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WS: My apologies for the length of this lesson. However, the Luke chart is what we go by, and the reflections used at the time the chart was constructed revealed that this material goes together. However, when you read over the commentary, I believe there is a new insight or two to be discovered. Happy trails. Those new to the IHOP Bible study are encouraged—even at this late time in the Luke study, to download your free copy of the Luke Chart at www.triumc.org/web1/biblestudy. Look for the Luke Study, and you'll see the Luke Chart to be downloaded. Pastor Bill

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

27 Topic: "Preparing the Deed" – study page.

Luke 21: 5: 23: 25

Luke 21: 5 – 38, "Signs of the End of the Age;" **Luke 22: 1 – 6**, "Judas Agrees to Betray Jesus;" **Luke 22: 1 – 38**, "The Last Supper;" **Luke 22: 39 – 46**, "Jesus Prays on the Mount of Olives;" **Luke 22: 47 – 53**, "Jesus Arrested;"

The rest of our scriptures describe various ways in which Jesus is mocked: Luke 22: 54 – 62, "Peter Disowns Jesus;" **Luke 22: 63 – 65**, "The Guards Mock Jesus;" **Luke 22: 66 – 23:25**, "Jesus Before Pilate and Herod."

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 27 of 29.

Read the assigned THEME at one time.

NOTE: This is the beginning of the "end of the story" for which we've been waiting so long! From chapter 21: 5 on to the end of Luke in 24: 50, *Jesus turns himself inside out to reveal his significance as The Awakened. At the same time, he illuminates how it is possible for us to live from the inside out too.* This being turned "inside out" is what I mean by "The Transparent Event In the Death of Jesus as The Christ." (From the Luke chart.) From this moment on, never again is it possible for us to say this is not possible in our human experience. This experience is what ML King saw in his statement, "I've been to the mountain top, and I seen the Promised Land." This is what Mother Teresa sees in the eyes of the gutter destitute in Calcutta. This is what you and I see every time we awaken a little more as we study scripture, hear a meaningful sermon, and take the sacrament. (Now, can I have an "amen?")

NOTE: At the Tuesday morning IHOP Bible Study, a question was raised about different types of approaches to Bible Study. We spoke briefly about a literal approach (Word-for-Word interpretation), an historical approach (The Quest for the Historical Jesus), and a contextual approach (the times in which Jesus lived). It is my belief that these are all Head Trip approaches seeking to understand the Bible rationally and objectively. The group affirmed all of these a valid forms of biblical understanding.

Then, it was affirmed that the IHOP Bible Study is a unique approach based on examining biblical themes on the basis of how we experience them, or how we relate to them. In this way we are making headway into the deep significance of scripture and a life-changing dynamic. In this way, our Bible Study is not a “Head Trip Analysis,” rather it is a “Gut Trip Analysis.”

I. Luke 21: 5 – 38, “Signs of the End of the Age”

Note: There’s a danger here. It is easy to get caught up in the apocalyptic nature of this chapter. Tim LaHay does not do us a favor in writing “The Left Behind” series of books. The danger is literalism. Keep in mind that the Bible is a book of similes and metaphors. Unless we read this chapter with this in mind, we can miss the whole point Jesus/Luke is making.

However, there is blessed assurance here. Let me review some of the words and phrases Jesus uses: **vss. 6b - 7**—“What will be the sign that they are about to take place? He replied, ‘*Watch out that you are not deceived.*’ **Vss. 14, 15**—“But make up your mind not to worry beforehand. . . I will give you words and wisdom that none of your adversaries will be able to resist or contradict. **Vs. 19**—“By standing firm you will gain life.”

If these phrases are “blessed assurance,” then what is the experience of the rest of the horrible events and activities? Push yourself to *see through them*. Here is one illustration of how to do this:

Vss. 5, 6: Concerning the destruction of the temple. The significance of the “temple” is that it is supposed to be a place what Awakening is practiced. (**Remember, every “religious word” can be reduced to the term “awakening.”**) When this temple is no longer the place where awakening happens, and is practiced, then *all such temples are destroyed*; Jesus reminds us “every one of them will be thrown down.” **It is helpful to remember** that Luke is writing his gospel around the date 70 C.E., at the time the Romans destroyed the temple. Luke uses this information as a foreshadowing of this event.

WS: The IHOP men chewed on the following question for a few minutes. “If “The End of the Age” is not an event but a relationship, then what is the “End of the Age?” This question prompted the above reflections on the focus of different ways to study the scripture. If this apocalyptic passage in Luke is read from a Head Trip Analysis, then the Apocalypse is an event that is yet to come. This is the thinking of Tim La Hay in the *Left Behind Series*.

However, if these apocalyptic passages are explored as relational material, then it is clear that Jesus is the “End of the Age.” When (you and I) the followers of Jesus experience our awakening and renewal (forgiveness and transformation) then we enter into the “End of the Age” too. In this way, the Apocalypse is not a physical event to end the natural world, rather it is the transforming event in which I die to my old ways of living (spiritually blind and live in-humane) and are born again by living an awakened life (human and humane).

Your assignment is to choose one of more of the following verses and do a similar metaphorical analysis. In order to break away from literalism, think wildly and widely.

Vss. 8 - 9: (Hint: When you are “frightened” who is it you want to follow?)

WS: We seek a comforter, a strong leader, a defender.

Vss. 10 – 11: (Hint: What happens to relationships when they are not humane?)

WS: We live as the antithesis of At-One-Ment.

Vss. 12 - 19: (Hint: The act of surrender can be meaningful here.)

WS: The words in **vs., 14** “But make up your mind not to worry beforehand how you will defend yourselves,” and in **vs. 19** “Stand firm and you will gain life,” suggest to me a relationship of profound trust and surrender. When life is overwhelming us, and making

everything very difficult to handle, this is when surrender is called for. It is affirmed that this is a very unlikely time for surrender to happen. Yet, this is why it is important to practice surrender now when life is not out of control. Then, when life is a raging sea, we can practice an inner calmness.

Vss. 20 – 24: (Hint: What does “Jerusalem” represent?)

WS: The word “Jerusalem” is a highly emotional and symbolic place and word. It is important to remember that people live and die by our symbols. During the Civil War, the first into battle was the fife, drum and flag-bearer, and usually the first to die. The term Jerusalem is like this, even in today’s conflict between the Palestinians and the Israelis.

Gut Trip Analysis uses the term “Jerusalem” to mean the place in which God’s work of Perfect At-One-Ment is done. When the old Jerusalem no longer was doing the work, then it is destroyed and replaced by the New Jerusalem which is Jesus Christ who represents the new relationship to At-One-Ment.

Vss. 25 – 28: (Hint: How does “the Son of Man” make a difference?)

WS: “The Son of Man” is who Jesus is! Remember, the purpose of Luke is to relate Jesus the messenger with Jesus who is the Message. When we see Jesus we see what the Good News is.

Vss. 29 - 31: (Hint: What does “summer” usually represent?)

WS: New Life.

Vss. 32 – 36: (Hint: What does the permanence of The Word” play here, and how does this enable us to stand before “the Son of Man.?” By-the-way, what does the Son of Man represent?)

WS: This image is from the book of Daniel, and represents the humanity of Christ as different in function from the “Son of God” that represents the divinity of Christ. (Divinity is experienced as living the Awakened life.)

Awakenment always allows us to stand before the Son of Man. Awakenment is always there, it is permanent. It is that to which we are spiritual blind, yet we experience it all of the time, but never name the experience as a spiritual reality.

II. Luke 22: 1 – 7, “Judas Agrees to Betray Jesus”

Do some research on the significance of the Feast of Unleavened Bread.” Write a brief report here.

WS: One website to explore is www.christcenteredmall.com/teachings/feasts/unleavened-bread.htm.

What is the Gut Trip Analysis of the term Satan?

WS: In Gut Trip Analysis, the term “Satan” (Devil, evil) always is the BIG LIAR, because it is a *relationship* we take to hopelessness. When people live a life of hopelessness, they are living a lie, because Christian surrender (faith) reminds us that we are victors and not victims. This is what the resurrection is all about.

In this instance, Judas was convinced his life was hopeless, he forgot the Good News. He chose to break his relationship with Jesus as At-One-Ment, and the result is he betrayed the cause and committed suicide. (Remember the axiom: “The reward for the deed is found in the deed itself.”)

III. Luke 22: 71 – 38, “The Last Supper”

What is a Gut Trip Analysis of the term “Passover Lamb?” Think both historically and metaphorically.

WS: Our historical faith tells of the saving event when the early Hebrews were enslaved in Egypt. They were led to freedom by Moses after a lamb was slain and its blood placed over the door posts of their homes. Then, death passed over the country, and those homes with the blood of the lamb over doors were spared. Otherwise, the first born in the unmarked houses died. This is a metaphor that foreshadows the Jesus Christ event.

Metaphorically, the blood of the Lamb represents the sacrifice necessary for full awakening. That is, surrender takes place when we sacrifice our old lives of living blind in order to fully awaken to a life lived as human/humane beings.

Vs. 28: What is “the kingdom” that Jesus confirms upon his disciples?

WS: It is the “kingdom” of full awakening. It is living fully and deeply. It is the experience of Blessed Assurance. It is what Marcus Borg, in his book *The Heart of Christianity*, affirms as the “Thin Places.” It is a relationship to At-One-Ment. It is a relationship to hope.

It is not a place!

IV. Luke 22: 39 – 46, “Jesus Prays on the Mount of Olives”

What is the “temptation” Jesus wants his disciples to avoid. (Think Gut Trip Analysis.)

WS: Simply put, it is the temptation of going back to sleep spiritually. It is the temptation to live in our human deserts, convinced that life is hopeless. We forget our Spiritual Oasis!

Vs. 45b – What does it mean to fall asleep because the disciples were “exhausted from sorrow?” (Please avoid literalism. If you were to preach a sermon on this scripture, what would be a summary of your message?)

WS:

Prelude: During the illness and death of our son, Wes, with leukemia, I was exhausted from sorrow.”

I. Vss. 22: 40 --I forgot the Jesus was a “stones throw” from me.

II. Vss. 22: 43 - 43 -- “Not my will but yours be done.” An “angel appeared and he was strengthened.”

III. Vss. 22: 46 --- “Why are you sleeping? Get up and pray so that you do not fall into temptation.”

Postlude: My temptation was to give in to hopelessness, to be a victim. When, I reawakened and re-surrendered my life again, was made a new human/humane person. The Good News did not change Wesley’s situation, but it transformed me!

V. Luke 22: 47 – 53, “Jesus Arrested”

Betrayal and healing takes place in this episode. What is your experience of “betrayal?” How do you feel? What is your experience of receiving the “healing touch” of Jesus. Please work to get your illustration of living both human and humane.

WS: My experience of “betrayal” is the experience of being “let down” when my expectations were high. I wanted to be the president of the college choir. In a confrontation with the director, the choir did not back me like they said they would. The confrontation ended with me in tears. I was no longer human nor humane.

Later, an adult mentor confronted me in my depression. “So life is dysfunctional,” he said, “so what’s next? Are you going to let your situation determine your attitude, or are you

going to be in charge of you?" With this pronouncement I was given back my life, I was fully human again.

VI. The rest of our scriptures describe various ways in which Jesus is mocked.

What is the experience of being mocked, and how does it seek to destroy spiritual surrender. Here: think of the move from hope to hopeless.

1. Luke 22: 54 – 62, "Peter Disowns Jesus"

Illustrate this move from hope to hopelessness in Peter's experience.

WS: Peter is victimized by his situation. When the crow of the dawning rooster, Peter was confronted with the gaze of Jesus and held in accountability. Using the axiom, "The reward for the deed is found in the deed itself," Peter immediately receive the reward for betrayal, and at the same moment, was given the possibility of healing this broken relationship. Frequently, this happens in our everyday experience. We are anxious about confrontation, but afterward experience the release and healing this affords.

2. Luke 22: 63 – 65, "The Guards Mock Jesus"

Illustrate this move from hope to hopelessness in the activities of the Guards.

WS: When people misuse other people is can be said they are pushing down other people in order to lift up themselves. Again, "The reward for the deed is found in the deed itself." This little bit of scripture only sets the stage for us. No assumptions about transformation can be made.

Luke 22: 66 – 23:25, "Jesus Before Pilate and Herod."

Luke observes that the "whole assembly" rose to betray Jesus before Pilate and Herod. They accuse him of "subverting our nation," "opposing paying taxes," and claims to be the Awakened One. What's going on here?

Vss. 23: 1 -2: Do a Gut Trip analysis on these terms: subverting our nation; opposing taxes, and Jesus' messianic claims.

WS: "Subverting our nation." It is true that Jesus was involved in the death of the Nation of Israel. This is "the People Of God" were not longer operation as God's People. It is the intention of Jesus to destroy the old nation and in three days to rebuild the Temple (Jerusalem).

"Opposes paying taxes." It is the consensus of the IHOP Bible Study that there is contrary evidence. Jesus requires people to pay to Caesar the things that are Caesars and to God the things that are Gods.'

"Claim to be Christ." Jesus' response before the council is remarkable. To their question, "Are you the Christ," he replies, "You are right in saying that I am."

This episode sets the stage for the concluding events to prove that Jesus the messenger is the same as Jesus is the message.

In our next episode, we turn our attention to the dynamics of what this "message" is all about. Carry on!

All right, folks. Talk to me.