

My notes are written in Lucida Sans Unicode 10t. All five of scriptures in this theme are treated here. **If you like what you see, and find it useful, share it with your friends. Encourage them to join us. Will you do it? Can you do it? Then, let's go do it. Thanks. Pastor Bill.**

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

Topic: "Seeing in the dark."

9: 49 to 50 -- "Driving out demons;" 11: 29 to 36 -- "Sign of Jonah;" 12: 22 to 34 -- "Do Not Worry;" 12: 35 to 48 -- Watchfulness;" 14: 34 to 35 -- Salt-less Salt."

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 10 of 31.**

Read the assigned THEME at one time.

NOTE: The title of this theme is "Seeing in the dark." At first glance, this may seem a bit mysterious. The difference between seeing in the dark and not seeing depends on our having the eyes to learn the difference. The IHOP meeting suggested this is using our Third Ear.

Marcus Borg is helpful here. In his book, *The Heart of Christianity*, he explains what he means by finding "**something more.**" **This MORE** is experienced at our "Thin Places," or on those occasions when the spiritual becomes clear to us. This happens as we experience an event or activity in which we sense a peace that passes understanding, or a deep sense of satisfaction. It is my contention that these moments are more frequent than we first believe, because we do not associate them with the spiritual. Consequently, as we learn to have "eyes and ears" that are sensitive to these occasions the more frequently we are aware how deeply we live the spiritual life.

Your assignment is to read these pericopes (sections) with new eyes and ears. In other words, use your intuition to discover what Jesus wants us to see! Look for the MORE.

I'll model one example for you.

1. Luke 12: 22 – 34 "Do Not Worry"

What does Jesus want us to see? vs. 12:29 "And do not set your heart on what you will eat or drink: do not worry about it." For me, "worrying" qualifies as a darkness that blinds us to our spiritual lives. The admonition of not to worry are the words that drive me to look deeper into this scripture.

The solution: vs. 23— "Life is **more** than food, and the body **more** than clothes."

WHAT IS THIS "MORE?" Jesus gives us the answer is vss. 30: "But seek his kingdom, and these things will be given to you as well." *A Gut Trip Analysis of "the kingdom" is the experience of finding the Spiritual Oasis in the middle of our human desert.*

2. Luke 9: 49 – 50 “Driving out Demons”

What does Jesus want us to see? Jesus wants us to see who are friends and colleagues are. By-the -way, there is a difference between friends and colleagues. Friends are those who have an investment in us. When our friendship is no longer a priority the friendship ends. Colleagues, on the other hand, are those who have an investment in the task or mission to which we are committed. In this way, colleagues show up when they are needed, even when we are no longer friends with them. Of course, it is possible that our friends and our colleagues can be the same. But there is a difference.

What is the solution? Vs. 50 reminds us that those who show up when the going gets tough are those who are for us—no matter what.

3. Luke 11: 29 – 36 “The Sign of Jonah”

What does Jesus want us to see? Jesus wants us to see the difference between a “wicked generation” and an “enlightened generation.” **A wicked generation** (think: living in separation, the antithesis of At-One-Ment) are those who are awakened, yet fail to live like it. Those who are **the enlightened generation** are like the Ninevites, and like the Queen of the South in Solomon’s court who become enlightened and live like it!

The story of the Queen of Sheba is recorded in 1 Kings 10: 1 – 13. She came to Solomon’s court to see if the rumors of Solomon’s wisdom were true. The rumors were confirmed. Solomon’s wisdom represents what we speak of as “enlightenment.”

What’s the solution? If all of this is accomplished by o’l reluctant Jonah with his generation, then think what is possible through the Son of Man with all generations to come. It is helpful to remember the significance of the phrase “Son of Man.”

This figure of speech “Son of Man,” can be explored in your commentary. For our purposes this figure of speech comes from the Book of Daniel. However, Ezekiel frequently uses the term as well. Daniel presents us with four symbols of destruction: eagle, bear, leopard and a 100-Headed Monster. Daniel then replaces these symbols with a 5th symbol—the Son of Man—whose purpose is to bring about At-One-Ment and to illuminate the Good News as Victim/Victor. In this instance, the phrase points to Jesus’ role as the 2nd Adam. (For further information see the IHOP study on Matthew 16: 13 – 20.)

4. Luke 35 – 48 “Watchfulness”

What does Jesus want us to see? vs. 35 tells us that Jesus wants us to see what it means to be “ready for service.” In the early part of this set of scriptures, Jesus renews us with several examples for us to follow. **Servants** are those who are awake to serve the master after the wedding. This is an allusion to the role of Jesus as the

master, and his wedding is that of a new relationship to the awakened people. Again, in vs. 40b, it is the Son of Man—the 2nd Adam—who is the bridegroom; i.e., the Fully Awakened One.

The second example for us to follow is that of the “wise manager” given the charge to care for the slaves and the property. The reward for failure is to “. . . cut him in pieces and assign him a place with the unbelievers.” Is the meaning here that the unfaithful servant is murdered, or just given a server dressing down. To live with unbelievers is to live among those who are still asleep.

So, what’s the solution? To be faithful, which means to surrender ourselves to the task. Vs. 48b reminds us about the significance of being those who are called to “Watchfulness.” Our duty is worldwide and history long. The only reward we have is best understood in the axiom “The reward for the deed is found in the deed itself.” The practice of living as The Awakened is the reward. The more awakened we are, the more awaken we are required to be. It is enough.

5. Luke 14: 34 – 35 “Salt-less Salt”

What does Jesus want us to see? This is a “Thin Place” story. Those who Wake Up don’t lose their “saltiness,” that is, their human/humane-ness. On the other had, those who remain asleep, or go back to sleep, lose their significance as human beings; they become something they are not created to be.

So, what’s the solution? Vs. 35b tells it like it is. “He who has ears to hear, let him hear.” Or, to mix metaphors, if the shoe fits wear it. As the poet D.H. Lawrence, wrote in his poem *Searching For Love*, “Those who go searching for love never find it. Only the loving find it. And they don’t need it.” Now, this is a salty person.

All right, folks. Talk to me!