

PART 71: THE IMMORTAL EXAMPLE, 14:32-42.

#1. Jesus is the immortal example of how to serve the Almighty, even in the most taxing states of affairs. #2. The King passed through every part of human temporal existence. But "...the hour has come..." (v.41) He said. The Lord's ordeal was upon Him! Horror, pain, rejection, His lot. #3. "And He took with Him Peter and James and John, and began to be very distressed and troubled", v.33. #4. Seeking succor & companionship, He took the three disciples along with Him. The disciples were not up to the task. Distracted, tired & somewhat indifferent, they fell asleep three times (v.37, 40, 41), and were rebuked by Jesus for their lack of self-discipline at that critical hour. "Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak", v.38. #5. The Lord was anything but that! Jesus did not want to die on the Roman cross. Nothing is impossible with God, but the will of God was something else, v.35, 36. #6. The Lord prayed, almost literally falling into it. Two powerful & very personal dynamics were set side by side in His mind & were materially present in history: The will of God on one side & on the other, personal distress & trouble. #7. There was the great contest before Him & there is our ordeal today. #8. THE LORD'S IMMORTAL EXAMPLE: UNDER THE GREATEST & MOST GRAVE OF CIRCUMSTANCES, HE DROVE THE WILL OF GOD INTO HIS PERSONAL DISTRESS & TROUBLE! #8. The Lord believed & determined that the will of God surmounts everything else. His distress did not cloud His understanding, nor His judgment. #9. Shirking nothing, fully aware of what was at stake, the Lord was not moved to failure of faith. The will of God surmounted the psychology of the ordeal: "...yet not what I will, but what you will", v.36. #10. This is the power of faith rooted & grounded in the word of God & the power of God. The three disciples exemplified the routine human reaction to distress & trouble. The flesh overruled the spirit. Weakness dominated willingness.

PART 72: SUPERNATURAL CONTRACTION DEFIES APPEARANCES, 14:43-52.

#1. Appearances are never taken lightly by human beings. Seeming threatening, conclusive, even determinant, appearances may, or can, be allowed to act authoritatively over thought, speech & behavior. #2. The Lord draws a clear distinction between appearances & the powers of supernatural contraction. "... but this has taken place to fulfill the Scripture, v.49. #3. The generalization is that behind & beyond appearances there abide the supernatural powers of contraction. "Immediately while He was still speaking, Judas, one of the twelve, came up accompanied by a crowd with swords & clubs, who were from the chief priests and the scribes and the elders", v.43. #4. Appearances do not fully represent circumstances. Creating awareness, appearances cannot explain them. Mathematization of appearances (reduction to mathematical form), still does not, cannot explain temporal events. #5. Confronted by an armed & hostile "crowd", Jesus did not rely on appearances to explain nor to predict outcomes. "Every day I was with you in the temple teaching, and you did not seize Me", v.49. He knew what they were doing; it was pure performance. #6. Jesus maintained complete composure as the ordeal unfolded. God the Father was directing events, and that according to revealed truth. #7. One of the lessons is that supernatural contraction

defies the universe of appearances. Following the Lord through all of this, we garner insight regarding the nature of biblical faith. #8. There is a kind of faith that can be greatly, even fatally, shaken by appearances. When one refers to "reality", more often than not, he/she means the realm of appearances! #9. Of course, appearances are real; there can be no denial of that. But they do not lead to true understanding. #10. It is the function of revealed faith to bring the universe of appearances under control. Bad news comes, losses are experienced, dangerous diagnoses are given & there are other discouraging things. #11. Jesus blows the whistle on the realm of appearances. Reliance on that realm is the anti-faith!

#### PART 73: UNINVITED UNWANTED INTRUSION, 14:53-65.

#1. Jesus' very presence, in spite of all the hopefulness & joy it had brought to so many, in spite of the supernatural context for their times that it represented, was, to the rulers, the uninvited, unwanted intrusion. #2. The Lord was much more than a rival & a threat to them & their positions of eminence. In His own words: "I am (the Christ); and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of Heaven", v.62. #3. Their sole resolution to their problem, was only too obvious to them. But considering the One with whom those men were dealing, it was childish & appointed to fail. "...And they all condemned Him to be deserving of death", v.64. #4. They could kill the Christ but how do you kill supernatural contraction? A logical contradiction. This is the profile of pure humanism in the world & its attempted management of God; a stark impossibility! #5. Those men on the "Council" (v.55), "the chief priests", "elders", the "scribes" (v.53) & "the officers" (v.65) tried to oppose the eternal powers of supernatural contraction. Pointless, meaningless & ineffectual. #6. Believers, to the contrary, welcomed this contracting man & His power into their circumstances! #7. Jesus "kept silent and did not answer", v.61. No matter. Those anti-God men rejected the two supernatural witnesses to God's reality & power: One, the demonstrated powers of contraction & two, Jesus proclamation of the evident: "I am". #8. There is much teaching in the Bible that will either be welcomed or treated as intrusive; too intrusive. So it's off limits. Right there is the big problem for growth in the spirit. The scriptures, themselves, can be considered an uninvited & unwanted intrusion. #9. The chief priests, elders & the scribes rejected the purpose of revelation in general. Why? Because it intruded into human will. There is a reading of the Bible that disallows that function of revealed truth.

#### PART 74: THE HABITUAL QUESTION & THE QUESTION NEVER ASKED, 14:66-72.

#1. Peter was curious about how the situation was unfolding. So he postured himself as an observer. Jesus was at the center of events, but then, Peter was brought to the attention of the crowd. #2. Peter was identified as being "...with Jesus the Nazarene"; as "...one of them; as "...a Galilean too", v.67, 69, 70. Three times he strongly denied any significant connection to Jesus, v.68, 70, 71. #3. Levels of Exposure were a matter of concern to Peter. He thought them too great, too dangerous & with too many unknowns. The government was involved, carrying powers of arrest, imprisonment & death. Perhaps he believed, that with arrest, Jesus had been neutralized; and, therefore,

everyone associated with Jesus would or could be neutralized as well? #4. Peter attempted to measure the levels of exposure & the possibilities of effect that they could have upon him personally. Now the question: Should a believer take the levels of exposure generated by his/her faith into serious consideration or give them no heed? #5. Having yielded to the influence of the levels of personal exposure, "...Peter remembered how Jesus made the remark to him, 'Before a rooster crows twice, you will deny Me three times'", v.72. #6. The higher, better & more important question was this: What are the levels of supernatural contraction? #7. Only the levels of supernatural contraction can exert any real influence over the levels of personal exposure generated by what we believe. #8. Peter was asking the wrong question & asking it at the wrong time. Peter was on the defensive because his faith had not caught up to the actuality of the revealed powers of contraction. #9. These two questions come from two very different conditions of faith. The higher order of faith in supernatural contraction is derived from a higher order cause to effect.

#### PART 75: SUPERNATURAL CONTRACTION & THE GRAND HUMAN DELUSION, 15:1-15.

#1. The Lord had been arrested. #2. "Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate", v.1. #3. This an example of the Grand Human Delusion: The impression that human beings are in charge of, in control of time & events. That is the grand delusion. It is nothing of the sort. #4. Jesus knew better & He put it directly to Pilate. "Pilate questioned Him, 'Are You the King of the Jews?' And He answered him, 'It is as you say'", v.2. #5. "The chief priests began to accuse Him harshly", v.3. "But Jesus made no further answer...", v.5. The Lord knew full well that supernatural contraction was in the driver's seat & the machinations of the Jewish hierarchy were, at best, pretentious. #6. Things were unfolding according to the will of God. The circumstance was contracting, compliant with revealed truth. #7. The Jews had the bit in their teeth, or so they thought. But the unseen absolute undercurrent was carrying them all to an absolute destiny. #8. Jesus' death could not be avoided, & that for the sake of human redemption. "...Crucify Him!", v.14. The super reality of God & His word was an effective overlay upon human history. History is not causal, it was being caused! #9. Pilate did not believe that proposition nor did the chief priests, the elders, the scribes, the Council. But they were all wrong. A patchwork of motives was very much in evidence. Jewish leaders were driven by the motive of "envy", v.10. Pilate was concerned with pacification of the crowd, v.15. The crowd was, perhaps, motivated by public spectacle, v.8, 11. #10. Men are held accountable to the Almighty for their motives. But their motives themselves are not causal. Those motives were & are woven into & used by God toward His absolute purposes. #11. History becomes the workhorse of God. One's personal history follows that plot! Natural rules of understanding are incompetent.