

08_Anointing of the Sick

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00:56 SC: Welcome to the Bible Study Evangelista Show. I'm Sonja Corbitt. I'm going to love and lift you today with a little bit of Bible study spinach that tastes like cake. We are in the last of our shows on the series, "A Biblical Walk Through the Sacraments". And we have talked about baptism, Eucharist and confirmation as the sacraments of initiation. We've looked at confession. We looked at holy orders and marriage last week as vocational sacraments. And today we're looking at anointing of the sick.

01:26 SC: And before I get into it, I wanna just point out this is not the last rites. It is a misunderstanding to connect... Well, not to connect, but to confuse the anointing of the sick as the sacrament to only the last rites. It is connected somewhat to the last rites because it is one of the things that occur during the last rites, but the anointing of the sick is actually... According to the catechism, the purpose of the sacrament is to confer a special grace on Christians who are experiencing difficulties inherent in an illness or in old age.

02:03 SC: And of course, that can mean in the extreme way, unto death. But we'll get into that in a moment. Before we do, I want to mention that the word "unction", you'll see that word sometimes associated with anointing of the sick. Unction means anointing. And the Jewish practice of anointing we looked at somewhat in our study of the sacrament of holy orders. And it's an old practice that the Jewish people used. The anointing oil that they used to anoint kings and priests was mixed one time forever according to the Jewish Talmud, but it was used in several different ways.

02:47 SC: It was used in an elevation in legal status for slaves, say they were freed, or a transfer of property, or the betrothal of a bride. The anointing oils were used actually in the dowry for a bride. That's probably where Mary Magdalene, when she anointed Jesus... She actually did that several times. But it is thought that the oil that she possessed at that point was probably part of her dowry. But it was used in those legal ways. It was actually used in two different ways in Jewish practice. It was used as part of your toilet, your ablutions, your cleaning, or in legal or religious rites. And so there was those three legal uses I mentioned. Also for the high priest, it was said that he was anointed... And of course, we saw that in great detail, I won't go into it a whole lot, although I did find some new stuff this week that is very interesting. But he was Kadesh. That's a word, a verb, that means "to sanctify".

03:56 SC: And if you know anything about Kadesh Barnea, that was the Hebrew name for the Holy Land or the promised land. So something about that promised land was meant to sanctify. Isn't that

interesting? And so the high priest then was anointed in order to show the change from his secular status to that of the sacred. So the high priest was anointed, they were... Actually, this is interesting. The priests were anointed in the shape of the tav, which is the last letter of the Hebrew alphabet, and it's shaped like a small "t" or what we would recognize now as a cross. I thought that was very interesting. Kings were anointed with a wreath of oil on the crown of their head to sort of depict that crown, to show the Spirit of the Lord. That's what the oil actually signified, the Spirit of the Lord that fell on the king in that crown or that wreath, and then the priest was anointed in the shape of that tav, or the cross for us looking back on it.

05:00 SC: So we can see those uses, those sacred uses. But it was also used in making covenants. We see that somewhat, I don't wanna get into it right now. But because it was medicinal anointing or oil, it was used quite a bit in grief or it was associated with grief and mourning and even burial. I cover its use in the tabernacle for anointing the priests and all of the elements of the tabernacle, I covered that quite a bit in my book, *Fulfilled*, but we've also talked about it somewhat through confirmation when we talked about that sacrament.

05:31 SC: But it was used as a medicinal sort of ointment in actually quite a few ways. And it was usually when they used the anointing oil for illness, they used it with prayers, the Jewish people did. And I think this is very interesting because what we find here in the Old Testament and moving into the New Testament is, first of all, the Old Testament basis for the New Testament sacrament, but also the establishment of the anointing of the sick as a sacrament. We don't know exactly when that happened necessarily, but we can definitely see it in the Scriptures exactly as the Church teaches it to us, and I'll show you that in detail as we go through the show.

06:17 SC: But it seems then that God's effort to bring us safely to Himself in heaven goes to the very limit. He starts at baptism where we're reborn. He goes through the sacraments in order of their sort of parallel to a natural development, physical development. And the last in order of anointings, we had the one in baptism, we had the second in confirmation, and then if you're called to holy orders then you're anointed there in successive hierarchical anointings, and then the last in the order is the anointing of the sick. And that's not because necessarily that you're supposed to have it before you die, although that would be good, but it's because it's the last in the order of the development in the natural life, and so the parallel is the spiritual life. But the point is then, that God went to every single length to make sure that we had all the graces that we needed to make it all the way from the beginning of our regeneration in baptism to the end at sickness and even death, if sickness is unto death.

07:25 SC: And so the former name of the sacrament, extreme unction, was a little bit deceptive and that's what caused the misunderstanding. That came into use around the 12th century, but before that, it was known as the anointing of the sick because that's the biblical term. And so extreme unction, that actually comes from the Latin which means "the last anointing", and this is part of the misunderstanding. It makes it seem like it's the very last one before you breathe your last breath. But as I mentioned, it's really a liturgical sequence kind of term. And so it's the last of those anointings that a Christian can receive: The baptism, confirmation, holy orders, and then extreme unction, meaning in the last period.

08:07 SC: So again, although it can occur during the last rites upon death, it's not meant to be used solely for that purpose. It is the anointing of the sick. And that's where we see that in the Scriptures, we see that it was used that way primarily. In Isaiah 1:5 it says, "Why should you be stricken again?"

You will revolt more and more. The whole head is sick and the whole heart faints. From the sole of the foot even to the head, there is no soundness in it. But wounds and bruises and putrefying sores, they have not been closed or bound up or soothed with ointment."

08:44 SC: So we can see an example there of how they used ointments or anointing as a medicinal help or cure even for illness. We also see a little bit of evidence in that in Psalm 109:18. But then as we move into the New Testament, we can see it in the Gospels and then in the letter that James wrote. But it's interesting, Josephus talks about Herod the Great having been almost bathed in oil because he was thought to be on his death bed. He was so ill they thought he was gonna die, and so they almost dunked him in oil for that purpose.

09:19 SC: But let's look at Luke 10:34. Here is the account of the Good Samaritan. And we know that the Samaritan saw a man who had been beaten and robbed and left for dead on the side of the road. And it says in verse 34, "So he went to him and bandaged his wounds pouring on oil and wine. And he set him on his own animal, brought him to an inn and took care of him." And we know that story, but the point here is you can see how the oil was used as medicine and the wine as an antiseptic. And so it was a medicinal, an illness kind of anointing we might even call it. In Mark 6:13, we see the first time that the disciples used it in a saving and healing kind of way. This is where Jesus sent out the 12, and in verse 13 it says, "They cast out many demons and anointed with oil many who were sick and healed them."

10:17 SC: So the anointing of the oil... And of course we know from Jewish history that that was done with prayers for those who were sick. And we see that they were physically sick, but also spiritually sick, they had demons. And so they were healed when they were anointed and prayed for. And that leads us to the Book of James chapter 5, where we see the clearest description of the sacrament of anointing of the sick in all of the Scriptures. It says, "Is any one among you sick? Let him call for the priests of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of the faith will save the sick and the Lord will raise him up. And if he has committed sins, he will be forgiven."

11:01 SC: Now, there's a whole lot to unpack in that passage, which we'll do in the next segment, but I wanna point out that we can see to whom the sacrament applies, the minister for the sacrament, the form of the sacrament, the matter of the sacrament and its effects. We see all of that in that passage, verses 14 through 16. Now, we don't know exactly how people were anointed when this occurred, but I suspect that it was probably that tav, that small "t" or, for us, the cross. Because we have evidence in Ezekiel 9 where it was used similarly to the Passover. I'll share that after the break.

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12:41 SC: In Ezekiel 9, Ezekiel sees a vision and there is a judgement coming on the city. And it says in... We'll begin, I guess, in verse 4. "Now the glory of the God of Israel had gone up from the cherub where it had been," that would have been on the mercy seat in the Holy of Holies, "To the threshold of the temple. And he called to the man clothed with linen who had the writer's inkhorn at his side. And the Lord said to him, 'Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.'"

13:19 SC: So God is judging the capital city of Jerusalem, the city of worship where the temple was located, of his people the Israelites. And Ezekiel says in verse 8, "I fell on my face and cried out and said, 'Oh Lord God, will you destroy all the remnant of Israel in pouring out your fury on Jerusalem?' Then he said to me, 'The iniquity of the house of Israel and Judah is exceedingly great, and the land is full of bloodshed and the city full of perversity, for they say the Lord has forsaken the land and the Lord does not see. And as for me also, my eye will neither spare nor will I have pity, but I will recompense their deeds on their own heads.'"

14:00 SC: So in verse 4, we see that those who are repentant and heartbroken over the sin of God's people are to be marked on the forehead. And that word "mark", it's translated from the word "tav", which is that last letter of the Hebrew alphabet. And it's interesting, there was a saying in Hebrew, "From Alef to Tav", and it's similar to the alpha and the omega in the Greek. So alef was the first letter of the Hebrew alphabet, and tav was the last letter. And so that mark was used to distinguish or signal to the judgement, the person... I don't know if it's a person or an angel. But either way, the judgment that was to fall on God's people, those with that mark were passed over. So you can see then how that parallels what happened in the marking of the doorposts and the lintels with the blood of the lamb at the exodus in the Passover.

14:58 SC: That prophecy though is very interesting because they're marked with that tav. And in confirmation and in baptism, we are also anointed with oil and marked with that little cross on our foreheads and on our palms. Now, of course to us that shape means something completely different for us. It's not just a letter, it is the cross of Christ and so it's redemptive for us. And I just find the parallel very interesting. We don't know that that's what they did in the Book of James, we just know that this anointing that occurred in chapter 5, they were actually commanded to do this. "Are you sick? Then call the priests," it says. Now, it's interesting. I was reading in my Expositor's Bible, it's a Protestant study Bible, and it talks about this passage and the sacramental nature of it, and it denies the fact that this is actually a sacrament.

15:57 SC: It does say that the priest is specifically called, that yes, there has to be a specific order for this prayer and anointing, there has to be oil. Yes, that there is forgiveness of sin and healing, but no, it's not a sacrament. And I find that so interesting. But the reason they say that is because they conflate the last rites with the anointing of the sick, and they're two different things. The last rites is not in and of itself a sacrament. The anointing of the sick is. And we can see it plainly here in James. "Is anyone suffering? Is anyone sick? Let him call for the priest of the church."

16:36 SC: Now, if you're non-Catholic and you're reading this in a non-Catholic Bible, that's probably translated as "elder", but the Greek word is "presbus", it's the word for priest. And so the priest of the church should be called. He should pray over the sick, he should anoint him with oil in

the name of the Lord, and the prayer of faith, the prayer of the church, will save the sick and the Lord will raise him up. And if he has committed sins, he will be forgiven. And that implies that if the sickness is because of sin. Now, that sounds very condemning or very judgmental, but the truth is, even in psychology we know for absolute fact that sin, what we Christians would call sin, but destructive behaviors and perceptions and attitudes cause illness. And so Blessed Anne Catherine Emmerich even said that Jesus revealed to her that every physical sickness has a spiritual counterpart. And so we're not saying that every sickness is a judgment on sin necessarily, but it is an interesting reality that sin causes sickness.

17:50 SC: And so here we have, "If he has committed sins, he will be forgiven with the prayer and the anointing from the priest of the church." And there you have the sacrament. Whom is it administered to? Anyone. Anyone who is sick. "Is anyone suffering? Is anyone sick?" That's anybody. We see the minister who is the priest, "Let him call the priest of the church." And so there is a distinguishing mark here between the laity and the priesthood. It's not just anybody who has the authority to perform this sacrament. It's the priest of the church, and what does he do? He prays over him, anointing him with oil. Now, that's the form and the matter of a sacrament. We talked in the very first show about what a sacrament is. It is an outward form of an inward reality that communicates grace.

18:45 SC: What is the form? The form is usually the words that are used, and in this case, it's the prayer. And it was usually, "May the Lord forgive you." That was part of it. The matter is the physical part. In baptism, it's water. In Eucharist, it's bread. In confirmation, it's oil. In confession, it's the prayer of the priest. In holy orders, it's also oil. In marriage, it's the vow. In anointing of the sick, it is oil again. And so the matter is oil, the form is the prayer, and the effect of the sacrament, the grace that it gives, is healing and forgiveness. You have the sacrament right there in that passage. And what was so interesting about what the Expositor's Bible said is that it acknowledges every part of that, but then says that it can't be what the Church teaches, the Catholic Church specifically, because it says nothing about death.

19:36 SC: Well, that's because the anointing of the sick is not the same as the last rites. And that's the reason I came out of the gate distinguishing between those two things. They're not the same. Anointing of the sick is a sacrament. Last rites includes several sacraments, which we'll get to, I hope, by the end of the show here. But we can see also that the priest has the authority to forgive sin. Origin was the first to actually point this out, but St. John Chrysostom in 387 AD, he points it out really, really plainly. He says, "For not only at the time they regenerate us," meaning baptism, "But afterwards also, they have the authority to forgive sins." That's his commentary on this passage in James.

20:20 SC: And so we see then that the priest has the authority because the bishop has the authority, because the apostles had the authority, and our bishops have been ordained by the laying on of hands in apostolic succession, and the bishop gives the priest authority. The priest has no authority of his own, and really neither does the bishop, it's all Christ's. But it's the prayer then of the priest of the church, and the anointing with oil in the name of the Lord that will save the sick and raise him up. I don't know how much clearer you can be than that.

20:57 SC: So, that's part of why then the Church has always called this a sacrament. And in extra-biblical writing, it is said that, "The pious anoint themselves with the blessed ointment of incorruption." And we know that because of the uses of anointing oil or just oils in general, in those

ancient times, that it was a preservative, that's why they used it in embalming. But for us then, the healing is not merely physical, it is also spiritual and primarily spiritual. That's the whole point. So when administering the sacrament of anointing, the priest says, "Through this holy anointing, may the Lord in His love and mercy help you with the grace of the Holy Spirit. Amen. May the Lord who frees you from sin, save you and raise you up." Now, you can see that's almost verbatim from that passage in James. So when we're faced with the danger of death or a sickness, we get this feeling of anxiety as we grow more sick or we grow sick enough maybe even to the point of death.

22:00 SC: And so, God has given us that sacrament to protect us from fear and from temptation. It removes the cause for fear, and so that sacrament then is anointing of the sick. Now, I can prove to you that this is not meant for people merely who are about to die. Because when my son, my oldest son Luke, he had an accident on Christmas Day. It was devastating. He almost died. We flew him to the Children's Hospital in Nashville, and we called in our priest because he was about to have surgery. And this was actually before my husband was Catholic. I was and Luke was and my youngest son was as well, we had already had him baptized and he was only a few months old at this point.

22:48 SC: But when Luke had his accident and he went to the hospital and he was about to be rolled into surgery, our priest came and he anointed him with oil and he prayed this prayer over Luke. And it makes me emotional even thinking about it now, because it was one of the turning points in my husband's view of and attitude toward the Church, partly because he witnessed the Scriptures playing out right in front of him. He knew exactly what was happening because he knew that passage and so did I, of course. And Luke then later... We didn't know this at the time, but later he said that he had been terrified of the surgery, but after the anointing he wasn't scared anymore. More on that when we get back.

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24:41 SC: Not only was my son not afraid anymore of the surgery, and at that point when he was about to be rolled into surgery, at that point he was out of the danger of death, he wasn't gonna bleed to death or anything at that point. But he was afraid and so were we of course. And so the sacrament of anointing, we witnessed it, and Luke experienced it. And later, years later actually, he said that he thinks that that is actually why he was completely healed. Because he broke his leg, his... I'm sorry. I don't mean to get so emotional. But he broke his femur in half. And then his lower leg, his tibia and fibula, he broke those in half as well. And he had what they called a floating knee, and so they had to put a brace, a halo they called it, around his knee and they put pins in his leg to hold it.

25:33 SC: And we didn't know this at the time, after the surgery and after the halo came off, he had to have physical therapy. And our physical therapist actually went to church with us, we were

members of the same parish. And she didn't tell us this at the time, thank goodness, but later after he was completely healed... And now he's over 6 feet tall and he's played basketball, and he's perfectly healthy. He has the scarring, of course, and the pain when it rains and all that kind of thing when you have a devastating injury. But the physical therapist told us later that she didn't think he was gonna walk again.

26:09 SC: And I am so glad that she didn't tell me that at the time, because I had made his physical therapy part of his schooling. We homeschooled both of our kids, and I made that part of his daily school time, and so he was faithful about it. And it was painful. I remember him just hating it, of course, 'cause it was painful. But he was faithful to do it. And that, I'm sure, is part of why, along with that anointing, he completely recovered. And he will tell you that to this day. But my point in that story was to prove to you that anointing of the sick is not just for people who are about to die.

26:45 SC: So if you're one of those people who is about to have a surgery or maybe you're struggling with cancer or some other disease or depression even, I've seen it used in that way as well because depression can be a spiritual emotional sickness, and it's just as debilitating as anything physical, so why not, if that's what the sacrament is for? And I actually have intended to avail myself of it in that way in the past, it just didn't work out and I eventually was able to come out of it through prayer and counseling and some other things. Of course, this has been a while back, but my point here is that it's not just for dying people.

27:26 SC: Because it is a sacrament, however, and this is in common with all the sacraments, anointing of the sick gives sanctifying grace. It's actually an increase in sanctifying grace because it presupposes that the person who's gonna receive the sacrament is already free from mortal sin. Now, mortal sin, for some of you who are not Catholic, is gonna sound like a new term. And possibly it is, but I'll show you that it's actually biblical. It's biblical in several ways but the most obvious place is in 1 John 5:16, which I'm gonna read. This is one of those passages that, as a non-Catholic, we kinda skipped over 'cause we didn't really know what it meant. But now in the Catholic Church it makes perfect sense. "If anyone sees his brother sinning a sin which does not lead to death or is not a mortal sin, he will ask and God will give him life for those who commit sin that is not mortal or not leading to death. There is sin leading to death," John says. "I do not say he should pray about that. All unrighteousness is sin and there is sin not leading to death."

28:27 SC: So he clarifies very, very specifically that there is mortal sin, and then there's something less than mortal sin. It's right there in the New Testament but it's backed up with the Old Testament. And we talked about this in confession somewhat, where presumptive sin was not forgiven until the Day of Atonement for the Israelites. There was law concerning presumptuous sin and law concerning unintentional sin. And so that unintentional sin is what we would call venial, and the presumptive sin is what we would call mortal or deadly, which is what... Actually, it's translated "mortal sin" in some places but in a non-Catholic Bible, they won't use that word which is why I read it the way I read it, so that those of you who are non-Catholic will see it in your own translation.

29:19 SC: There is mortal sin. What is mortal sin? Well, there are three things that can let you know if a matter is a mortal sin or if it's a venial sin. First of all, it has to be a serious matter that would necessarily be against one of the Ten Commandments or one of the capital sins. So a serious matter. We have to know that it's wrong. You can't just do it ignorantly, it has to be purposeful. And you have to freely choose it. So it has to be a serious matter, you have to know it's wrong and you have

to freely choose it. So you can't commit a mortal sin by force, like if somebody physically stronger than you forces you to throw a brick through a store window. You can't commit a sin by accident, like if you unintentionally bump into somebody and knock him down and fracture his skull or kill him.

30:12 SC: And you can't commit that kind of sin in your sleep. It's mortal because it will kill you. Mortal sin began in the Garden of Eden. God said, "If you do this, you will die." Now, did they physically die as soon as they sinned? No, but they did spiritually die. That shows you right there that there is a difference between mortal sin that causes a spiritual death and venial sin which simply makes you sick of soul. And those venial sins, they are still sins but there are degrees. The Old Testament actually showed that out not just in the laws for presumptive and accidental sin, but also in the offerings. Certain sins had small offerings and certain sins had big offerings.

31:00 SC: So to say that sin is sin, it's accurate only in the way that all money is money. A penny is money just like a \$100 bill is money. But a penny, of course, is not worth as much as a \$100 bill. They're both still money but one is greater than the other. And sin is the same way. And so if you're gonna receive the sacrament of the anointing of the sick, you must first be in a state of grace, and that means no mortal sin. And that is why confession is often given before anointing, to give you the opportunity to be free of that mortal sin and be re-established in relationship with God, in sanctifying grace.

31:43 SC: And once that has occurred, then there is an increase in sanctifying grace through the sacrament of the anointing of the sick. It's intensified in the soul, that spiritual life, that grace, that oneness with God. And that's the source, of course, of all of the spiritual strength that we have, that grace from God. It's also the measure of our capacity for the happiness of heaven, which is why it's important to go to confession frequently, so that your capacity for grace can be expanded, so that the artery of your soul can grow through grace. That's the beautiful thing about grace. You have that spiritual artery, and we think it's static, that it doesn't ever grow. But the nature of grace is that it builds on what is already there, and it expands and expands as far as we can possibly even imagine, as far as our potential will allow and our lack of sin will allow.

32:43 SC: So besides that increase in sanctifying grace, the anointing of the sick gives its own very special sacramental grace. What is that? Well, there are really two purposes. The first is to comfort and strengthen the soul of the sick person. It gives them peace, it quiets their anxiety, it dissipates fear, it helps a sick person embrace God's will. Because however you look at it, if you fall sick of some sort of disease or illness, or injury, or accident or whatever, although that is not God's direct will, he does somehow allow it for some reason. And so that is why that sacrament enables us to embrace God's will and face and even embrace our suffering, even the possibility of death, all the way up into the possibility of death.

33:31 SC: And so it's the grace that gives the soul strength to face and conquer whatever temptations to doubt or despair that Satan might throw at us through the suffering of an illness or an accident, or even that very last attack just before death. Because it is the anointing of the sick, you can receive this sacrament many, many times in your life. And so I'm sure that my son, Luke, although he did receive it at 9 years old, he could receive it several times before he dies. And so could I, so could you. The second purpose of this sacrament, and it actually increases through the anointing of the sick, is the preparation of the soul for entrance into heaven by the forgiveness of sins, venial sins, not mortal sin but venial sin, and the cleansing of soul from the remains of sin.

34:19 SC: So if we're able and blessed to be able to receive the anointing of the sick in our last illness unto death, then we know that we can enter into the happiness of heaven immediately after we die without even purgatory, if it's possible. Anointing of the sick cleanses the soul from anything and everything that would hold it back from God. Both the venial sin and the guilt of it, and also the temporal punishment that's due to sin. Now, that's a whole lot of new stuff that I've introduced there, but I wanted to get it in and we'll flesh it out in the very next segment. I'm gonna talk about venial sin, mortal sin, temporal punishment, eternal punishment, that kind of thing. Because I grew up being taught that Jesus paid it all, and so as soon as you pray your prayer of salvation, that you are guaranteed salvation right at that moment, and you are saved and there's nothing else to worry about no matter how much you sin from that point on. And there is no more punishment due to sin, there is no condemnation. There is no condemnation, that's absolutely true. But there is punishment. And how do I know? Because you die. If there were no punishment left for sin, you would not die when you got saved. More on that when we get back.

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36:39 SC: Death is the punishment for sin. That's what happened in the Garden of Eden. God told them, "If you do this, you will surely die." They did not die immediately physically, but they did die spiritually. And had they also eaten from the Tree of Life, then they would have died forever in that sin. They ate from the Tree of Knowledge of Good and Evil so they knew sin, and had they also eaten from the Tree of life, they would have lived forever in that sin. And that's the reason God put that cherubim, that angel, guarding the tree so that they couldn't also eat of that tree. Because he knew he was going to bring a Savior many millennia down the road, and they could be saved and they would be. Mercy, that's a whole lot of theological stuff that I'm opening here, but I want to get back to the temporal and eternal punishment for sin.

37:30 SC: So we know that there is eternal punishment for sin, there is temporal punishment for sin, which is the earthly punishment. So there is an eternal punishment and an earthly punishment. How do we know there is an earthly punishment? Because if you sin, do you not incur the consequences of your sin? In fact, the Book of Wisdom tells us that we are punished through the very thing in which we sin. And Paul goes so far as to say that the wages of sin is death. And so every sin, no matter if it's mortal or venial, serious or minor... That's really the designation. Mortal is serious or deadly, and venial is minor or not deadly, but it's all sin. And so all sin brings some sort of death. There can be an eternal death or there can be a little earthly death. What do I mean?

38:20 SC: So if you snap at your husband and he snaps at you and you get into, what we call at our house, a tiff with your spouse, do you not have this very tense period of time afterward? I don't know if y'all do it differently, but at our house when one of us is irritable with the other, there's this

time of tension. And depending on how serious the tiff is, the tension can be quite serious. So that's a small example of an earthly consequence of sin. If you get out on the road and you speed 100 miles an hour and you take a curve too sharp, you could wreck and kill somebody. You could get hurt. That's a consequence of sin. You could get a ticket. That's a consequence of sin. It's not an eternal consequence, but it's a consequence nonetheless. And consequences are given to us by God to help us choose more wisely. Consequences are not revenge. They are not revenge for sin, they're built in like gravity is built into the cosmos. If you sin, there is a consequence. Period.

39:28 SC: Now, Jesus did pay the eternal consequence because that's the part we could not pay for. One single sin, I've said this many times, one single sin against an eternal God merits an eternal punishment. As created beings, we could never offer an atonement that could satisfy eternally for our sin. We had to have God do that for us. And he did, in Christ. But there is a sense in which we can do penance for our sin through the consequences, and that is also built into the cosmos. And so when we sin, we incur consequences. So there are two different kinds of consequences. There is the eternal that Jesus paid, and there is the temporal or the earthly that we are left to pay. And I can prove that most definitively, not just with the consequences that we incur through our choices, but in death itself. Every single human being dies. Now, if Jesus paid it all, why are we not whisked up to heaven as soon as we pray that prayer and saved?

40:35 SC: So salvation then is not a moment in time. The Scriptures talk about salvation in moving terms. The Greek verbs have motion. So the Bible talks about salvation as a past event, "I have been saved," as a present process, "I am being saved," and a future event, "I will be saved." Now, I'm not saying that we should not have confidence that we will be saved. I'm not trying to scare you into believing that Jesus has not given us everything that we could possibly ever need to get to heaven, because he has. And this sacrament of the anointing of the sick proves it, along with the other six. But the point is that sin is serious, and if we sin seriously, there's no point in receiving the sacrament of the anointing of the sick because it would not give us an increase in a grace we don't have. That's what I'm trying to say.

41:32 SC: So have you been saved? Well, Romans 8:24 says, "In hope we were saved." In past tense. Ephesians 2:5 and 8, "By grace you have been saved through faith." That's past tense. 2 Timothy 1:9, "He saved us, called us according to His grace." That's past tense. Titus 3:5, "He saved us through the bath of regeneration and renewal by the Holy Spirit." That's baptism, but that's in the past tense as well. Then you have the present tense used. Philippians 2:12, "Work out your salvation with fear and trembling." 1 Peter 1:9, "As you attain the goal of your faith, salvation." Then we see it used in the present tense. "He who endures to the end will be saved, Jesus said." Matthew 24:13, "He who perseveres to the end will be saved." Mark 8:35, "Whoever loses his life for my sake, will save it." Future tense. Acts 15:11, "We shall be saved through the grace of Jesus." That's written to Christians. So is Romans 5:19, "Since we are justified, we shall be saved." Romans 13:11, "Salvation is nearer now than first believed." 1 Corinthians 3:15, "He will be saved, but only as through fire." I wonder what that means. Could that mean purgatory? Boy, do I have a whole show on purgatory just for that. 1 Corinthians 5:5, "Deliver man to Satan so his spirit may be saved."

42:58 SC: Okay, what does that mean? I'll come back to that in just a moment. But Hebrews 9:28, "Jesus will appear a second time to bring salvation." So my point then is that you can't lose your salvation like you've dropped a nickel in the grass and can't find it. It's not like that. If you sin mortally, you are forfeiting your salvation because it is a deadly sin, it's a serious sin, you do it with full knowledge and full consent. That is a forfeit. And that is why Jesus said over and over that, "He

who endures to the end will be saved." He said in Matthew 7:21, "Not Lord, Lord, but he who does the will of the Father will be saved." Matthew 19:16-17, "To have life, keep the commandments." John 14:21, "He who keeps my commandments loves me." Romans 2:2-8, "Eternal life is by the perseverance in good works," Paul says. Galatians 5:4-6, "Nothing counts but faith working through love."

44:00 SC: Romans 2:5-8, "God will repay each man according to his works." 2 Corinthians 5:10, "We will be rewarded according to what we did in the body." 2 Corinthians 11:15, "Their end will correspond to their deeds." 1 Peter 1:17, "God judges impartially according to one's works." Revelation 20:12-13, "The dead will be judged according to their works." Colossians 3:24-25, "We will receive due payment for what we do in the body." So you can see that what we do matters. It's not a matter of saying a prayer and then you're saved forever. It is a matter of persevering to the end in faith, and that is why we need the sacraments. That is why Jesus gave us the sacraments from birth to death. Alright?

44:48 SC: Now, I want to get into this extreme unction because the anointing of the sick is part of the last rites, or extreme unction. These three are administered to anyone who is dangerously ill. And they include three sacraments: Penance, which is confession; anointing of the sick; and Holy Viaticum. That actually... It's a Latin word. It just means "traveling companion". It's holy communion given to people who are in danger of death in order to prepare for their exodus. They're headed to the Promised Land. And if you remember that tav, that mark of the letter of the Hebrew alphabet, that sign that looks like a cross, that is what's used in these three sacraments administered as the last rites.

45:37 SC: So there's confession, because you have to be cleansed in order to receive an increase in sanctifying grace through the sacrament of the anointing of the sick. So that's the second one. And then there's Holy Viaticum, which is that last communion that prepares us to see the face of God. And so those three rituals called extreme unction, or last rites, that is three different sacraments administered at the same time if someone is conscious and we have through those three sacraments. So dear one, if you are sick or ill or in danger of death, you don't have to be in danger of death to receive the anointing of the sick. If you're sick, call the priest. If you're in danger of death, call the priest. Don't wait. Receive the sacrament because it gives us that grace to be able to withstand the temptation to despair and fear and anxiety.

46:30 SC: That's what it's meant to do. It can heal us, especially if our sin has helped contribute to our illness. But either way, we can be healed. We may not be healed right then and there, we may actually be healed in heaven. But either way, we will be healed. The sacraments are covenants. Remember, we talked about this from the very beginning of the series. A sacrament is a covenant. There are seven because it's a divine complete number. And Jesus, who is the new covenant, gave us seven sacramental covenants to get us from the new birth of baptism to his arms in heaven through the anointing of the sick. And so at every single stage of our spiritual life, there is a sacrament waiting to give us the graces that are necessary to get us all the way to heaven with Christ.

47:22 SC: Lord Jesus, we thank you for the sacraments, we thank you for the Church. Bring us safely to our home in heaven with you. In the name of the Father and the Son and the Holy Spirit. Amen.

[music]

47:51 S?: Thank you for listening to the Bible Study Evangelista Show. Find out more at BibleStudyEvangelista.com.

