

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

23 Topic: "Jesus' Self Revelation" - with commentary

Luke 13: 31 – 56, "Jesus' Sorrow for Jerusalem;" **Luke 18: 31 – 34**, "Again, Jesus Predicts His Own Death."

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 23 of 29.

Read the assigned THEME at one time.

NOTE: Take a moment to re-read the above purpose of the Gospel of Luke statement. This will remind you that Luke purpose is to "provide an orderly account" demonstrating that Jesus--the messenger, and Jesus—the message—are one and the same thing. We see the messenger at work and we experience the message. We hear the message of the Good News and we see in Jesus the message demonstrated.

I. Luke 13: 31 – 56, "Jesus' Sorrow for Jerusalem"

Vs. 35b – WS: "Blessed is he who comes in the name of the Lord." A Gut Trip transliteration is, "Deeply satisfied is the Awakened who represents Perfect At-One-Ment, the intended purpose of being fully human and humane."

Vs. 31 to 33a -- WS: The situation is that Jesus is told to leave the area because Herod is looking for him and wants to kill him. Jesus response reveals who Jesus is!

First, Jesus doesn't run away, but plans to stay in the area for three more days driving out demons and healing.

Vs. 32 - Here the "demons" represent hopelessness. "Healing" represents those awakening to the Good News that we are not victims but victors.

Vs. 33b - Jesus associates himself with the prophets previously killed in Jerusalem.

Vs. 34 - Jesus understands faith history. Jerusalem is a symbolic place where the prophetic word of God was preached. Jesus accepts the consequences of his proclamations.

Jesus clearly understands the implications of the message of the Good News:

"Jerusalem, Jerusalem. . . " identifies for us the holy of holies that becomes the deepest pit of despair. Yet, a Gut Trip Analysis points out that this dark pit always is where God lives. In and of itself, this is the Good News. There is no place that we can go to escape the love of God. In spiritual counseling, it is important to lead counselees to take a hard look at the darkness and at the pit in which they find themselves. Their initial response may be fear and trembling, yet it is here that God is found! This pit is the Jerusalem of the scriptures. This pit is the birth place of the resurrection!

Vs. 35 - Jesus identifies the reward for living the un-surrendered life in the statement concerning the "house left desolate." In our understanding of faith history, this desolate

house is the house of Israel because they remain spiritually asleep even as their spiritual alarm clocks were ringing announcing a new day.

II. **Luke 18: 31 – 34**, “Again, Jesus Predicts His Own Death.”

NOTE: This is the fifth time in Luke that Jesus predicts his own death. The other references are Lk. 9: 22; Lk. 9: 44 – 45, Lk. 13: 31 – 34, and Lk. 17: 25.

WS: This supports the observation that Luke demonstrates that Jesus the messenger and Jesus the Son of Man are of one piece.

Vs. 34 – The meaning of Jesus' words concerning his death and resurrection were lost on the disciples: “they didn't know what he was talking about.” For today's Christians, looking back on these events, and revering Jesus the way we do, it is inconceivable that the disciples—those closest to him—did not make the connection even this late in the game! Yet, to jump to this conclusion is Head Trip Analysis at its worst.

The disciples were the products of their own time and culture. They are as blind to their faith history as most of us are blind to our faith history today.

Look closely at this scripture assignment, and you'll see a reference to Psalm 22 and Isaiah 53. Please turn to these two references and read them out loud and with as much emotion as you can muster.

Psalm 22 is written by King David. It begins with the words Jesus quotes from the cross during the crucifixion. This is one of the mistakes frequently made concerning these words from the cross. Were they words of helplessness and hopelessness? No. Jesus deliberately quotes these words as a man of profound faith, that is, as a man who surrendered his life to God! Later, Paul would echo these words in his statement that there is nothing that can separate us from the love of God. Nothing. Not even the worst of the human circumstances. God is there with us. As we learn to stay AWAKE, we learn that we are not victims of our circumstances, rather we are victors. This does not change our circumstances, but it changes us! It changes the relationship we take to our human situations. We are transformed and not our circumstances.

Isaiah 53 is best understood as being a part of Second Isaiah, written after the Israelites are returned from Exile in Babylonia (today's Iraq!). First Isaiah speaks of the situation prior to the Exil. Again, take the time to read this chapter aloud and with as much emotion as you have.

These words frequently are associated in our Christmas music as well as in our Holy Week music. Actually, the words describe the nation of Israel prior to the Exil, and affirm their transformation. If they reference Jesus 500 years later, it is through the process called foreshadowing. In this way, Luke could see a parallel between the faith history of the Jewish people, and his interpretation of the significance of Jesus life, ministry, death and resurrection.

So, what is Jesus talking about? His self revelation is:

He is the bearer of the burdens of all human kind. Jesus sets his face to go to Jerusalem where he is mocked, insulted, spit upon, flogged and killed.

One interesting note is in vs. 32, “He is handed over *to the gentiles*. This is to say, he is given over to the Romans to be killed. This is a different view of who is responsible for Jesus' death. So often, the scriptures hold the Jewish leaders responsible. Someone at the IHOP Bible Study observed, however it was the Jews who gave him up to the Romans.

Alright folks, talk to me.