



03_Thanksgiving Is the Multiplier

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[music]

0:00:53.0 Sonja Corbitt: It's the Bible Study Evangelista show, and I'm Sonja Corbitt your Catholic evangelista, and we're in our gratitude series, talking about gratitude and thanksgiving and how they heal. We're in our third show, and today, we're gonna talk about Jesus's own prayers of thanksgiving and what they reveal to us from the scriptures about how good it is for us. [chuckle] And this is probably the show that I have looked the most forward to doing for you, because some of what I found in this was shocking, really, to me, because it's one of those things that when you run across it, it kinda changes your lens, the lens through which you see life. And the connection between gratitude and wisdom was one of those things, but this... One of these prayers of Jesus's own thanksgiving had that sort of character for me as well. So I've been looking forward to the show.

0:01:45.3 SC: Before I get into that, I'd like to take a few moments to thank my newest friends of the show, and the list is long, 'cause it's been a couple of weeks since I've shouted you out. But I thank you deeply and greatly for supporting my efforts. You are what make all of the stuff that I do online possible. So, I thank you very much, especially for your prayers, but also for your monthly support.

0:02:13.8 SC: Erin B., Leigh P., Deborah W., Nellie K., Ruth F., Mary Z., Jessica M., Sheila W., Michele Van W., Theresa T., Luke M., Paige B., Mary M., Joan H., Gary K., Jerilyn M., Ruth F., Abby C., Trish W., Cheri M., Sheila H., Frances P., Ashley L., Tina S., Holly A., Amanda S., Beth W., Peggy H., Glora C., G&H E, Mary S., thank you, Mary P., Jennifer A., thank you, Anita C., Elizabeth P., thank you, Diana R., thank you, Debby F., Dawn M., Maria H., Theresa H., Stella V., Kerry K., Christina S., Jannifer S., and Carolyn McK. [chuckle] Thank you all so dearly. I want you to know that I had masses said for you and that I pray for you all the time in thanksgiving. Thanksgiving, a great segue, right?

0:03:17.2 SC: So the New Testament records Jesus's offering thanksgiving to God on lots of occasions. So, for example, when we're looking at the division between those who accepted him and those who rejected him, we see that Jesus gives thanks to God for hiding his plans from those who believe that they're learned and wise and academic, and instead he reveals them to little children. We looked at that just a little bit last week in Matthew 11:25 and Luke also in 10:21. And that's where we sort of talked about how God's revelation of himself through Christ to those with an attitude and a heart of simplicity or purity, we could say, Jesus thanks the Father, because he has revealed his Son to those little ones, he calls them little ones, and any of you who have had little ones or have them now, you know how precious their awe is, their wonder.

0:04:24.4 SC: I think it might be actually a prayer, an early morning prayer, in the Magnificat, that pops up every once in a while, but it says that children are lost in the awe of their wonder for the thing that has inspired it. And this is a little bit of what Jesus is talking about, this attitude of simplicity and purity and awe and wonder, he thanks God for them. But in essence, what he's thanking God for is their own attitude of thanksgiving. Wonder leads you directly to thanksgiving.

0:05:01.1 SC: But what was so shocking to me about that was that thanksgiving is the basis of wisdom. And we talked about that last week, but I have really ruminated on that quite a bit, because my name, Sonja, is a Russian derivative of Sophia, which is the Greek word for "wisdom." And I've thought about that a lot, when I think about names, biblical names and names of angels and the names of things in the Bible, how they mean something. They indicate the character of the thing or the person that is named. And so for God to reveal his name to Moses in the burning bush, that was an act of intimacy. And on the community, we've been talking about our angel's names, and whether or not we've ever had a revelation of his name to us, and what the exorcists say about whether that's wise or not, and all of that conversation has been going on in the community, which I have found fascinating. Which, by the way, if you're not on the community, you should be, because we have some really interesting conversations over there.

0:06:12.2 SC: And so the connection in the Bible between gratitude and wisdom has had me really thinking about that. What is it about thanksgiving that makes us so wise? And it's really the recognition that every single thing comes from God, one way or another. Not the evil, of course, but we can still say that God allows it for some reason, and that's a mystery that each of us has to wrestle with God about. Why, Lord, did you allow this horrible thing that happened to me or someone I loved, or that's happening to the world? Those are the kinds of things that it's very hard to find the nugget to be thankful for.

0:06:53.1 SC: But that's the essence of wisdom, because wisdom is seeing things from God's perspective. And ultimately, God's perspective is that he allows everything for some good, for us individually and collectively. So, everything he does is wondrous, the Psalms say, and so we have to really push through the veil of suffering and pain and evil to see what could possibly... What possible good could come out of this, or has come out of this, or will come out of this, and that's the essence of wisdom.

0:07:33.5 SC: And so when we're searching for the thing to be thankful for, that's where we've begun. And the Bible itself says that the fear of the Lord is the beginning of wisdom. And so you can see how the fear of the Lord and thanksgiving is connected, because we respect God, which is what that word "fear" means. We have that respect for God that understands that he is good. And

we talked about that in a previous show in Hebrews 11:1, that we have to believe that God is and that he is a rewarder of those who diligently seek Him. He is good, he's good. So why does he allow the difficult things? And once we begin from that premise, the goodness of God, respect for God and who he is and what he's like, then we can start to look for the thing to be thankful for in whatever is going on.

0:08:27.3 SC: And so Jesus, then, he thanks God for that kind of simplicity from a child, because a child... If you think about what it really means to be child-like, they just trust. They just trust. They trust, even when it's unfounded, in those who take care of them. And of course that's why God says or Jesus says in the scriptures that it's better that one have a millstone hung around his neck and drown in the ocean than it would be to offend one of these little ones, because they trust so completely. So now that we're grown-ups, we have to really work at that kind of trust, because we know better, right? 'Cause as kids, we trusted, and a lot of times, we got hurt.

0:09:11.2 SC: But the connection between gratitude and wisdom is the jumping-off place for today's exploration of Jesus's own prayers. And so, he thanked God for hiding his providential plan from those who believed that they were wise and intelligent, and instead, he revealed his plans to little children, to those who were pure of heart, who had a simplicity of their attitude, of their heart. And then he prayed also before raising Lazarus from the dead, he thanked God for hearing him, and he said, "I know you always hear me, but I pray so that others can also know that you hear me."

0:09:54.2 SC: Found that as an interesting aside, I find that interesting that he would pray out loud for the benefit of those that are listening, and not necessarily for himself or for what he was about to do in raising Lazarus. So he thanked God there, but the most notable accounts and those that I really wanna explore today are the ones of Jesus giving thanks during his feeding miracles and also at the Last Supper. Those are sort of tied together thematically. And so I really wanna spend some time on this today, 'cause as I said, what I discovered here was absolutely amazing when we're talking about gratitude and thanksgiving and how it heals.

0:10:37.4 SC: Every single one of the gospel writers gives an account of Jesus multiplying the loaves and the fishes. They all mentioned that he gave thanks, eucharisteo, and in one of the other gospels, eulogeo. And so have Matthew, we have Mark, we have Luke, we have John. They all talk about this miraculous distribution of food, and the two Greek terms used in those accounts, they're slightly different, eucharisteo doesn't have an equivalent in Hebrew, and it doesn't occur in the Septuagint, except in Proverbs 11:16. But it means to give thanks. So Jesus broke the bread in eucharisteo. He gave thanks.

0:11:21.1 SC: The other term eulogeo, means to bestow a blessing. It's that blessing or benefit term, they all kind of had that have that similar meaning, but this is a little more specific, to bestow a blessing. But the idea is that Jesus was offering thanks to God as a provider. He wasn't blessing the food in order that it would have multiplied.

[music]

[background conversation]

0:12:02.8 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 pics and prayers, Love the Word takeaways and insights on the daily readings and everything else social. Come share with me.

[music]

0:12:25.9 S?: 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]

0:12:56.6 SC: I'm gonna say that again, because I think the distinction is pretty important, that Jesus wasn't blessing the food so that it would multiply, rather, he was offering thanks to God as a provider. And in giving thanks, the food was multiplied. And that seems to hold true, if you remember back in the story about Elijah and the widow who only had that one measure of flour and oil and she gave it to Elijah, and he multiplied the food for her, for quite some time, actually.

0:13:31.9 SC: But the principle here is that when we give thanks, God multiplies our provision, because he is the benevolent provider. He gives us the gifts, the gift of multiplication. I've had this happen quite a few times, I don't have the gift of hospitality, but any time I've ever tried to exercise a little bit of hospitality, I get into a panic, because I worry I'm not gonna have enough food. And I had someone who definitely has the gift of hospitality tell me one time, she said, "Honey, just put out what you've got, because God will make it stretch," and he does. [chuckle] He just does. So, the principle, then, is that thanksgiving is what multiplied the bread or the loaves and the fishes in those miracles. It wasn't that Jesus was blessing it in order to multiply it, but that he was giving thanks and the thanksgiving is what multiplied it.

0:14:26.2 S2: So the four main verbs used in the accounts of the multiplication of loaves and fishes are "took," "gave thanks," "broke," and "gave." And those reflect that Jewish pattern of blessing a meal. And then again, we have those accounts of the Last Supper where Jesus also offers thanksgiving: Matthew, Mark, and Luke. So Jesus is acting there at the Lord's Supper as the head of the family at the meal by offering the thanksgiving prayer for the bread and the wine, just like the priest does in persona Christi.

0:14:58.5 SC: And Apostle Paul also, he sort of confirms that tradition, because he notes how Jesus gave thanks, eucharisteo, between taking the bread and breaking it. And how then he says, in the same way, He took the cup after the meal, also obviously giving thanks. We also see this in the Didache. The Didache is probably the earliest, besides the scriptures themselves, is probably one of the earliest catechism of the historical church. And it was a writing of the Apostles, and it refers to the Lord's Supper as the Eucharist. This was one of the proofs, for me, of the truth of the Catholic Church, the Eucharist. It talks about the Eucharist in the Didache. It actually does in the Scriptures too, but I didn't know that.

0:15:49.0 SC: Of course, I didn't know that these accounts of Jesus multiplying the loaves and fishes, and at the Lord's Supper, when it uses that word, eucharisteo, I didn't know any of that. But especially the Didache, because it was an extra biblical writing that showed the historical church's practice of calling the Lord's Supper the Eucharist. And it was a family meal. And of course, then

we have the writings of the early church fathers, the anti-Nicene Fathers, Justin Martyr, Irenaeus, Ignatius of Antioch.

0:16:23.6 SC: When I started reading those and I saw that word, "Eucharist," I thought, "Oh, my gosh, how could we have missed this so spectacularly?" And it was really the Eucharist that was the first domino to fall for me in my conversion from the Baptist Church to the Catholic church, because it was a... The Eucharist is salvific. It is the body and blood of Christ. And if you're missing a major point of what saves you, and Jesus says it with his own words, "If you eat my body and drink my blood, you will have eternal life." And of course, as a Baptist, we always took that as being symbolic. But he doesn't say that the words are symbolic; he says they're spiritual. He says that they're spiritual, not symbolic. Those are two different things.

0:17:11.4 SC: And so, the word "eucharisteo" there in those passages, it was proof to me that the Catholic Church had had it right all along. So the Eucharist then reflects the church's view of the Lord's Supper, particularly as an occasion of thanks for Christ's offering himself in redemption, but especially in the Eucharist. And we see that in Ignatius to the Philadelphians, to the Smyrnaeans, Justin Martyr in his first apology. They also mentioned the word, the name, "Eucharist."

0:17:48.6 SC: By far, though, the largest number of references to giving thanks in the New Testament are by Paul. According to him, every human person has a duty to acknowledge God as creator and to give Him thanks. And we saw that in Romans 1:21, where he talks about how they became futile in their thoughts, specifically because they did not glorify him as God and were not thankful. So their hearts were darkened. And he's probably the most specific in drawing a connection between our duty as human persons to thank God, but also that connection to health, spiritual health, and even physical health.

0:18:32.2 SC: Ingratitude is listed among the sins of apostate humanity in the last days in 2 Timothy 3:2, which says, "But know this: In the last days, perilous times will come, for men will be lovers of themselves, lovers of money, boisterous, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers," et cetera, et cetera. But he says they're unthankful. So that's one of the hallmarks of a rejection of God, actually, which leads to further sin and eventual judgment. And it's not even really that God rejects us as much as we reject Him in refusing, or not even that it's an obstinate refusal, but just an abdication of our duty and a simple courtesy to thank God.

0:19:26.4 SC: Proud people don't say thanks, do they? "Ever since the creation of the world, his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made so that they are without excuse, because although they knew God, they did not glorify God nor were they thankful. Therefore, God gave them up." That's Paul, too. All of those passages that I just gave you, those were all Paul's writings.

0:19:52.9 SC: So, what can we give God? If he were hungry, he wouldn't tell us, the Psalms say, because he made the world and everything that's in it is his. He doesn't need anything we have: The birds of the air, the bugs in the field, the cattle on a thousand hills, all of it belongs to him. Everything that is is God's. I can't improve Him. I can't enrich or add to him. I'm utterly and inescapable and always the recipient, the beneficiary. Acts 17:25 says, "He is not served by human hands as though he needed anything." So how then shall I live for him? How shall I please him?

0:20:31.1 SC: And I remember asking him this very question, I said... I was just feeling so overwhelmed by the goodness of God, and I said, "Lord, what can I give you? What can I give you?" And what he said to me was a Psalm out of his word, Psalm 116. David said the very same thing to God. Psalm 116:12, "What shall I render to the Lord for all his benefits toward me?" All his Blessings, all his benefits, all the goodness? And it says in 13, "I will take up the cup of salvation and call on the name of the Lord."

0:21:08.1 SC: Now, this gets me in the gut every time, because the commandment there... Because we can't give God anything. And what he says to us is, "Don't give me anything. Take up the cup of salvation and call on my name." And I find that absolutely stunning. This is the whole thing about the Eucharist that I find stunning. The cup of salvation here is the Eucharist. It's the chalice of salvation. God, when we ask God, "What can I give you?", he says, "Receive the Eucharist." He says, "Call on my name."

0:21:45.3 SC: And when we talk about calling on the name of the Lord, it's not simply saying his name; it's trusting in the character of who he is. Because God is benevolent, because he is good, because everything he gives is good, I can trust Him. I can call upon him as my provider, as my spouse, as my Lord, as my healer, as my Savior, all of those things. That's what he wants. And that is stunning to me. It is stunning to me that what he wants from us is for us to receive the Eucharist, the thanksgiving. Eucharisteo. [chuckle]

0:22:29.9 SC: It's like a circular realization that God only ever wants what is good for us. He only ever commands what is good for us. Thanksgiving doesn't do him any good. It doesn't add a single thing to him. It adds to us. It makes us wise. It makes us have purpose. It gives our lives meaning. It concentrates our thinking and our energy on eternity and the things that are eternal, that will last, the things that are lasting. It gives our lives meaning. And that's why he commands it, not because it's good for him. He tells us to receive the Eucharist and call on his name. That doesn't benefit him at all. And I always had this idea that I'm thanking God because this is my duty and this is what good people do and so I wanna be a good Christian, so I'm gonna thank God, but that's not even... That's not the end of thanksgiving. The end of thanksgiving is not God; it rebounds back to us. Amazing.

[music]

[background conversation]

0:24:00.5 S?: 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.

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will dispose you for love, heart, soul, mind, and strength for the rest of your life.

[music]

0:25:24.0 SC: What shall I render to the Lord for all of his benefits toward me? I will take up the cup of salvation and call on the name of the Lord. I will take up the chalice of the Eucharist, the Eucharistic table, and call on the name of the Lord. Amazing, amazing that God would command us in his word to do the thing that is actually good for us, not him. The Eucharist is good for us. It's thanksgiving for us, in both receiving it and thanking him for it. It multiplies our love, our willingness to give gifts to other people, to give grace, that's the essence of... The centerpiece of the word "Eucharist." Remember, kharis, or gift.

0:26:09.3 SC: And a gift is to give someone something that they don't deserve, it's treating people better than they deserve. So any time I step out of my comfort zone and I give someone something that is better than what they deserve, the snippy person behind the microphone at the drive-through, or the checkout lady. There's a checkout lady at our Kroger here in our town. Man, I'm telling you, I think she's probably in her early 20s, and I have not only not ever seen this girl smile, but she's the sourest person I've ever seen. And she masks, even now, and so it's hard to even tell if she's smiling. But her eyes tell you that she hates your guts. [laughter]

0:26:51.3 SC: And so, for the last couple of times I've gone in, I've tried very hard to engage her in conversation and to just be super sweet, because I'm thinking, I'm thinking about giving her a gift. How can I bring a little bit of happiness and goodness to her, because I don't know what's going on with her, and I don't have time to ask her. I mean, she's checking me out. I don't wanna get her in trouble. But for several weeks, I have... Not just weeks, months, really. I don't do it every single time, but I try to at least catch her attention and just say hi. But she never answers. She never answers, she never acknowledges that I've even said anything. I mean, not even a grunt.

0:27:34.4 SC: And so, the last time I was there, a lot of y'all know the story about aunt Helen and the flowers, that's in my book Unleashed so I won't tell that again, but it was something similar. I had already checked out and paid for my groceries, and I just had this... I saw her, and I had this kind of prompt, and so I went back over to the flower section and I got her a little bouquet, and I dropped it off at her register, and I said, "These are for you," and I've patted them, and then I just walked off. And I kind of feel guilty, because there were several people standing around that have always been very kind and they're very helpful and they're chatty and they're talkative and just super kind people, and they didn't get flowers. So I kind of felt a little guilty.

0:28:20.6 SC: And I don't know what her reaction was, but I do know this: That's an example of treating someone better than they deserve. And that's the essence of thanksgiving, eucharisteo, kharis, the gift. How can I give someone a gift? My mentor years ago, the one who gave to me that X study, that started me off on learning to study and teach the scriptures, she was the one who taught me this principle. I had to be careful about admiring something that she had or was wearing or anything like that, because if I said something out loud, she would give it to me. And I was always...

0:29:00.7 SC: Eventually I got to be... I stopped saying anything at all, but I also... I felt really bad. I feel like I'm taking things from her. But she is the one who taught me to always search for those people and those situations that you can give somebody something better than they deserve, because

that's the essence of the word "charity," kharis. Eucharista, you-care-ista. Right? It's the essence of Eucharist. It's the essence of thanksgiving. It's the essence of the gift. It's charity.

0:29:42.3 SC: We are most like God when we are practicing charity, when we are receiving the Eucharist with thanksgiving, when we're thanking God, we are most like God. Not that he thanks Himself, but that he is worthy of thanksgiving, that he is worthy of our attention and our acknowledgement and our affirmation of all of the gifts that we've received from Him, especially in suffering. And this is the essence of what it really means to have an attitude of gratitude or a heart of thanksgiving, one that truly heals physically, spiritually, emotionally, in every way. If you're able to see beyond the pain of what's occurring, if you're able to see beyond the person through whom it is occurring.

0:30:39.5 SC: This is why I gave you the stop tool so that you'd be able to do this. If you can see beyond that to what the Holy Spirit is doing, and if you can't see it because it's so painful, ask him for his perspective. Because when we get his perspective, we also get his peace, and we start to thank him because we start to see the good for which he allowed it. And that changes everything, that stop tool that God gave me in the scriptures, when he started to direct me to look beyond my circumstances, and I asked... I've been told many, many times, "You should never ask God Why," but I've always asked him and I've always gotten some. So if you were one of those people that's been told, "Shame on you, you should never ask God why," I'm gonna counter that and I'm gonna say, "Of course, ask him why. Ask why, and trust with anticipation, not expectation."

0:31:32.5 SC: "Lord, I have to have the answer in this timing and in this way, and very laid out and clear." We don't wanna go to him with this expectation, this entitlement; we want to go to Him with anticipation. I know he will answer me if I will simply be patient and ask. And then wait and see what he says. Wait and see what he shows you, because I have never asked that question that I haven't gotten something from God. And it's amazing. The things that he has allowed in my life that have been the most painful have always, always, always been ordered to my healing, the healing of my wounds. And as we heal interiorly, we heal physically. And thanksgiving is what starts that whole process. What can I be thankful for in this situation? And if you'll notice, the circumstances surrounding the ugly thing that's happening, there are always little things that are good.

0:32:36.4 SC: I told a story about something similar in my book Unleashed about my oldest son when he was about eight. He had an accident on Christmas morning. He had an accident, broke his femur, his tibia, and fibula. He had a floating knee, he almost died from blood loss, and it was unbelievable. It was unbelievable. I couldn't believe it was on Christmas. It was one of those horrifying things, I was in the house talking to my mom telling her Merry Christmas, this was years ago. He's 23, almost 24 now. And he was eight.

0:33:10.1 SC: But I heard the accident happen, and I knew in my gut something was terribly wrong. And we had to pick him up and put him in the car, and he was in such pain, he was in shock. And then days and days of Children's Hospital, surgeries, blood transfusions, you name it, it was just... It was horrifying. But I remember, very clearly, when you ask for a fish, God gives you a fish. And I remember saying, "Lord, I don't know how this could possibly be good," but I held to that promise that when we pray, we can thank him already for something good coming out of it. And I was prepared to do that. I was prepared to anticipate the good that would come out of that. And there was indeed a major, major answer to prayer in that accident, and I couldn't even say it out loud. I could do it now, because so many years have passed.

0:34:08.6 SC: But I couldn't say it out loud into our home, because the pain of my son was still so excruciating. My husband was in pain because of the... He blamed himself. I was in pain because it was just... You know how those things are. But I knew that God was answering my prayer, I couldn't see how, I couldn't see how at the time. But I knew he was, and I clung to that promise. And when I looked back just a few months later, I couldn't believe that God had actually given me exactly what I asked for, and I told him, I said, "You know, could we have skipped the pain part? I mean, couldn't this have been any easier? Did it have to come at the expense of my son and his pain?"

0:34:55.5 SC: But so many things, so many answered prayers, happened in that time that I know could not have happened any other way, things about my son's spiritual life and my concerns for his soul and his prayer life, and my husband and... There were so many things. But it all came back down to thanksgiving, what can I be thankful for in the circumstance. I don't know, Lord, but I know that you will bring it about and I trust that. That's the essence of what we're talking about when we say thanksgiving. It's not simply for the good things. It's also for the painful things, because God will always make up from what we have lost, and not only that, he will multiply the goodness.

[music]

[background conversation]

0:36:00.7 S?: 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]

0:36:40.8 SC: So thanksgiving, then, it doesn't do a thing for God; it only does something wonderful for us. And nature itself gives thanks to God. Nature itself knows what its duty is toward its maker. Psalm 19:1-2 says, "The heavens declare the glory of God, and the firmament proclaims his handy work. Day unto day pours forth speech, and night unto night declares knowledge." Knowledge of what? Knowledge that God is good, knowledge that there is no evil that is big enough to conquer our God, and that God always takes steps to protect humanity from evil and from the enemy. Always, he always does.

0:37:32.0 SC: So no matter how dark you think it is right now, I just feel this really deep urge to encourage you to thank God. Just thank God for the little things that you can see right now without seeing how he's gonna fix it, without knowing how it's gonna turn out, just thank him where you are for your blessings and even for the ways that the suffering that you have undergone have benefited you looking back. And even thank him for the suffering that you are experiencing right now, because it also will have a unique benefit.

0:38:17.3 SC: So, gratitude or thankfulness is a matter of the Spirit. It's actually a matter of morality. And when we talk about morality, we think of good and bad. But in the philosophical sense, when we talk about morality, it's what's gonna make us happiest. Morality is what makes the human person happy. And what we know scientifically through research and studies, many studies,

many, many studies at this point, which I'll talk about next week, we know that thankfulness or gratitude makes us happy. It actually literally does. And when I say happy, I mean that deep sort of joy, if it's truly centered and directed toward God.

0:39:00.5 SC: The catechism tells us that the inexhaustible richness of the sacrament of the Eucharist is expressed in the different names we give it. Each name evokes certain aspects of it, it is called Eucharist, because it's an action of thanksgiving to God, as we saw in that Psalm. The Greek words, "eucharisteo" and "eulogeo" recall the Jewish blessings that proclaim, especially during a meal, God's works, his creation, his redemption, and sanctification. So then the Eucharist becomes a thank offering. That's the catechism in 13:28.

0:39:33.4 SC: Then we have in 13:52, it says the anaphora. That goes with the Eucharistic prayer, the prayer of thanksgiving, and the prayer of consecration. That's together that Eucharistic prayer, and we come into the heart and the summit of the celebration. 13:58, "We must therefore consider the Eucharist as thanksgiving and praise to the Father, the sacrificial memorial of Christ and his body, the presence of Christ by the power of his word and his spirit." And then we have in 13:59, "The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise and thanksgiving for the work of creation. In the Eucharistic sacrifice, the whole of creation loved by God is presented to the Father through the death and Resurrection of Christ." I would also argue, through the bread and wine.

0:40:27.0 SC: "Through Christ, the church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity." "The Eucharist is a sacrifice of thanksgiving to the Father, a blessing by which the church expresses her gratitude to God for all his benefits," there's that "benefit" word, "For all that he has accomplished through creation, redemption, and sanctification. Eucharist means, first of all, thanksgiving."

0:40:54.0 SC: "The Eucharist is also the sacrifice of praise by which the church sings the glory of God in the name of all creation. This sacrifice of praise is possible only through Christ. He unites the faithful to His person, to his praise, and to his intercession, so that the sacrifice of praise to the father is offered through Christ and with him, to be accepted in him." That's the catechism 13:59 through 13:61. I'd also like to point out that the angels wish that they could receive the Eucharist. They wish that they could thank God in that way, that they could receive their Lord physically the way we do. But they can't because they don't have a body.

0:41:37.7 SC: In 14:80 of the catechism, it says, "Like all the sacraments, Penance is a liturgical action. The elements of the celebration are ordinarily these, a greeting and a blessing from the priest, reading the Word of God to illuminate the conscience and elicit contrition, and an exhortation to repentance; the confession, which acknowledges sins and makes them known to the priest, the imposition and acceptance of a penance; the priest's absolution and a prayer of thanksgiving; thanksgiving and praise and dismissal with the blessing of the priest." Remember back in the very first show when we first started talking about the meaning of the word. I mentioned that Hebrew doesn't actually have a word for "thanks." Instead, it was tied to the verb "to bless," which also is derived from the root "to praise" or "to confess."

0:42:24.0 SC: So a confession is a praise. A praise is a blessing. A blessing is praise, a blessing is a confession. See how they all sort of... They intertwine. They sort of have the same meaning because of the roots of the words. So then confession is a way of thanksgiving and praise.

0:42:43.7 SC: In catechism 6:3, "The evangelists have preserved two more explicit prayers," since we've been talking about the prayers of Christ, "offered by Christ during his public ministry. Each begins with thanksgiving. In the first, Jesus confesses the Father, acknowledges and blesses him because he has hidden the mysteries of the Kingdom from those who think themselves learned, and has revealed them to infants, the poor of the Beatitudes. His exclamation 'Yes, Father' expresses the depth of his heart, his adherence to the Father's good pleasure, echoing his mother's fiat at the time of his conception and prefiguring what he will say to the Father in his agony. The whole prayer of Jesus is contained in this loving adherence of his human heart to the mystery of the will of the Father." No matter what the Father wills, the Son is always giving thanks. That's the point of that passage.

0:43:35.2 SC: 26:4, "The second prayer before the raising of Lazarus is recorded by St. John. Thanksgiving precedes that event. 'Father, I thank you for having heard me,' which implies that the Father always hears his petitions. Jesus immediately adds, 'I know that you always hear me,' which implies that Jesus, on his part, constantly made such petitions. Jesus's prayer, characterized by thanksgiving, reveals to us how to ask. Before the gift is given, we give thanks." I love that. So we give thanks before we receive the gift. When we're in the middle of the suffering and cannot see what the gift might be, we thank him first.

0:44:13.6 SC: 26:44, "The Holy Spirit who teaches the church and recalls to her all that Jesus said also instructs her in the life of prayer, inspiring new expressions of the same basic forms of prayer: Blessing, petition, intercession, thanksgiving, and praise." What I did here was I pulled from the catechism all the expressions of the word "thanksgiving." I pull them all out.

0:44:35.5 SC: Then we have the Our Father prayer. 28:07, "The term 'Hallowed be thy name' or 'to hallow' is to be understood here, not primarily in its causative sense, because only God hallows or only God makes holy, but above all in an evaluative sense: To recognize as holy, to treat in a holy way. And so in adoration, this invocation is sometimes understood as praise and thanksgiving." So, we talked about Our Father prayer as being based on those 18 benedictions, the Amidah, and it begins, "Blessed be the name of the Lord," or "Blessed be thy name." And that term is translated for us "to hallow," "Hallowed be the name," to make holy.

0:45:23.1 SC: So, the essence of that blessing is thanksgiving. So every time we say the Our Father and we bless his name, or we call upon his name as the Psalmist says, we're confessing, we're praising, we're blessing him. And not in the way that we can add anything to him, but that it rebounds back to us. The goodness comes back to us, and it's multiplied. It's multiplied.

0:45:48.0 SC: So then the catechism says in 2:24, "Believing in God means living in thanksgiving. If God is the only One, everything we are and have comes from Him. 'What have you that you did not receive?', Paul says. And the Psalmist says, 'What shall I render to the Lord for all his bounty to me?'" Paul says in 1 Thessalonians, "Rejoice always, pray continually, give thanks in all circumstances, for this is God's will for you in Christ Jesus." People ask me all the time, how do I know what God's will is? Here is a bald-faced statement about God's will for you. Rejoice always, pray continually, give thanks in all circumstances, for this is God's will for you in Christ Jesus.

0:46:36.4 SC: He also says, make music from your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ, Paul says in Ephesians 5:19 and 20.

And to the church at Colossae, he talks about this thing three different times in one passage. He says, "Be thankful. Let the message of Christ dwell among you richly as you teach and admonish one another in all wisdom through psalms and hymns and songs from the spirit. Singing to God with gratitude in your heart. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him." Colossians 3.

0:47:13.8 SC: So I hope you can see through the catechism and through the scriptures that God has appointed gratitude as one of the essential guardians of your soul. And I hope that I have been able to kindle in you a deep feeling of thankfulness to the Lord. In the name of the Father, and the Son, and the Holy Spirit. Amen.

[music]

0:47:50.3 S?: Thank you for listening to the Bible Study Evangelista show. Find out more at biblestudyevangelista.com.

