

PART 61: JESUS AMBUSHES THE SCRIBES, 12:35-37.

#1. The Lord was the Master of the revealed text. His knowledge of the word of God was profound and complete. #2. The "scribes" were among His most vociferous critics and mortal enemies. And the Lord knew them well. #3. "...the scribes say that the Christ is the son of David...", 12:35. The Lord poses a significant question about how the scribes understood the issue of "the Christ". #4. He cites Psalm 110:1; "The Lord said to My Lord, 'Sit at My right hand, until I put Your enemies beneath Your feet", 12:36. #5. "The Lord" is the eternal Father and He spoke to "My Lord", that is, Jesus, Messiah; David's Master. This is a chain of command, but that text does not mention the term "son". #6. So if "the Christ" is "the son of David", then, how is that to be understood " (the "sense" of it)? The Lord has to refer to its inherent meaning. #6. "the son of David" refers to the means of introduction of the Christ into time and materiality; His fleshly appearance in the world. #7. The Christ would enter time as a man. Jesus came into time as a baby and achieved adulthood. The moment came when the Lord publicly announced His identity. He came doing many miracles and undeniable wonders. #8. Yet, many Jews robustly rejected Jesus, including the scribes, who stood before them, preached to them and proved His divinity. #9. The scribes did not really understand the issue of the Christ. The physical manifestation of Jesus and all His powers of contraction did not suit them. The scribes had no excuse whatsoever for their treatment of the Lord. #10. In consequence, they became and willingly so, "Your enemies", 12:36. #11. The text became flesh in "the Christ!"

PART 62: EVERY TEXTUAL TRUTH HAS A TEMPORAL CORRELATE, 12:35-37.

#1. One may venture a generalization from this text. Generalization: Every textual truth in the Bible has a temporal correlate. #2. We shall define "correlate" as that temporal manifestation having a dependent relation to the precedent textual truth. And that further, the relation between the text and the correlate manifestation of it is necessary. That is to say it can only be that way and no other way. #3. The Lord cited Psalm 110:1 in 12:36: "The Lord said to my Lord, 'Sit at my right hand, until I put Your enemies beneath Your feet". #4. The quoted revealed truth from the Old Testament had as its temporal correlate "the Christ" who was speaking to the people at that time. #5. His appearance in time, in the flesh, in history was exactly correlated to the revealed truth which preceded and obligated Jesus' manifestation in the temporal world. #6. In other words, the incarnation of Jesus was like any other or all other textual truths; its appearance in time and in correlated form, must happen! #7. There is more to this than prophecy and fulfillment. Just such a structure is true, but that structure is not relegated to the past. To the contrary, it demonstrates the forever arrangement between the word of God and time! #8. Hence, every revealed biblical truth reaches into time from across the threshold and obliges a correlate form; and that, necessarily so. #9. How marvelous to contemplate! That the incarnation is an example of the index between revelation and material, temporal reality. #10. The Bible that one loves is a living document, ever reaching into the temporal and forging a situation, a circumstance, a man, an event in full correlation to itself! #11. How powerful is such a Book. Inspired ("David himself said in the Holy Spirit...", 12:36) and empowered by the Holy Spirit, the revealed truths of

scripture are active at every moment. #12. So, we are faced with hope because the promises of God will all have their obliged correlates in time; and there is sober warning because all of the textual measures the Almighty has stipulated will be correlated against us.

PART 63: CONTRACTION and THE PATH TO EVENTUALITY, 12:38-40. #1. The "scribes" were heedless of the supernatural powers of contraction. Such revealed truth had no true influence upon their thought, speech and behavior. From the Lord's description of them, one reaches this conclusion: The scribes were interested in and driven by the immediate. #2. "...Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places, and chiefs seats in the synagogues and places of honor at banquets, who devour widow's houses, and for appearance's sake offer long prayers...", 12:38-40. #3. Immediate circumstances and conditions had driven eventualities from their arc of concern. #4. "In His teaching He was saying...": Contraction is a pathway to a stipulated eventuality. #5. That revealed truth adds a supernatural complication to daily behavior. One must learn to think in terms of contracted eventuality. #6. The immediate circumstances and conditions are the only things one can naturally detect. But revealed truth forces a supernatural concern into the immediate. One must expand the arc of concern to include the pathway to contracted eventualities. "...these will receive greater condemnation", 12:40. #7. Truths like that apply equally to thoughtless, heedless behavior; like that of the scribes. And it applies to thought, speech and behavior predicated upon true faith in God and His word. #8. There will be contracted eventualities in both cases. The heedless blunder inexorably into "greater condemnation"; while the faithful follow the pathway to eventual redemption and the secured blessings from God. #9. Believers trust in the word of God and their behavior and spiritual perception follow. So the immediate may be difficult, stressful, laden with unknowns and brimming with posed dangers. #10. But they look beyond immediate appearances and human experience, down that revealed pathway to contracted eventualities! We do not ever run scared! We shall not be abandoned to events, situations, circumstances nor states of being!

PART 64: WORLDS IN CONTRACTION, 12:41-44.

#1. The subject of observation was money, giving, motive and how to evaluate them. The Lord "...began observing how the people were putting money into the treasury...rich people were putting in large sums", 12:41. #2. These "large sums" were given from "...their surplus", 12:44. Generous perhaps, but there was no great sacrifice involved. #3. "A poor widow came and put in two small copper coins, which amount to a cent", 12:42. A poor widow offering a poor contribution? Not by Jesus' evaluation; "...Truly I say to you, the poor widow put in more than all...", 12:43. #4. The foundation of the widow's gift was her faith! The foundation of the Lord's appraisal of her contribution was also her faith! "...out of her poverty, put in all she owned, all she had to live on", 12:44. #5. Her's was a world in contraction. God<--Faith<--money; the widow's money was forced to contract back upon her faith, just as her faith was in contraction upon God Himself. #6. The Lord's evaluation of her was not doctrinal, but trust in God. Utterly

destitute, she trusted in the Almighty for survival. The widow's evaluation of money was unworldly; a spiritual perception. #7. Two perspectives were put in contradiction; the spiritual perspective and the temporal perspective. #8. This poor woman was extraordinary in her time! She thoroughly believed that the power of God was working in all things; worlds in contraction. Inference demands that the same thing could not be said of the rich. #9. An unworldly evaluation means that the standard of judgment is no longer the temporal, the money, the body, the material. #10. Contraction as faith changes the rules of observation. The Scripture can best be contemplated as a source of unworldly observation and not just history. #11. Unworldly observations force into consideration unworldly representations. The widow was contracted back upon unworldly representations. Such means of reasoning do not fit at all with the temporal perspective. They do not "make sense"! This good woman pushed unworldly observation into unworldly representations and from there into unworldly behavior! #12. Just like the Lord gave all, at the cross.

PART 65: SUPERNATURAL CONTRACTION IS INDUCTIVE, 13:1-13.

#1. To speak of trauma is to under dimension the then coming circumstances. Worlds in apparent chaos and disintegration are, in fact, worlds in supernatural contraction. #2. Temporal conditions, political conditions, history, these things are not closed systems, they are not autonomous in time. There is no such thing as chaos theory. #3. The supernatural contraction is inductive (leading to other things)! It induces the shape and tenor of circumstance. All the things enumerated "...must take place; but that is not yet the end", 13:7. #4. Jesus warns that the winds of supernatural contraction were beginning to blow. Difficult, taxing, personally stressful and costly inductions will come to bear upon everyone, including the disciples, 13:7-13. #5. No one has any control over such circumstances. These conditions take shape in history but they are not historical developments. We must represent the distinctions between historical developments and supernatural induction. They are not identical. What happens in such inductions is not obligated to natural causal chains. #6. Under these conditions the position of believers is not to be confused nor to be doubtful. "...See to it that no one misleads you", 13:5; "...do not be frightened..."13:7; "But be on your guard..."; "...do not worry beforehand...", 13:11. #7. Stability of faith is the rule. The Lord's priority is to be observed; "The gospel must first be preached to all the nations", 13:10. #8. There is no inherent meaning in all this suffering; the meaning is revealed! "...they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them", 13:9. #9. We suffer for His sake and apply the language of the Holy Spirit to explain it; "it is not you who speak, but it is the Holy Spirit", 13:11. #10. Here are the terms of our service: "You will be hated by all because of My name, but the one who endures to the end, he will be saved", 13:13. #11. The way we suffer our trials and tribulations is "...a testimony" to the world of unbelief! Looks like we will have to soldier up!