

**SUMMARY CHART OF HEBREWS**

The identification of the underlying (implied) problem or contradiction to which Paul is actually responding.

Scripture	Surface Barriers	Paul's Solutions <b>(Addresses the Deep Problem and not the Surface Barrier)</b>	The Deep Underlying Problem <b>(These are always implied and reveal new information)</b>
<p align="center"># 1 1: 1 – 14</p> <p>“Christ’s Glory and Work”</p>	<p><b>WS:</b> My reflection is that the surface problem is expressed as the church was misunderstood the experience of living the Awakened Life; they wanted their circumstances to change instead of expecting themselves to be changed.</p> <p>One IHOPer affirmed this by saying, “They needed to get the story straight.” Another offered, “Christ is not just another angel—messenger, Jesus Christ is THE MESSENGER. This is not just another “Good ol’ boy.”</p> <p>Another observation is that the Greek Christians were not versed in Judaism but were exposed to Greek Gnosticism. This is the belief system that embraced the notion that salvation is on some secret kind of knowledge. This is a false hope that our future is in the control of something beyond our human experience. The Good News of Jesus Christ is antithetical to this position: it is not our circumstances that are changed (we don’t grow new arms or legs), rather we are the ones that are altered; how do we greet our one-armed-ness? This is what salvation really is. This message was an offense to those believing in false hopes—we all are waiting for our ship to come in, while our ship already is in; all we have to do is to get on board and stop whining.</p> <p>One IHOPer reflected, “This is the problem in our churches today. Some are tied to the rituals of our services believing that the rituals save us to new life. Not so.</p>	<p><b>WS:</b> By quoting the Old Testament references, the writers proof-text that the name is superior to “heavenly beings” that are without grounding in human life.</p>	<p><b>WS:</b> Before dismissing, the question was raised, “Why did the author proof text so much from the Old Testament?” The discussion noted that these quotations prove the name of Christ is superior to the heavenly being which is without grounding in human life. One IHOPer noted that angels are supernatural beings. In Gut Trip Analysis, it is noted that both of these statements appear contradictory. But in Gut Trip Analysis the mystical and the ordinary are experienced in the same reality.</p> <p>Another IHOPer observed that in the Funeral rituals the statement is made that in death we put off the clothing of this world, and then put on the nature of eternity.” Gut Trip affirms this poetry by observing that the nature of eternity is always with us, while the clothing of this world cloaks this profound truth. The IHOPer added that, “One segment of The Church believes that Jesus is the pinnacle for salvation, that a personal relationship to Jesus is what saves us.” The implication for Gut Trip Analysis is that Jesus is the demonstration for what salvation looks like for us; he is our mirror. Already, and always, we have been saved from the moment of our very conception; it is only as we awaken and accept it do we find the deep peace and satisfaction of living the humane and gracious life.</p> <p>Someone asked, “What junk do we bring to God.” My answer is that I bring me, and this experience is to be “Anointed with Joy.”</p> <p align="center">On to next week! Pastor Bill</p>

	<p>In Gut Trip Analysis, already we are saved to live the abundant life; all we can do is to awaken to what we already have!! One IHOPer likened this to a supernatural experience. If this is a supernatural experience, then in Gut Trip Analysis we live the supernatural all of the time; we ARE the supernatural.</p> <p>Because I prefer the secular before the divine—isn't this what Christmas is all about--, for me it is not necessary to believe in a parallel universe of the divine and the secular. For the secular theologian, the divine is experienced within the secular. This is a Jewish understanding of the immediacy of God, rather than a Greek understanding of the absence of God is some divine realm.</p> <p>The second problem was that of the Judahizers who believed it was necessary to be circumcised, and become Jewish, before becoming a Christian. Again, this is an emphasis on the ritual rather than the reality that our salvation already is there for us to embrace.</p> <p>Ah, well, on to next week.</p> <p>Pastor Bill</p>		
<p># 2 2: 1 – 3:6 "Centrality of Christ's Message"</p>	<p><b>WS: Vs. 1</b>, Not paying attention and drifting away from the significance of "The Message."</p>	<p><b>Look at Vss. 3: 1 – 6.</b> <b>WS:</b> This MESSAGE is our "Heavenly calling;" Fix your thoughts of The Demonstrator – Jesus; Jesus is the example of living the Surrendered life (he was "faithful;") Christ is experienced within the surrendered life as the "Son of God" who is experienced as Perfect At-One-Ment. This is that on which we hang all of our theology.</p>	<p><b>Vss. 2: 2 – 4.</b> <b>WS:</b> The IHOPers found it helpful to reprint these verses and then to ground the various parts of it: <sup>1</sup> We must pay more careful attention, therefore, to what we have heard, so that we do not drift away. <sup>2</sup> For if the message spoken by angels was binding, and every violation and disobedience received its just punishment, <sup>3</sup> how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. <sup>4</sup> God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will. (NIV) <b>WS: What is "The Message?"</b> <b>Vs. 2, 1)</b> We are created <u>dependent on God</u>. This is the purpose of the Genesis account concerning our human created-ness made from dirt (natural) but then God-breathed</p>

			<p>(given a soul) to transform our natural inclinations in order to live the humane and gracious life.</p> <p>2) To live in At-One-Ment with all things</p> <p>3) The violation of this Message is our choosing to live <u>independent from God</u>.</p> <p>4) "The reward for our deeds is found in the deed itself. When we live <u>dependent on God</u> the reward is a sense of deep satisfaction, and our neighbor/spouses appreciate us. When we live <u>independent from God</u> the reward is a sense of being troubled.</p> <p><b>Vs. 3</b>, How do we escape our independence; i.e., to escape "such a great salvation?" We awaken to our practice of independence as we experience the victimization of life itself. Victimization is inescapable! Life circumstances do not change. <b>What changes is us!</b></p> <p><b>Vs. 4</b>. This is the message of God! We are created to live dependently on God, rather than living independently. The proof is in the pudd'n; victimization is experienced as being <b>victims</b>, or victimization is experienced as being <b>victors</b>. The choice is ours to make, and Jesus is the example, or demonstration, of what it means to die to the barriers preventing us from living life as VICTORS.</p>
<p># 3 3:7 – 19 "Affects of Unbelief"</p>	<p><b>Vss. 3: 12 – 13.</b> <b>WS:</b> The church people were "hardened by sin's deceitfulness." They had been led to embrace living the independent life away from the dependence on God that is experienced as Perfect At-One-Ment and living the humane and gracious life.</p>	<p><b>Vss. 3: 14 – 15.</b> <b>WS:</b> The writer of Hebrews reports the solution as for the people to share <i>in</i> Christ; that is, to live our life by pulling it through the demonstration of Jesus Christ. In Gut Trip Analysis, "Christ" always is an expression of our human "Is-ness."</p>	<p><b>Vss. 3: 16 - 19</b> <b>WS:</b> The deeper problem was their disobedience in failing to embrace the dependent life. This is the same problem faced by the Children of Israel in the Exodus during the time of Moses: self-centeredness. One IHOPer added "road rage" from an example in Wichita, KS when a woman honked her horn as a man who showed up at her house and in the process shot a little girl and killed her. I was reminded of an axiom of mine, "My ways are not always Yahweh's."</p>
<p># 4 4: 1 – 13 "Sabbath Rest for The People"</p>	<p><b>Vss. 4: 1 – 2</b> <b>WS:</b> The surface problem facing the Hebrew people is that they have fallen short of "God's rest" for which they—and we—are created. That is they are disobedient to God's Rest, and are living the</p>	<p><b>Vss. 4: 9 - 11</b> <b>WS:</b> The writer's solution is the application of God's rest, and the practice of sabbathing. As the old Gospel song records, "All God's chill'in got shoes, for when we get to heaven gonna put on my shoes and walk all over God's heaven. . ."</p>	<p><b>4: 3B to 5B</b> <b>WS:</b> This early church ritualized the experience of Sabbath. This was a common problem because of so many Jews were converts to Christianity, having been raised in Jewish traditions in which Sabbath rules were carefully followed. In this way God's rest was denied them.</p>

<p>Of God"</p>	<p>Unawakened life. They, and us, are living the story illuminated in Adam and Eve as they chose to live <i>independent of God</i>, rather than living <i>dependent on God</i>.</p>	<p>Now, when we transliterate all of the Old Christian Code Words in this old song, then it can be said that All of "God's People" have all of the resources they need to live God's intended purpose for us, and we have them all of the time; we've never lost them, even though we've gone to sleep about them. The "People of God" are those living the awakened life, and are those practicing an obedience to God having surrendered their entire lives into God's care that is experienced as living dependently on God.</p> <p>At the IHOP meeting, we discussed what it means to living the dependent life on God. It is helpful to remember that the awakened life does not change life's circumstances; rather it helps us to transform our human experiences. Some one spoke of being one-legged and having opportunities to either being a one-legged old grouch, or one of the best "one-legged butt-kickers."</p>	<p>Some of the IHOPers raised the issue of why, or how, was God in the business of punishing anyway. "If God is a God of love, then how does God punish?" First, it is important to remember that judgment always is an act of God's love for us, the desire of Perfect At-One-Ment for us to live in At-One-Ment with God, neighbor and self. This can be related to our use of "tough love." Also, the application of my axiom is appropriate, "The reward for the deed is found in the deed itself."</p>
<p># 5 4: 14 – 5:10 "Jesus: High Priest"</p>	<p><b>No scripture is associated with this Surface Problem.</b> The IHOPers were of one-mind that the surface problem was the laziness of the people. Also, there was powerful pull of the Jewish people back to the practice of the Jewish sacrificial system.</p>	<p><b>Vss. 5: 4 - 10</b> <b>WS:</b> It is interesting that Paul uses the phrase, "So Christ also did not take upon himself the <b>glory</b> of becoming a high priest. . . (Vs. 5)." It is God who imposed <b>glorification</b> upon Jesus; that is, this glorification is the nature of The Christ represented so well by Jesus. Glorification, used in this way, represents TOTAL SURRENDER. My own personal witness is that all Awakened People embrace their glorification by dedicating their gifts and graces as well as their shameful things; God gets it all. When this decision is made, then we are choosing to live the "glorified life." This is what makes Jesus The Christ.</p>	<p><b>Vs. 5: 14</b> <b>WS:</b> The deeper problem was Paul's assessment that the Hebrew people were not ready for "solid food." They were babes in the faith. They still lived as the Unawakened.</p>
<p># 6 5:11 – 6:20 "Warning Against Falling Away"</p>	<p><b>Vs. 6: 13 - 20</b> <b>WS:</b> The surface problem is that the early church was not living by the New Covenant.</p>	<p><b>Vss. 6: 13 – 20</b> <b>WS:</b> The solution is for the Early Church to awaken to live out of the New Covenant.</p>	<p><b>Vss. 6: 4 – 8</b> <b>WS:</b> The deeper problem is that they were babes in the faith and had not learned the significance and importance of living on the principles of the surrendered life.</p>
<p># 7</p>			

<p>7: 1 – 28</p> <p>The topic of “Jesus and Melchizedek” did not lend itself to identifying a deep underlying problem of contradiction</p>			
<p># 8 8: 1 -13</p> <p>The topic of “The New Covenant” did not lend itself to identifying a deep underlying problem of contradiction.</p>			
<p># 9 9: 1 – 28</p> <p>The topic of “The New Sanctuary” did not lend itself to identifying a deep underlying problem of contradiction.</p>			
<p>#10 10: 1 – 18</p> <p>“The Law Abolished”</p>	<p><b>Barry:</b> I have come to the conclusion that the key verse for this entire section is found in 10:16 where the author quotes Jeremiah. The point the author is trying to argue is that the new covenant proclaimed by Jeremiah hundreds of years earlier is fulfilled in the person of Jesus Christ. By using their own Prophet and rituals, the author shows how <b>Jesus does not change God’s purposes (at-one-ment with God) but completes God’s purposes.</b></p>	<p><b>Barry:</b> I think you have a point that the four master problems offered by the IHOP Bible study do not capture the issues in this section. <b>False teachings</b> could be argued, but the writer is not making the claim that the Jewish rituals are false, just inadequate. <b>Moral Decay</b> might be a result of our sinfulness, but is not the issue at hand. The same could be said for a <b>corrupt world</b>. <b>Church Division</b> does not capture the issue although there is a division between the old system and the new relationship offered through Christ.</p>	<p><b>Barry:</b> If that truly is the solution to the deeper problem, than what is the deeper problem at hand (deductive reasoning)? That is a tough question. It is like saying “Jesus is the answer but I forgot the question.” I would suggest that <b>alienation from God is the deeper problem</b> that is being addressed in these verses. It is the human condition that is being addressed by both the Jewish rituals and the author’s argument for Jesus as High Priest.</p>
<p># 11 10: 26- 39</p> <p>“Spiritual Boldness”</p>	<p><b>Vs. 22:</b> <b>WS:</b> The Awakened People of God have fallen asleep again. The evidence is in not living dependently on God, they’ve lost their relationship with Christ—they lost faith, and they’ve fallen back in human ways which is to serve their ego rather than their dependence on God who</p>	<p><b>See Vs. 36 – 39:</b> <b>WS: Vs. 36,</b> “. . .when you have done the will of God, you will receive what he has promised.” Translated into Gut Trip Analysis, this is when we live the Awakened Life by fulfilling our intended purpose, we experience a sense of deep satisfaction.</p>	<p><b>Vs. 27:</b> <b>WS:</b> Those who have fallen asleep experience the fearful expectation of judgment and raging fire. That is, they have moved away from the vitality of a surrendered life in God. The evidence is, “. . . we deliberately keep on sinning. . .” i.e., we keep on living estranged from our intended purpose. One IHOPer observed that when we live like this it is like getting run over and left behind.</p>

	is experienced as Perfect At-One-Ment.		
# 12 11:1 – 12: 17 “Examples of Sonship”	<b>Vss. 12: 12 – 13, 16, 17</b> <b>WS: Vs. 12, Feeble arms and weak knees; Vs. 13, The lame and disabled are not healed.</b> A Gut Trip Analysis of these phrases, as related to their spiritual reality, is that those to whom this letter is addressed are neither living the surrendered, nor the dependent life on God. They are not fulfilling their intended creation for living the humane and gracious life working for justice and mercy. In a word, they are not demonstrating the Awakened Life.	<b>Vs. 12: 1 – 3, 7 - 11</b> <b>WS: Vss. 1 – 3,</b> The solution to weak arms and knees is to surrender even our weakness into the hands of God’s mercy, and “run the race marked out for us.” <b>Vss. 7 – 11,</b> To associate the disciplined life with tough love. When we fail to fulfill our intended purpose, the reward for the deed is found in the deed itself.	<b>Vss. 12: 4 – 5</b> <b>WS: Vs. 4</b> records, “In your struggle against sin, you have not yet resisted to the point of shedding your blood.” The question becomes, on what will we bet our life, and to what is it worth the shedding of our blood? To put this in terms of Gut Trip Analysis, the question becomes, “In our struggle against anti-At-One-Ment, where do we draw the line?” I’ll give you my answer, while not comprehensive, in order to get your thinking caps on. I’ll bet my life on: a) The cross —that is the demonstration of Jesus that, like him, we can die to the barriers preventing us from fulfilling our intended creation; b) The Resurrection -- Like Jesus, while we are victimized, we can choose to either be victims or victors.
# 13 “Don’t Refuse God”	<b>Vss. 25-28.</b> The writer of Hebrews notes that the human condition is that we “refuse him who speaks. If they did not escape when they refused him who warned them <u>on earth</u> ( <i>the place of Spiritual Sleep</i> ), how much less will we, if we turn away from him who warns us <u>from heaven</u> ( <i>The Place of Awakening</i> ). ( <i>My underlines and parenthetical phrases.</i> ) It is the “shaking of the earth and heavens” that is the reminder that we are not awakened! After we are spiritual awakened, then this experience of overwhelming anxiety no longer defines us.	<b>Vs. 26 - 27</b> <b>WS:</b> The IHOPers picked up the references to <b>Verse 26</b> and turned to the Old Testament to read <b>Exodus 19:18-19:</b> “Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, the whole mountain trembled violently, and the sound of a trumpet grew louder and louder. Then Moses spoke and the voice of God answered him.” Also, we read <b>Haggai 2: 6 - 7:</b> “This is what the Lord Almighty says: ‘In a little while I will once more shake the heavens and the earth, the sea and the dry land. I will shake all nations, and the desired of all nations will come, and I will fill this house with glory, says the Lord Almighty.’”	<b>Vs. 18 – 22, and 28C.</b> It is “doom and gloom” that describes the deeper problem. Our angst-filled lives describe our <u>human situation</u> , but it is the effect of our human condition that defeats us. This is when we experience life filled with doom and gloom.
# 14 “Guidelines for Faithful Service”	<b>Vss. 4, 5, 7 and 17--</b> <b>WS:</b> One IHOPer offered that the surface problem was their falling away through the influence of the Judahizers who promoted the idea that in order to be Christian it was necessary to first become a Jew and be circumcised. I noted that in the indicated verses that immorality, religious practices unrelated to reality, and civil disobedience was	<b>Vs. 12</b> <b>WS:</b> What does it mean to live so that we bear the disgrace of the Cross. The IHOPers provided the following: It means to live by the New Covenant and not the Old; We are made holy not through our own efforts, but by the presence of Christ in our lives. This addresses the surface problem of getting back to the old familiar territory where we are comfortable instead of obedient and dependent on God. We claim to be living by	<b>Vss. 9 – 11--</b> <b>WS:</b> False ritualistic expectations that lead to illusions about life were leading astray the early church; if they observed certain food rituals then they believed they were living the awakened life; not true, and it is not representative of reality. Other IHOPers added the early church was encouraged to return to the Mosaic Law. Sexual sins represented a deeper problem. There were cultural differences between the Greek and Jewish society.

	<p>rampant.</p> <p>Concerning the issue of living “unrelated to reality,” I read a portion of the, “Realistic Living Newsletter,” written and published by Gene Marshall (October 2008):</p> <p><i>The biblical context for myth of the fall is spelled out in the first chapter of the Bible. The opening chapter of the Bible makes the point that all nature, including human nature, is good. This identification of the real with the good is present in the theologies of Augustine, Aquinas, Luther, Bonhoeffer, H. Richard Niebuhr, and many other Christian theologians. What does it mean for us to honestly affirm that all that is real is good?</i></p> <p><i>Death is certainly real enough; is death good? Pain in my cramped leg is real; is it also good? There is much suffering of body and psyche; is all this suffering good? A vast ecological catastrophe of the entire planet may be forthcoming. Is this also good? If so, what do we mean by “good?” Good with respect to what? Good from what perspective?</i></p> <p><i>And if all that is real is good, what then is evil? Augustine and others answer that question: evil is the absence of Reality; evil is a departure from Reality; evil is our illusion about Reality.</i></p> <p><i>. . .Therefore, if the real is good, then the consequences of illusory living are good. Such consequences are the way the cosmos is constructed to work. It is good that illusions are followed by their consequences. Illusions destroy our close relationships with others. That is good.</i></p> <p>These things are “good” because the consequences awaken us to the REAL that is THE REALLY REAL.</p>	<p>the 10 Commandments as a way to make us Christian, but the problem is we are using a “Reader’s Digest” version of them.</p>	
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