Catholic Evangelista. We are in our series on Ignite: Read the Bible Like Never Before, a book that I wrote with Deacon Harold Burke-Sivers. It's a primer on how to read and study the Bible. And I'll be honest, it's not been a very popular series, and that sort of makes me sad. Well, it does make me sad because I know that we will never receive the fullest healing that we could until and unless we are in the scriptures on a daily basis and on a seasonal basis in a study sort of way. So for those of you who are listening, all I can say is come Lord Jesus. And I am super proud of your willingness to dig into the scriptures because Jesus is found there. We learn about him and his ways. We learn about God and his ways with his people.

0:01:46.4 SC: We've looked at the who of the Bible, God and his people, us, you, the where of the Bible, which is the holy land, the what of the Bible, which is God's love. And today we're gonna look at the when of the Bible. I hear all the time, and I fall into this myself, you know, looking especially to find something on television, I mean, mercy. It's just also dark and disgusting. And I remember when the boys were little and I was trying to find something for them to watch, and I bought, I bought a whole DVD series of The Waltons and Little House on the Prairie and Andy Griffith and the old Looney Tunes cartoons, Tom and Jerry, I bought whole series of those kinds of wholesome shows to share with them because the selection on television was just so awful. And I wanted to give them something that they could watch.

0:02:37.0 SC: And that sort of thing brings up this nostalgia for the good old days. And things seem to be just so much slower, so much more intentional, much more community relationship, wholesome, I guess the word is just wholesome. They just, things seem to be so much more wholesome. I remember even in like kindergarten, we had a lady that would come to our school every year and teach us Bible stories. That that just absolutely would never happen anymore. And that was in a public school. So why in the world would we be talking about the when of the Bible? Well, because you are part of the when. I don't know if you've ever thought about why do I live in

this particular time in history? What is my place on the timeline and why in God's providence was I born?

0:03:30.2 SC: Now especially when we're looking at current events and how they unfold and perhaps thinking about them in terms of end times and where are we? And we should be thinking about those things. We should be thinking, wondering, why am I here at this particular time, at this particular place? And so last week we talked about places, and today we're gonna talk about time because essentially, Christianity is a historical religion, and it's based on Judaism, which is ancient. And God's revelation unfolded in a historical situation throughout time. And it cannot be divorced from its historical context. We have to understand God and his Messiah, Jesus, our Savior, through the context in which he chose to reveal himself. And that includes a particular time in history. Now, the Bible is not a historical book. We talked about that when we spoke about genres and that kind of thing.

0:04:33.1 SC: And so biblical historians, a typical historian, is supposed to give this really full and objective account of the facts of the period that he's writing about. But biblical historians don't do that. Their record is more a testimony than it is a chronological history because they're writing down their own confession of faith. And so they're selective in their choice of material. And even a secular historian would say that they're unbalanced in their presentation of it because of the way they present it to us. As I mentioned last week, ancient Babylonia and Persia and Egypt and Greece and Rome. In fact, Persia is in the readings right now. Those empires and civilizations are only included in the Bible as they affect Israel and Judah. These two little buffer states on the edge of the Arabian Desert, which hardly anybody had even heard of.

0:05:30.6 SC: And so instead of giving us a historical account of the secular history and the time, the scriptural record concentrates on the men of faith, particularly in the Old Testament, the patriarchs and the people of God, Abraham, Moses, David, Isaiah, the prophets, and then God came in Christ. And then we get the story of Jesus and who he is and what he does and what he teaches and what he's here for. And so the concern of scripture is not with the wisdom or the wealth or the military might of the world, but with the salvation of God. And the sweep of it is magnificent. It covers from the earliest of creation all the way to the end of time. And we fit in there. Now, in talking about time and timelines, Christians divide history into BC and AD, and I know they changed it to before the common era.

0:06:27.1 SC: So it's BCE in secular estimations, but we're not gonna look at it like that. We're looking at BC and AD indicating the periods before Christ and after Christ, because Christians know and believe that Jesus' coming is the watershed of history. Everything pivots around that. And so the Bible itself is divided into half. The Old Testament looks forward to his arrival and prepares for it and teaches the people to prepare both externally and internally for the coming of the Messiah. And then the New Testament tells the story of his life and death and resurrection and the new people that God begins to build into a church. Living stones, the Bible calls us, and it's built on Christ as the foundation stone, the New Testament says, and the apostles, the 12 apostles, they are the foundation stones. So we're gonna look at time in the Bible.

0:07:23.1 SC: Now, any sort of chronology in the Bible which deals with the dates of various events in the scriptures, it's really hard to pinpoint exactly when things happened because first of all, the sacred writers weren't really aiming at exactness. They had a testimony to share, and a lot of times they were very satisfied with round numbers and particularly symbolic numbers. So the

numbers that we get in the Bible are, they're difficult to pinpoint times and even places and people. Specifically archeology has helped with some of that. The Dead Sea Scrolls that were found in the Qumran Caves, those have also helped with some of the dating. And then of course, the narratives in the scriptures themselves, when they do specify particular times and people and places, you can sort of work backward and find the exact time sometimes, but not always. And the books of scripture are not, they're not mere history.

0:08:29.3 SC: And in fact, some of them, like the Psalms, they're in no... You couldn't call them in any way a history. The Psalms are a prayer book. So you can see how a chronology in the scriptures is gonna be pretty difficult. And even those that are actually historical books, for instance, Kings and Chronicles, why are there two parallel histories? The Book of Kings, while it does give us a sort of history, it has a higher end, it's to show the people of Israel and Judah that it was their wickedness that brought destruction on them. And it was to lead them back to the observance of the law. And then on the other hand, the Book of Chronicles, which was written after the exile, it shows us the rituals, the splendors of the Hebrew liturgy. And it meant to move them back to the celebration of divine worship as it was revealed to them in the Old Testament.

0:09:23.4 SC: So the point is, even these biblical history books are less a history than they are a testimony. And that makes it very difficult to date specifically the things that occurred in the Bible. However, we're gonna try because far greater minds than mine have already done so for us. So let's just start with the creation. The creation of the world beginning in Genesis, it's really not even necessary to discuss the date, the actual date of creation. Nobody knows. Science says that it could be anywhere between 3000-8000 years BC and of course, cosmology has shown us at... Well, and geology has shown us that the earth is far, far older than that. And so here we have this seeming clash between science and religion or science and the Bible, which is unnecessary as the church has taught us. Because the point of Genesis is to show and to say however it was done, however, God did it, God did it.

0:10:24.7 SC: God is the one who created everything out of nothing. And that's really the only thing that Catholics are compelled to believe as a matter of the deposit of faith. Now, that doesn't mean that the church is gonna come drag you off by your hair if you don't believe it, but it is a matter of the deposit of faith. We have to always keep in mind that the writers of the Bible, the author, the human authors of the Bible, were more concerned with the message of the Bible than they were the specifics of time, chronology and history. So it's natural then for the author of Genesis to say seven days, because the creation account is a stylistic sort of account. And this is again, where it's really necessary to understand the genre of what you're reading in the Bible. It's stylistic, it's written as a literary statement, almost like an epic deliberately framed in three pairs. The fourth day corresponds to the first, the fifth to the second, and the sixth to the third. And besides that, the geological evidence for a gradual development over thousands of millions of years seems conclusive from science.

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0:12:00.0 SC: 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 picks and prayers, Love the Word takeaways and insights on the daily readings and everything else social. Come share with me.

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0:12:26.0 S1: Did you know you can get bible study Evangelista radio notes and podcasts 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]

0:12:53.2 SC: God could have created everything that was created in seven actual 24-hour days, but it's likely that he didn't. [chuckle] So the seven days of creation then are symbolic. I actually had a pastor once who said he believed that God created everything mature rather than from a seed, we could say. Now, many of the church fathers, of course, they wrote with a very little scientific knowledge that we have today, but they did have a tendency to explain the days of Genesis as natural days of 24 hours. But they didn't all do that. St. Clement, origin, St. Athanasius and St. Cyril, they all interpreted the days of creation in an idealistic way, the way we're speaking about it today. And so did St. Augustine. St. Thomas Aquinas, he sort of vacillated between the two, the sort of symbolic and literal. But either way, however we decide that we want to read the creation account, we simply see from the scriptures that however it was done, God did it.

0:13:56.5 SC: And then we have this creation of man within that seven day period stylized as a literary message. And there are lots of dates bandied about here. So somewhere between seven or 8000 years before Christ and 4000 years before Christ, I realize that that's a huge gap, but we don't really know. There was an archbishop back in the 1600s who worked with the biblical genealogies and tried to work backwards. And by doing so, he thought that Adam was probably created in the year 4004 BC. But we have to be careful about that because the genealogies don't claim to be complete. And in fact, near Eastern studies confirm that omissions of whole generations were actually a regular practice in the recording of genealogies. For instance, when we read the genealogy of Jesus, it says that Joram beget Uzziah. But we know from the second book of Kings that he was actually not his father, but his great-great-grandfather.

0:15:01.0 SC: So there were three whole generations left out there comparing those two books. So you can see how even using the genealogies is not gonna give us a specific date. We do know though from the book of Genesis that Adam and his immediate descendants in chapters three and four of Genesis, they seem to imply a Neolithic civilization because they were agrarian or agricultural. Adam was put in a garden and his son's Cain and Abel were worked. They worked the soil and kept the flocks. But Cain also built a city and that was probably just a little rudimentary village, but it shows us that farming the land and the domestication of animals was part of their primitive community life. And that didn't actually begin until the late Stone Age, which was characterized by foraging and hunting. So the foraging and hunting gave way somewhere around Adam and Cain and Abel to this farming and domestication of animals and community life.

0:16:05.5 SC: And then a couple of generations later in Genesis, we read about those who played

the lyre and the pipe and they forged instruments from bronze and iron. And that Neolithic age is usually dated somewhere around 6000 BC. So we at least have those sorts of hints to tell us kind of what the timing was. The flood is the next big thing that happens in the scriptures. And of course we can't read that either with strict literalism because we have to remember that the writers, the authors of the books of the Bible are telling the stories from their own points of view, the perspective of the observer. So when it says that all the high mountains under the entire heavens were covered in Genesis 7:19, we have to remember that this is from the point of view of the observer. However, it is interesting that almost every single civilization has a flood account.

0:17:01.4 SC: In all of the mythological stories, in all of the civilizations there has, there is an account of a flood of some sort. So perhaps it was localized, probably it was because they wouldn't be talking about Eskimos or the Australian Aborigines or the Mayans because of course those people were so far removed they could never have known about them. And that brings up another really interesting point. In Genesis 10:25 it says that the land was divided. "To Eber was born two sons; the name of the one was Peleg, for in his days the earth was divided." So if you look at a globe or a world map, you can see that the continents fit together. And it's thought by our geologists and archeologists that the land was all one mass at some point. And here we have a reference in Genesis 10:25 of the division of the land.

0:18:00.4 SC: So was there some sort of huge earthquake or some sort of cataclysmic, climactic event that split the land? And how fast did it move? We don't know. But it is interesting that that reference is there. And then we have the building of the Tower of Babel, which is probably some sort of Babylonian ziggurat or something similar. And of course the story on that is less to pinpoint the time of history, than it is to make a statement on the divine judgment of human pride. And it led to the scattering of the nations and the confusion of their languages. And then there's God's promise to Abraham, which probably occurred sometime after the year 2000 BC. And we can say that without exaggeration, the whole rest of the Old Testament and the New Testament are an outworking of the promises that God made to Abraham whenever that was, somewhere around 2000. And then he kept renewing that covenant with his son Isaac, and then his grandson, Abraham's grandson, Jacob.

0:19:01.0 SC: This was probably somewhere around the Bronze Age, but they never settled in the promised land, they were nomads. And in fact, if you go to the Holy Land today, you see a lot of that nomadic tent living, even today. Jacob, whose other name, remember, was Israel, his name was changed to Israel. Jacob was cheater, his name was changed to Israel, he who wrestles with God, and of course, that stands for all of us, God's people we saw in the who of the Bible, but Jacob, whose name was changed to Israel, had 12 sons and those became the children of Israel. So when you hear that, the 12 tribes of Israel came from the 12 sons of Israel. I know that seems like such a simplistic point, but I remember when it clicked for me that first time, I was like, "Oh okay, these were actually Jacob or Israel's kids, and they spent most of their time in Egypt because a famine had driven them to Egypt." Remember that Joseph became the Prince of Egypt, and he distributed the food of the land to all of the people of the land. And then we read in Exodus 1:8 that a new king who did not know about Joseph came to power in Egypt.

0:20:13.9 SC: And that of course is one... Remember that the pharaohs of Egypt, there were a whole bunch of those. It's likely to have been the 19th, the pharaohs that built the huge stone cities and maybe even the pyramids, those kinds of things. So it was convenient to use the Israelites for slave labor, and altogether that Egyptian exile lasted 430 years. And then God raises Moses, and

this was probably the Pharaoh that Moses encountered was probably Ramesses II who reigned over Egypt for about 60 years, in 1290 to 1224, that's an estimation, but probably. And under Moses, God made the people a nation, he gave them a land, or promised them a land anyway, and he sent them to Mount Sinai to worship.

0:21:05.1 SC: And there, God gave them a covenant, a moral law, and atoning sacrifices plans for the tabernacle for worship. So he constituted his people under that revelation to Moses on Mount Sinai. And then because the people were stubborn and disobedient, they wandered in the wilderness for 40 years. Then we have the story of the settlement in Canaan under Joshua. They conquered the land militarily, it says, with very many horses and chariots, and that shows us about the Iron Age. The rest of the Book of Joshua tells us about the territories that were divvied up to the Israelite tribes as part of their inheritance. And then we have this nearly 200-year account of the Judges, where the people fell into a sort of cycle of backsliding and then oppression by neighboring nations and then a deliverance sort of cycle. And after the judges were the kings, the first was Saul, and he was disobedient and so David took over from him.

0:22:09.6 SC: His achievement really was to unify Israel and make the country safe. He was a military conqueror, but he was also a poet, and he grew up as a shepherd, and so his heart had been formed, big long story there, but his heart was like God's and God selected him because of that. He was also Solomon's father, and he had a huge navy. The ships were kept down in the Gulf of Aqaba, if you look on the map from last week, you can see that. Bible tells us that Saul, David and Solomon all reigned over Israel for 40 years each, and of course, that's probably round numbers, that's probably not even specifically accurate, but if it were then for 120 years, from approximately 1050 to 930 BC, there was a united kingdom, but after Solomon, the kingdom was divided. And this is a big, big date in Biblical history.

0:23:03.5 SC: I'd like to take a moment to thank my newest friends of the show, Stewart L, Makiaya R, Lauren H, Laura E, Rob S, Renee K and Rachel M. That's from a couple of weeks, and I want to remind you about the one-on-one consultations group coaching meeting and the master class participants group coaching meeting. We're doing those once a month to help you kinda stay on track and answer your questions and to talk about your topics, the topics that you wanna talk about, so just reminding you of that for all of you who have been in one-on-one consultations or are enrolled in the master class, these monthly coaching calls are for you.

[music]

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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 noviness [0:24:12.8] _____, 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 the body.

[music]

0:25:30.1 SC: The Northern Kingdom was Israel, 10 tribes with Jeroboam as its first king, and the capital city was, later it was called Samaria, but first it was Shechem, which was a very, very important city for the people of God, because Shechem was a place of a renewed covenant over and over. In any case, Jeroboam was an illegitimate king, who set up illegitimate worship up in the Northern Kingdom and the Southern Kingdom was Judah, it had two tribes. After the split, Rehoboam, who was Solomon's son, was its first king, and the capital city was Jerusalem. And then they had a bunch of changes of kings and dynasty that lasted about 200 years until the destruction of Samaria in 722. That was also, that's a big important date, 722, the destruction of Samaria. Judah was a little more stable. It remained until about 586 BC, at which point it was also destroyed. And the message of that, the split and the destruction of the two kingdoms is also because of the people's disobedience. The messages of the prophets in the Old Testament are largely the mercy of God being sent through the prophets to the people to warn them first of all, of the coming destruction and the reasons behind it, which was always their disobedience.

0:26:52.6 SC: And so it's kind of hard to piece together the timeline on that either, but we know from biblical and secular history that Cyrus II ascended the throne of the Persian Kingdom in 559, and that's when they started to rebuild Jerusalem after the Babylonian captivity. There's lots to this story that I don't have time to tell you about, but in 167 BC, Antiochus Epiphanes ordered the suspension of temple sacrifices, the destruction of the scriptures, the temple, Sabbath observance, all of that, the food laws. And then in December of that year, an altar, he dedicated an altar to Zeus, the Lord of heaven, he said, and then offered unclean animals in the temple, which was the abomination of desolation that Daniel spoke of in Daniel 11:31. And that, of course, sparked off the Maccabean revolt under the High Priest Mathias. He died in 166 and was succeeded by three of his sons. That's a big story. And then in 63 BC, the Roman general Pompey entered Jerusalem and was said to have even walked into the Holy of Holies in the temple to the horror of all of the Jewish priests, and then Judea, the area came under Roman rule under that Pax Romana.

0:28:15.0 SC: And then Jewish independence was lost again. In 40 BC, Herod came to power as the tetrarch of Judea, and we see that in the scriptures, the specific date is not in the scriptures, but the Bible talks about him being a King of the Jews. In 37 BC, he took Jerusalem and executed Antigonus, the last of the Maccabean priest rulers. So to recap, around 1280 was the exodus from Egypt. Around 1050, the monarchy was established under King Saul. 1010, King David ascends the throne. 930, King Solomon dies and the kingdom is divided, and that lasts until 722, which is the fall of Samaria and the end of the Northern Kingdom. And then Judah fell in 586. The edict of Cyrus, which we read about this week, was in 539, and the first exile start to return about a year later. The restored temple is opened in 515. The Maccabean revolt begins in 167, and Pompey goes into Jerusalem and Judea becomes a Roman protectorate in 63 BC. Then we have the birth of Jesus, circa 5 BC to 3 AD, somewhere around in there. We don't really know, and this is where the New Testament begins.

0:29:37.8 SC: It's thought that the earliest of the Gospel writers didn't begin to write until about 60 AD, and that of course is because everybody was actually experiencing Jesus' presence with them, his ministry, his death, his resurrection, and the birthday of the church. All of that is recorded for us in Matthew, Mark, Luke, and John, and then the Acts. So you've got the Gospels, the witness testimonies of the writers of the Gospels, and The Book of Acts written by Luke, which tells us about the birthday of the church. Most of this, we are much more familiar with, the stories and the accounts of Jesus' life and ministry. If we're looking at a timeline, we would say that his death probably occurred in 30 AD. Paul's conversion was somewhere around 33, and his missionary journeys were... They began around 47, 48 AD. That first Council of Jerusalem was in 49. Then you have the second, third missionary journeys of Paul. He was arrested in around 57 AD. The fire of Rome under Nero in 64, that's actually a pretty specific date, and then the persecution of Christians began then. And then the destruction of the temple in 70 AD, this is a huge date.

0:31:05.4 SC: 70 AD is a very important date in Biblical history, because that is the date when the temple in Jerusalem was destroyed according to the promises and the prophecies of Jesus about the destruction of the temple. Of course, he was speaking about his body, but in Matthew 24, he talks about the cataclysmic event in the human mind of the total destruction of their whole world. There's apocalyptic language used there, and that's because the entire world of the Jewish people surrounded and revolved around that temple, and when the temple was destroyed, God had pronounced judgment on it and finished it. Closed it out because the new temple had come, it was resurrected in Jesus' body, and he had begun the building of the church through the living stones of the 12 apostles and all of the Christians who are being still today assembled together into a living tabernacle for the presence of God. The last apostle to die was the Apostle John, and it's felt that he died somewhere around 100 AD. Now, clearly, I am giving you a severely general timeline here with some important dates that are... If you're gonna read the Bible and understand it well and understand your place in history, it's important to understand the dates and the times of history as best as we can do so. Because what it shows us is that God is in control, first of all.

0:32:36.5 SC: From the beginning, all the way to the end, the Bible tells us the story of his action in history. Those who doubt the inspired quality, the Holy Spirit inspired divine quality of the scriptures, those who doubt that, usually say these stories have been with us in many civilizations. The Bible stories are so similar to other civilizations, myths and their stories. And that's true, but what the Bible shows us is that God, he steps into our history, not like the mythological gods or like gods who die, little G, but as the God who redeems time. All of time. All of history. He comes to meet us, he reveals himself to us in history, in every single time in history, in our time in history, God is revealing himself. There is nothing that happens in the arc of the timeline of human history that God is not aware of, that he's not in ultimate control of, and that he's not guiding to a good end. It was good, very good, it says in Genesis, and that means that the whole arc of time, which itself was created and God is outside of, he sees it as already finished, and it is finished well.

0:34:09.9 SC: It is good, but very good. Now, one other thing that we need to talk about when we're talking about sacred time is the way Jesus fulfilled his ministry using the liturgical calendar of the Jewish people that God gave them on Mount Sinai. So it centered around Sabbath. There was a weekly Sabbath rest after the pattern of God's creation in six days and resting on the 7th. So their sacred time revolved around Sabbath, the way our sacred time revolves around Sunday. Our Sabbath has been moved to Sunday under the apostles who celebrated the resurrection of Christ on the eighth day, which was the Sunday. Then they had Passover and unleavened bread. That later became our Easter under the apostles, because Jesus is our Passover lamb, he is our bread of life.

Then 50 days later, they had the first fruits and the Feast of Weeks, and that later became our Pentecost, when the birthday of the church occurred 50 days after the crucifixion and the resurrection of Christ. The day of atonement was the highest holy day for the people of the... The Jewish people under their law. The crucifixion of Christ happened on the day of atonement. So Jesus fulfilled that feast of the Old Testament.

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0:36:01.1 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]

0:36:24.4 SC: The feast of Booths or Tabernacles, when the people of God celebrated God's provision for them as they wandered through the wilderness, that occurred on the Feast of Tabernacles or the Feast of booths, and we know that the Transfiguration occurred on that feast. Then we have the Feast of Trumpets, which was a new year feast, and that is supposed to coincide with the second coming of Christ. So particularly in our John study, what we're seeing is that Jesus' ministry unfolded through the liturgical timekeeping in his own time in history, and our salvation will also and is also occurring through our own timekeeping through the Christian liturgical schedule of Sunday being the kernel of the church year according to the Catechism and our memorialization of Jesus' life and ministry through our liturgical celebration, our liturgical year beginning in Advent, and then we have Christmas and then Epiphany and so on and so forth throughout the year, we celebrate and memorialize Jesus and his ministry, his fulfillment of the liturgical year of the Old Testament, the Judaism practices, and into the church. So we are keeping time with God and our salvation is being worked out in time.

0:37:54.0 SC: In a particular time and place in history. Now, I began this particular episode talking about how we long for the good old days, or else we're looking forward to when things can be better or will be better, we look forward to the Second Coming, and of course, we should do that. However, we have to remember that God is outside of time. So the timekeeping that we're doing is not really for God, because he is not affected by time at all. Time is a creation made for us. We can only receive information through our five senses in increments of time in places, places of matter, because we are made of matter. So ultimately God can only be found in the present moment. And that's part of why we see over and over throughout the scriptures, that the manna was only given each day, except the day before the Sabbath, so that they didn't have to gather it on the Sabbath. We're told that his mercies are new every morning. We're told that the light of the word comes to us each day rather than in a whole big hunk, although we do have the Bible itself, but as far as getting a word from God, we get that each day as we read the daily readings. It comes to us day by day by day, because God is always in the now, he's always in the present moment.

0:39:24.8 SC: We're constantly, every moment called to abide in him, to cling to him, to defer to him. The only reason he ever directs us to the past is perhaps to forgive or to heal, and the only time he directs us to the future is so that we know that our hope and our confidence is in him, that he

holds the future, as the old hymn says, that he will make all things well in the end, but he does not ask us to live in the future, he is always directing us to the present moment. The Kingdom of Heaven is at hand. "The Kingdom of Heaven is in you," he says. And the best example of that from the Bible that I know of, besides the sprinklings of daily manna, both through the daily Eucharist and the daily Word of God, is in John Chapter 11, over the death of Lazarus, Jesus teaches this principle with a shocking live example.

0:40:28.7 SC: It says in chapter 11, verse 1, "Now, a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha. It was that Martha who anointed the Lord with fragrant oil and wiped his feet with her hair, whose brother Lazarus was sick. Therefore, the sisters sent to him saying, "Lord, behold, he whom you love is sick." And when Jesus heard that, he said, "This sickness is not unto death. For the glory of God, that the son of God may be glorified through it." Now, Jesus loved Martha and her sister and Lazarus, so when he heard that he was sick, he stayed two more days in the place where he was. And then after this, he said to the disciples, "Let us go to Judea again."

0:41:07.4 SC: Now, it's interesting that John takes pains to point out the fact that Jesus loved Martha and Mary and Lazarus. So when he heard that Lazarus was sick, he stayed two more days in the place where he was, so he delays his coming. And then there's this cute little parenthesis that John inserts there between verses 8 and 17, and I'm gonna skip that. We'll talk about that when we do our John study and we get to that chapter. But in 11:17, it says, "So when Jesus came, he found that he had already been in the tomb for four days." So Lazarus was dead, he was really, really, really dead, as they said in "The Wizard of OZ," and part of that was because the Jewish people believed that the soul did not actually leave the earth and depart the body until after the third day.

0:42:00.1 SC: So Jesus waited until he had been dead in the tomb for four days. Now, Bethany was near Jerusalem, about two miles away, and many of the Jews had joined the women around Mary and Martha to comfort them concerning their brother. Now, Martha, as soon as she heard that Jesus was coming, went out and met him. But Mary was sitting in the house. Now, Martha said to Jesus, "Lord, if you had been here, my brother would not have died." Now, I don't know about you, but I have felt this way. "You know, Lord, if you had showed up, this would have never happened." So she's looking to the past, Martha is looking in the past, "If you had been here, this would not have happened." And then she says, "But even now, I know that whatever you ask of God, God will give you." And Jesus said to her, "Your brother will rise again." And now Martha switches from the past to the future. She says, "I know he will rise again in the resurrection at the last day." And Jesus directs her to the present moment, he says, "I am. I am." This is a presence.

0:43:00.0 SC: A present presence. It's not in the past, he's not in the past, he's not in the future, because we aren't in the past or the future, he is with us now, he is I am. Always in the present moment, I am the resurrection and the life, he who believes in me, though he may die, all shall live. And whoever lives and believes in me shall never die. Do you believe this? And so I ask you, do you believe this? You're looking toward the past and you're maybe lamenting whatever happened back there, or you're carrying it around like a ball and chain, or your self-condemnation and self-loathing has overwhelmed you, or else you're still pondering offenses that are far in the past. And Jesus says, "No, let's look at it now. Let's look at what is going on in the present moment. Do you believe that I am the resurrection and the life?" He says to you, and Martha said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is to come into the." Then Martha goes to secretly call Mary, her sister, who's still in the house, and Mary comes out where Martha met Jesus

on the road coming into the town, into where their home was.

0:44:15.8 SC: Mary says the same thing to him. She says, "Lord, if you had been here, my brother would not have died." And Jesus saw them weeping and he was troubled in his spirit, he groaned. And he said, "Where have you laid him?" Now, twice in this passage on Lazarus and his resurrection, it says that Jesus groaned in his spirit and his spirit was troubled, and that's a very mild way of putting what is actually happening here. Jesus is angry, he is very angry. And I want you to notice he's angry at death, he's angry at the death of his friend and how it affects his other friends. He's angry at sin and death, and he groans in his spirit because of this anger. And I want you to see what he does with it. He directs this anger exactly where it belongs. It belongs at the sin and the death. Jesus again, groaning in himself, verse 38, "Came to the tomb and it was a cave. And a stone lay against it." Now, Augustine says that that stone is the Mosaic law, it is a symbol of the Mosaic law. The weight of the law, the weight of sin, the weight of death that weighs you down, that keeps you from being able to rise and breathe.

0:45:33.8 SC: It confines. It is a weight. It smothers. Jesus harnesses all that anger and he directs it, he says, "Take away the stone." Martha, the sister of him who was dead, said to him, "Lord, by this time, there's a stench, he's been dead for four days." And Jesus said, "Did I not say to you that if you would believe you would see the glory of God?" They took away the stone from the place where the dead man was lying and Jesus lifted up his eyes and said, "Father, I thank you that you have heard me. And I know that you always hear me, but because of the people who are standing by said this, that they may believe that you sent me." Now, Jesus knew that this miracle, this raising of Lazarus from the dead was going to be the catalyst for why the Pharisees would murder him in a crucifixion. And he did it anyway. He harnessed all that anger, and he raises Lazarus from the dead, he has them roll that stone away and open up that tomb and expose the death, the loss, the pain, all of it. He says, "Open up the stone, roll the stone away."

0:46:41.9 SC: And when he had said these things, he cried with a loud voice, "Lazarus, come forth." And he who had died came out bound hand and foot with grave clothes and his face was wrapped in a cloth, and Jesus said to them, "Loose him and let him go." And that is your promise in the now. Whatever you have hidden behind the weight of that stone, whatever sin, whatever death, whatever is in the past that you've hidden away and rolled that stone over top of it, Jesus says, "Move that stone and let me at it," and he directs all of that anger towards sin and death, toward the resurrection of all that was lost, and that is your promise, but it happens in the now. We can't look back at the past, we can't look forward to the future, because Jesus is I am, he's in the present moment. Every present moment is a moment of resurrection, if we'll allow him to enter into our wounded-ness in our pain and our sin and our death.

[music]

0:47:51.9 Speaker 4: Thank you for listening to the Bible study Evangelista show. Find out more at biblestudyevangelista.com.