

**My comments are written in Lucida Sans Unicode, in 12 pt. Type. Pastor Bill**

## **TRINITY UNITED METHODIST CHURCH**

### **IHOP BIBLE STUDY**

**Topic: Matthew 21: 28 – 23: 39 “Demonstrating the teacher’s authority”**

The Gospel of Matthew's message is powerful and relevant to our current human situation. Matthew's purpose is to give us a training manual for teaching the Deeply Satisfied Life. This material is developed for the early church, but is applicable for us today.

Matthew's teaching role model is Jesus. The "Deeply Satisfied Life" is the experience ("Gut Trip Analysis") of the term Sanctification (which is an Old Christian Code Word understood through "Head Trip Analysis").

This is our twenty-second lesson in this series. This lesson still is under the general banner associated with "A Training Manual For Teaching the Transparent Sanctified Life. However, this is the sixth arena, and this is related to Matthew's material on "The Teacher's Handbook: Part III–Moral Lessons."

The Spiritual Oasis (formerly, the Secret Garden) is not really all that secret. It is a metaphor for the Kingdom of Heaven. However, what interests us is the experience of the Kingdom rather than an understanding of the Kingdom. This relates to our understanding of the difference between "Head Trip Analysis" and "Gut Trip Analysis."

- I. Read the assigned reading at one time.**
- II. Note: This study concerns the authority of the teacher who uses these three Teaching Handbooks on Transparent Ethics, The Spiritual Oasis, and Moral Lessons. The underlying question in this session is from where does the teacher get the authority to teach?**
- III. Some things to keep in mind:**

*What is the experience of the name Jesus.* Transliterate this word. In our usual lexicon we translate Jesus at "The Little Picture of Perfect At-One-Ment." Another word for the experience of Jesus is "The Christ Bearer;" i.e., Jesus embodies the Messiah/Christ; i.e., the word "Jesus" is translated in Hebrew into Joshua or *the One who Saves*. Ask yourself, from what does Jesus save us, and to what does Jesus save us?

*Think about the source of Jesus' authority.* Because we are exploring the "Spiritual Oasis" what would it mean for Jesus to get his authority from this place? If this is the case, then from where do Chief Priest and the Elders, the Sadducees, the Pharisees, and "the teachers of the law" find the source of their authority?

- IV. Choose one of the following eight pericopes and examine the experience that is implied. Transliterate any of the Old Christian Code Words from "Head Trip" to "Gut Trip" analysis. Then, answer the question of from where the teacher gets the authority to teach.**
  - 1. vss. 21: 28 to 32--- Parable of the Two Sons**

The IHOP Bible Study understood this parable is concerned with doing lip service. One boy agrees to help and doesn't. The other boy refuses to help but shows up. The audience for this parable is the chief priests and the elders of the people. The obvious reference is to them. The experience implied faithfulness or surrender of ourselves to being obedient. This is not blind obedience for the decision to order our lives to do God's will that is to do things to bring about At-One-Ment.

Those who do God's will enter into God's kingdom, no matter their present occupation. Or as a recent seminary graduate observed "God's Kin-dom" is the realm where we live as "God's kin." I like it!!

Vs. 21: 31 b – kingdom of God: The experience of living as God's kin is to live in the Spiritual Oasis.

Vs. 21: 32 – righteousness: having a "right relationship," or orientation of ourselves, with God as Perfect At-One-Ment.

Jesus gets his authority to teach this parable from being in touch with The Truth, or that which is authentic, or from the experience of living in At-One-Ment.

## 2. vss. 21: 33 – 46--- The Parable of the Tenants

This is a similar theme as the Parable of the Two Sons. The audience is still the chief priests and the elders of the people.

Vs. 43, 44—The warning given by Jesus is that those to whom the vineyard (the Awakened Community living in the Spiritual Oasis) is given it will be taken away from them because they are no longer fulfilling the purpose for which it is given; i.e., to hold it in trust for Perfect At-One-Ment. The "vineyard will be given to those who are Awake and

practicing the intended purpose of the Spiritual Oasis that is to live together in At-One-Ment.

Jesus gets his authority by proof texting from Psalm 118: 22, 23.

Those at the IHOP meeting noted that this parable may have many ramifications, such as “the hedge” may represent “the Law of the Old Testament,” and “the Watchtower” may be representative of the Temple.

Words to transliterate:

Kingdom of God always is experienced as the Spiritual Oasis.

**3. vss. 22: 1 –14--- The Parable of the Wedding Banquet**

This is a curious parable because of the seeming mis-justice of the improperly dressed wedding guest. After all, he was walking down the street when the King’s messenger gave him the invitation.

One of our IHOP Bible students made the observation that in the days of the Early Church it is a tradition that the wedding host provides the wedding cloths appropriate for the event.

The wedding banquet is a reference to the activities in the Spiritual Oasis.

To be “improperly dressed” for the Spiritual Oasis is to give lip service to its intended purpose. In effect, to say, “Yes, I am a part of the Awakened People, but I never live like it with my time, talent and financial resources.

Jesus gets his authority from being the “first born of many brothers and sisters” living in the Spiritual Oasis.

**4. vss. 22: 15 – 22--- Pay Taxes To Caesar**

This is another amazing little lesson about living in the Spiritual Oasis because it points up one of the areas of misconceptions. To live authentically in the Spiritual Oasis also means to live authentically in the world.

Not to live authentically in the world cheapens the experience of living in the Spiritual Oasis as a moralistic relationship; i.e., those living in the world are naughty. NOT TRUE! The only difference is that we are Awake! Becoming moralistic or prideful is a certain sign that we are no longer living in the Spiritual Oasis.

On the other hand, it is not possible to live authentically in the world without the experience of the Spiritual Oasis. To think we can is to live pride fully; i.e., we do not need to be awakened. NOT TRUE. Authenticity of really living whole lives has its source in the Spiritual Oasis. Not to affirm this is to be in denial, and this is a certain sign that we are not living authentically in the world.

Jesus acknowledges that we all live within one reality, and we need to experience living intentionally in both the world and in the Spiritual Oasis.

Jesus gets his authority from living authentically in both the world and in the Spiritual Oasis and thereby fulfills what it means to be a fully human person. In traditional Christian Code words, this describes what it means to be "holy."

#### 5. vss. 22: 23 – 33--- Marriage at the Resurrection

The fundamental issue at stake here is the confusion and misinterpretation of what the Spiritual Oasis is. It is important never to lose sight of the point that "heaven" is not a place, it is a relationship we take to living authentically with both our worldly eyes and our spiritual eyes wide open.

The audience for this parable is the Sadducees who said there is “no resurrection.” But the traditional belief of the Jews was that heaven is a place rather than a relationship. The Sadducees were attempting to do a double bind of Jesus; to see if he would affirm the resurrection to a place, and to see how he would handle the traditional relationships.

The answer Jesus shifts the meaning of this human predicament into the experience of living in the Spiritual Oasis, where these petty arguments are ignored. This is the place of real living rather than the fulfillment of certain requirements.

Jesus gets his authority for this answer out of his personal experience of living authentically in the Spiritual Oasis.

**6. vss. 22: 34 – 40--- The Greatest Commandment**

Now, the audience shifts to the Pharisees who test Jesus on his knowledge of the 10 Commandments. Jesus reply is astonishing. In four sentences he summaries The Law and shifts it into a profound statement concerning a New Law, the law of LOVE.

A transliteration: “Give your whole passion to relationships that build At-One-Ment. This is done through a relationship to our neighbors, and a positive self-affirmation. On these two principles the quadrilateral is based (scripture, tradition, experience and reason).”

Again, Jesus gets his authority to say this from his experience in living in the Spiritual Oasis.

**7. vss. 22: 41 – 46--- Who’s Son Is the Christ?**

Vss. 22: 42—The word “Christ” is a Greek word meaning *The Logos*, or the Good News. Its Hebrew counterpart is “Messiah” or the one who saves. The word “save” always needs transliterating because it implies that we are “saved from” something, and we are “saved to” something. In our terminology, we are “saved from” the experience

of inauthenticity, and we are “save to” the experience of authentic living.

The Pharisees are trying to entrap Jesus by raising this question concerning the parentage of the Messiah. The Pharisee proof-text the argument by relating the Messiah to the lineage of David.

But Jesus, by proof-texting from Psalm 110:1, raises the obvious question, “If David called the Messiah Lord,” then how can the Messiah be in the lineage of David?

Certainly, what we just did is a “head trip analysis” of this important material. Let’s see what we can do with a “gut trip analysis.”

The experience of the Pharisee’s question is their attempt to objectify the topic of “The Christ;” that is, to make the topic an object to be studied for his historical perspective to King David, etc. Jesus turns the topic into the experience of the meaning of “The Christ” which is the “sacrifice” we make by dying to the triviality of such questions as this.

Again, Jesus gets his authority to answer in this manner from living in the Spiritual Oasis where such questions are considered trivial.

#### **8. vss. 23: 1 – 39--- Seven Woes**

Jesus begins this lesson in authority by a caveat. Again, he emphasizes the importance of living authentically in the world in vss. 23: 1 – 4. His listeners are to respect and obey what the Pharisees and the Lawyers tell us. However, we are not “to do” what they do.

The “Seven Woes” are those things that keep us and other from opening the door into the Spiritual Oasis: 1) vss. 23: 13, 14-- closing the door to the Spiritual Oasis; 2) vss. 23: 15-- insistence on “conversion;” 3) vss. 23: 16-22--swearing allegiance on to the

things of this world rather than opening the door to the authenticity of the Spiritual Oasis; 4) vss. 23: 23 – 24-- the practice of the unimportant things such as liturgies, when the more important thing is "Justice, mercy, and faithfulness;" 5) vss. 23: 25 – 26--making appearances more important than substance; 6) vss. 23: 27, 28-- again, making appearance more important than substance; 7) vss. 23: 29 – 36--self-righteousness.

Jesus ends this section of his teaching with a bit of forecasting. This is my transliteration (vss. 23: 37 – 39):

"O Thou great Communion, there are those who live within you who once were awake, but no longer can claim this title. As the 'Little Picture of At-One-Ment' I wanted to gather this great Communion together for nourishment and mutual support, but you've gone to sleep and no longer have the vision. This Communion is no longer viable, but is lost. However, The Truth no longer dwells with you against the day when 'true happiness' will be revealed."

Again, Jesus gets his authority as the reflection of himself as the "Little Picture of At-One-Ment.

**All right, people. Talk to me!**