

PART 41: THE SUBORDINATE REALITY, 9:1-13.

#1. And so the issue is put, on the surface of a mountain in Palestine. The temporal reality, along with its materiality, its physicality, and its history, is pinned as fully subordinate to the master part of reality: God, His will, His word, His power! #2. "And Jesus was saying to them, 'Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power'", 9:1. #3. A preview of the dominance of the eternal over the temporal had already been given in the miracles. Yet "Peter and James and John" (9:2), were to be swept up in an organized, structured and symbolic experience of all that is "the kingdom of God". #4. The transfiguration: "...And He was transfigured before them", 9:2. An eternal force came to bear upon Jesus, leaving an indelible mark upon Him, 9:3. The Lord was marked for service, authority and leadership. He leads and we follow. #5. The appearance of "Elijah" and "Moses", 9:4: Those men, long before, having lived and died in faithfulness, suddenly, unexpectedly crossed the threshold between the two realities and were presented to Jesus and His disciples. Time and the temporal are not closed off from the invisible and the eternal. So, the "taste (of) death" is not the end of it! #6. The issue of issues: "and they were talking with Jesus", 9:4. Talking? Talking about human salvation; the salvation of all who had lived and died in faith! And the salvation of all who will (you and me)! The Lord was the only guarantee! #7. The cloud and the voice: "Then a cloud formed, overshadowing them, and a voice came out of the cloud, 'This is My beloved Son, listen to Him!'", 9:7. That unseen, yet present, governing Father, standing athwart the two realities had spoken His irrevocable will. It is Jesus or nothing! No other man can fill the savior's place! Pretenders will fail. #8. All was in predetermined order: The disciples had questions and limited understanding, 9:9-11. But they had to know this: The power of God was driving events inexorably toward a fixed outcome. Although the "...Son of man" would "suffer many things and be treated with contempt" 9:12), He would rise "from the dead", 9:9. #9. This world and the experiences of it are formed, shaped, governed and handled by the Supreme Author of the powers of contraction. He does all things well! And we have one consummate command: "...This is my Beloved Son, listen to Him!" What blessing is ours to live in the shadow of that mountain!

PART 42: THE RELATION BETWEEN THE POWER OF GOD and FAITH, 9:14-29.

#1. The reason why the disciples could not drive out the demon (9:18, 28) was because their faith revolved around the malady; their faith was subordinate to the physical situation. They had a kind of faith that was rationalized. #2. Jesus was expecting a kind of faith wherein the malady is forced to revolve around trust in supernatural contraction. Rationalization had to be purged. The disciples had not grown in biblical faith. #3. "And He answered them and said, 'O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me'", 9:19. #4. Faith that is subject to human rationalization is no faith at all. Furthermore, a rationalized faith breaks the index (unity/link) between the power of God and authentic belief. #5. The father of the afflicted son, himself, was trying to keep his faith above water. "...But if you can do anything, take pity on us and help us!", 9:22. This man approached the Lord in undisguised,

unfiltered desperation. #6. Jesus' words are a clarion to all believers and in all and every temporal circumstance. "And Jesus said to Him, 'If You can? All things are possible to him believes'", 9:23. The Lord is not referring to rationalized faith but to a faith shaped by the powers of contraction. #7. Generalization from the text secures the thought that only contracted faith can restore and or establish the causal link between the power of God and personal belief. #8. It is quite arresting to note that Jesus made an unqualified statement about the relation between the power of God and the nature of revealed faith. #9. That unity is beyond time, physics, physiology (the so-called discourse constraints), nature and human lived experience. #10. Many in the contemporary have followed the way of a "reasonable faith"; one being effectively controlled by human reason and indebted to experience. #11. The father of the tortured son (9:18, 20, 26) strives to rise above a suffocatingly rationalized faith: "...I do believe; help my unbelief", 9:24. #12. The church in the world cannot flourish without the attendant power of God. Think of it! The band of believers crippled in the face of world opposition; the power of effective prayer struck from our grasp, 9:29.

#### PART 43: PUNCTUATED LOGIC, 9:30-37.

#1. In the still under-dimensioned thinking of the disciples, they saw the possible development of a privileged elite. "...Jesus asked the disciples, 'What were you discussing on the way'". "But they kept silent, for on the way they had discussed with one another which of them was the greatest", 9:33, 34. #2. Reasoning is a proof of contraction or it is proof of rationalized faith. The case for Punctuated Logic: Jesus taught them saying, "...If anyone wants to be first, he shall be last of all and servant of all", 9:35. #3. This means that one way of logical reasoning must be punctuated (closed/stopped/dismissed) and then another way of thinking must assert a different hold on circumstances. Punctuated Logic, as we shall call it, is uniquely supplied by revelation. The disciples were slow to adopt this revealed form of reasoning. #4. Using the analogy of punctuation refers to sentence structure. One line of reasoning moves forward to the grammatical period. The period is the closing punctuation of the sentence. After the period, another and new thought or idea can take shape. #5. Natural logic is rooted in human reason and its representations of human lived experience. But Punctuated Logic is founded upon something beyond time, the self and human experience. #6. Jesus is the principle example of just such punctuated reasoning: "For He was teaching His disciples and telling them, 'The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later'", 9:31. #7. Punctuated Logic requires force of will and it marks the demarcation between mortal ideas (those dying with the world) and the eternal ideas of God! #8. The servant of God; the one who is "...last of all and servant of all", has punctuated thought, speech and behavior, by revealed truth. #9. The point is transformation: "Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me", 9:37. #10. Punctuated Logic is a key to personal transformation of heart, mind and soul.

PART 44: PUNCTUATED LOGIC and PERSONAL TRANSFORMATION, 9:30-37.

#1. Jesus expected that His appearance in time, His teaching and the wondrous deeds He performed, would lead to a phenomenon of behavioral change that we may refer to as Punctuated Logic. #2. Previous worldly ways of thought and ignorance were intended to be punctuated (closed/stopped/terminated) at a certain point in time, requiring an exaggerated act of the will. #3. All events, situations, circumstances and states of being would partake of this revealed structure: First, there are the worldly, fleshly, natural and experiential ways of thought, speech and behavior; routinely left alone and unchallenged. Second, a forced punctuation of those patterns is forced into the situation. Their validity is discredited and their continued influence is truncated. Third, revealed truth and its meaning becomes the new and supernatural foundation for life in the temporal. #4. The Lord's disciples had made no changes toward spiritual growth; there was no change regarding perceptual decisions. The disciples were not intending to escape the ways of the world. #5. Punctuated Logic is not merely a sequential order of steps. It is, rather, a coherent form of reasoning that is built upon revealed enlightenment. With its advent, the entire contour of reasoning changes. #6. The rhetorical: Can there be any doubt that the Almighty requires believers to engage with the revelation? The disciples' discussion on the way about which of them was the greatest was dismaying to Jesus. #7. It can be said that everyone in the world has a Theory of Engagement with the Bible. But that of authentic believers can accurately be called Punctuated Logic. #8. The atheists engage the Bible by defamation and ridicule. The rationalists, by subordinating scripture to human reason and experience. The unstable engage it by double mindedness, James 1. #9. It is possible to engage the word of God by relative indifference. Probably the most common Theory of Engagement with the Scripture. #10. Punctuated Logic closes the gulf between the word of God and time.

PART 45: THE MOST IMMEDIATE OF ALL CONFLICTS, 9:38-50.

#1. The most immediate conflict confronted by the believer is that between the word of God and the physical body. The flesh of man cries out against the life of faith. And bodily concerns immediately obstruct the development of faith in revealed truth. #2. The disciples were incensed by a man "...casting out demons in Your name..." and tried to "...prevent him...", 9:38. But the Lord admonished them not to inhibit the development of faith in Him. That development was to be allowed to take its course, 9:39. #3. Any favorable move toward faith in Christ and the gospel is welcome. "For he who is not against us is for us", 9:40. #4. The most critical and important development in human history, personal or collective history, is the conception of and the growth of faith in God and His word. "For whoever gives you a cup of water to drink because of your name as followers of Christ, truly I say to you, he will not lose his reward", 9:41. Generation of true faith, was and is the most intense objective of the Almighty. #5. On that sole development hinges all human history! But the body, its desires, driving ambitions and needs is the big problem. The body must be reduced to impotence, if true faith is to survive and flourish in the universe of men. #6. Anyone determined to cause the fall of

Mark: The Life of Christ and the Powers of Contraction (9:1-50)

faith ("to stumble") in others would be better off to commit suicide to prevent doing that ("millstone"), 9:42. We live in a perpetual onslaught of just such people. #7. One is personally responsible for his/her own state of faith. To defeat the flesh, a kind of ruthlessness is necessary. "If your hand", "...your foot", "your eye", "causes you to stumble" (9:43-47); then the offending member must be removed. #8. There is no reason not to take this admonition literally. And that in view of the alternative. Three times Mark quotes Isaiah 66:24 (9:44, 46, 48). The significance of this is that one must decide between intemperate behavior in time with its eternal condemnation or a ruthless self-discipline. #9. All believers will be "salted with fire", 9:49. "Have salt in yourselves, and be at peace with one another", 9:50. Sacrifice of the flesh inheres in personal salvation!