

WS: LET'S REVIEW — Holding phrases for the four Gospels. Memorize the following four statements!

These hold the key to understanding the four Gospels.

MATTHEW: Jesus' Teaching Manual for living the deeply satisfied life;

MARK: Our mission is to awaken those spiritually asleep;

LUKE: Jesus and Jesus' message is the same;

JOHN: The meaning of our baptismal experience.

TRINITY UNITED METHODIST CHURCH

IHOP BIBLE STUDY

16 Topic: "Hard Sayings" – study page

NOTE: According to the Luke Chart, there are 7 hard saying in this theme. My plan is to take them in 4 sessions, and this is session # 4. Today's scriptures are:

Luke 11: 37 – 53: "Six Woes;" **Luke 19: 11 – 27:** "The Parable of the Ten Minas."

The purpose of the Gospel of Luke is told in the opening verses in the first chapter, ". . . it seemed good to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught." It is this "orderly account" that provides the organization of our study material. **This is lesson number 16 of 29.**

Read the assigned THEME at one time.

NOTE: In each of the seven scriptures in these "Hard Sayings" the underlying theme is "Judgment." For many Christians, the judgment of God is not easily understood, if at all. Consequently, it is first helpful not to make the topic something to study. Instead, think of it in terms of relationships.

Second, it is helpful to apply the axiom "The reward for the deed is found in the deed itself." An illustration is helpful. When we do things that please others as well as ourselves, the reward for our deeds is the experience of deep satisfaction and a sense of peace. Conversely, when we do things that hurt, and drive others away, the reward for our deed is the experience of people are hurt and are separated from us.

Now apply this principle to the following questions. **Be sure to see the effects of judgment, as describe above, in each of these woes.**

I. Luke 11: 37 – 52: "Six woes"

A. Three woes to the Pharisees

1. vss. 39 – 41: First Woe "The source of generosity"

WS: The Judgment-- Living on appearances and not on substance. This is living a lie. The reward for living a lie is to be clean on the outside, but dirty on the inside. Being humane/human is to live in the integrity of being whole; living in one piece.

2. vss. 42: Second Woe "The priority of faith"

WS: The Judgment-- When we say we believe in the faith, but we are not living the faith, we are "neglecting justice and the love of God." The reward for having faith without bearing fruit is really not living the faith (the surrendered life). Consequently, we are living in illusion of receiving the deep rewards of integrity.

3. vss. 43 - 44: Third Woe "Pride infects everyone"

WS: The Judgment— Pride deceives us into believing that it is ourselves who are important, instead of our reflection of God (At-One-Ment, authenticity, real humanity; living our essence) that is important. This deception produces the exact opposite of what we intend, that is to be perceived as really living whole-some lives.

B. Three woes to the lawyers.

4. vss. 45 - 46: Fourth Woe “Conviction without mercy”

WS: The Judgment-- The first indication that the lawyer’s living are deeply addressed is the statement in vss. 45 “. . .you insult us also.” Of course they are insulted because their lives are audited at a deep level. Authentic human beings are those who hold others to account (this is the role of The Law), and respond to others with kindness; this is what makes us humane. This is the substance of “Do unto others. . .”

5. vss. 47 - 51: Fifth Woe “Responsibility for persecution”

WS: The Judgment-- The consensus of the IHOP Bible Study is that this statement is very difficult to both explain and/or experience. What does it mean “This generation will be held responsible for it all” the persecution of the prophets from Able to Zechariah? Obviously, the arrival of Jesus Christ marks a new relationship because Able to Zechariah encompasses the entire Old Testament.

6. vss. 52: Sixth Woe “The key to knowledge”

WS: The Judgment-- The purpose of The Law, and consequently the purpose of The Lawyers, is to help awaken people to the possibility of living as whole, spiritually healthy individuals. The “Key” do this possibility is applying The Law through The Christ (WWJD). This is the meaning in which Jesus accuses the Lawyers of “taking away the key to knowledge.” The judgment is that in preventing others from awakenment, the lawyers are likewise prevented from entering themselves.

II. Luke 19: 11 – 27: “The Parable of the Ten Minas.” (Mina = 100 drachmas. Enough to begin a business. A fairly large sum of money.)

NOTE: This illustration of Jesus has eschatological implications. We can see this in the statement “. . .he was near Jerusalem, and the people thought that the kingdom of God was going to appear at once.” **Eschatology is the study of ‘the last things.’** To put this into Gut Trip Analysis: Eschatology means that a general AWAKENMENT from spiritual sleep to Reality is taking place. The Christ—embodied in Jesus the man—is the physical demonstration that such an Awakening already underway. Going “to Jerusalem” implies the impending death necessary to die to spiritual sleep, and the impending resurrection necessary to accomplish full Awakening! This is the significance of going to a far country to become a king.

Always, it is with fear and trembling that I associate the phrase, “Going to a distant country” with the significance of where we find the Spiritual Oasis. Or, in other words, the distant country is where we experience Awakening. In other places, the gospel writers use the phrase “Going to the other side” which signifies this same thing.

NOTE: In vss. 12 and 13, Jesus tells the story of “A man of noble birth” who “went to a distant country to have himself appointed king and then to return.” The question is, who is this man of “noble birth.” The IHOP agreed this is Jesus telling a story about himself. It is he who

goes to a *distant country to be made a king*. The country, over which Jesus is king, is the Kingdom of God. The currency used in this kingdom is that of “awakenment.”

The Judgment in this Hard Saying is on those who remain spiritually asleep while the Spiritual Alarm Clock continues to ring loudly and presently in our lives.

In light of this construct, what is the significance of the following:

1. **vss. 24:** “Take his mina away from him and give it to the one who has ten minas.”

WS: The “mina” is a metaphor for the gift of God’s awakenment evidenced in the presence of Jesus Christ. When we persist in remaining asleep *in the presence of perfect awakenment* (which is always present with us), then any experience of awakenment is lost to us.

2. **vss. 26:** “I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away.”

WS: The caveat is that awakenment never leaves us. We leave it! This is the judgment of “Use it, or lose it.” This is the message of D. H. Lawrence, the poet, is helpful here: “Those who go searching for love never find it. Only the loving find it and they don’t have to search for it.”

3. **vss. 27:** “But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.”

WS: Two insights were explored by the IHOP Bible Study.

The first insight is that the more awakened you are, the more awakenment you get.

The second insight is that this statement foreshadows the anticipated “Final Judgment.” Our spiritual blindness is no excuse for persecuting God’s messengers. Now that the perfect revelation of God is present with us, we have no excuses. Our human essence always is to be both humane as well as human.

SPECIAL NOTE: I’m adding a note from a subscription service I use. This is from Rev. Angie, and it speaks to the experience of authentic living. Blessing @ Angela Peregoff.

NEW THOUGHTS FOR OUR TIMES

Each time we participate in love, gratitude, joy, compassion, forgiveness, simplicity, humility, creativity and beauty we are bringing the kingdom of heaven into the visible world. We step directly into the city of God because we are in a conscious state of realizing that there is nothing missing within us—all of the qualities necessary to enlightened living are standard operating equipment. Our quest for self-realization is the discovery of what the Principle of Life has already implanted within our own soul. What a relief to know that each and every individual possesses Buddha genes, Christ genes—each of us is a candidate for enlightenment.

When we live life from the awareness of being anointed, we slow down the inner dialogues that blaspheme our preciousness. The inner critic cannot sustain its chatter; consciousness shifts from negative self-talk to positive self-acceptance. At this stage we begin to walk in the world as an open vessel, humbly accepting the Good that the Spirit has poured into our existence. It becomes natural to accept that it is God’s good pleasure to give us the kingdom.

Right where you are is your starting point in cultivating an awareness of your fundamental goodness. In fact, your desire to do so is your first stage of acceptance that such goodness exists. Humans are generative beings, so one's willingness to expand the heart automatically presents to our consciousness the inner and outer practices that instruct us how to be and remain available to the Spirit to breathe its beauty in, as and through us.

Think of it: The world owes you nothing because you've brought it all with you in your birth suitcase. When you realize this you cease living from expectation and move into acceptance, which means your primary emphasis becomes being a giver to all beings and our beautiful world.

What freedom!
Reverend Angela

All right, folks. Talk to me.