

PART 21: THE CONTINUUM OF CONTRACTION, 5:21-43. #1. God-->Holy Spirit-->Jesus-->teaching of contraction-->faith-->language-->the power of God-->physiology-->resurrection/healing. #2. Every subsequent member of this continuum contracts back upon the previous. #3. It must be that by means of this continuum, the Almighty reaches in to the material order for His own purposes. The supernatural continuum of contraction is a means to an end. That end is the will of God. #4. There were many of those to whom the Lord preached who rejected the entire revealed truth of contraction. Their reasoning discarded the thought that the temporal world was fully subordinate to this sequence of the Spirit. #5. The church of the Lord stands visible in the world of men. Behind them stands the continuum of contraction. #6. The resurrection of the little girl (5:41, 42) and the healing of the woman (5:33, 34) were the results of the contraction of their physiology upon the power of God. The power of God contracted back upon their language and the faith that contracted it, 5:23, 28. And that faith contracted back upon the Lord's demonstration and teaching of contraction. All of that was in contraction upon the presence of Jesus. Jesus contracted back upon the direction of the Holy Spirit and ultimately, everything contracts back upon the God of the Jews. #6. Mere men were invited to belong to this supernatural structure by their faith and their determination to think, speak, and behave consistent with its power. #7. From Genesis 3 forward in scripture, examples amplify the fact that few put true faith in the powers of supernatural contraction and thus were found faithless. #8. Naturalism and rationalism, in the contemporary church, have all but outlawed thought, speech, and behavior predicated on the revealed truth of contraction.

PART 22: THE CASE FOR HIGHER ORDER MAPPING, 6:1-6. #1. Jesus "...came into His hometown (Nazareth)...", 6:1. "...He began to teach in the synagogue...", 6:2. "...many listeners were astonished...". #2. Those present were aware of the Lord's "miracles" and "wisdom". All of that prompted them to ask the right questions: "...Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands...", 6:2. #3. What we may call higher order mapping works like this. It starts with the external world, with world of objects and things. One sees (experiences) an object/event. It is captured by the central nervous system in images (icons). #4. Then human reason, purely abstract, begins to think about those images and events. Reason is of a higher order than the central nervous system. That is higher order mapping. #5. Those in "the synagogue" did that, but they stopped too short. As a result, they were "astonished"; but they did not believe in Him and that surprised the Lord, 6:6. #6. There is a problem with foreshortened higher order mapping: unbelief. Here is what they should have done. Those people heard Jesus' teaching and saw His miracles and human reason began to map human intelligence upon what they saw. But they did not grasp that human reason must itself be represented by a still higher order mapping--that provided by revelation. #7. In order to

gain increasing understanding, one must use increasingly more abstract thought. And the highest order of abstraction is the word of God! #8. Higher order mapping is precisely how believers come to a biblical (i.e. revealed) way of understanding about every aspect of human experience. #9. Something happens and a regression begins to unfold. Human reason maps what meaning it can upon the something. Then the word of God is brought to bear upon the findings of human reason. Faith overrules human reason! The Lord teaches us how to live.

PART 23: CONTRACTION AS OBEDIENCE DISPLACES ALL NORMAL TEMPORAL CONSIDERATIONS, 6:7-13. #1. The Lord put the disciples in a very questionable or uncomfortable position. He sent "the twelve" (6:7) out in pairs and with direct orders "...that they should take nothing for their journey, except a mere staff--no bread, no bag, no money in their belt--but to wear sandals; and He added, 'Do not put on two tunics'", 6:8, 9. Those are simple and expected matters of preparation for any journey—still, Jesus forbade them. #2. The disciples were dispatched with the supernatural power and "...authority over the unclean spirits", 6:1. They "...preached that men should repent", 6:12. "...they were casting out many demons and were anointing with oil many sick people and healing them", 6:13. #3. This means that the Lord sent the twelve out with supernatural powers of contraction. Repentance can only transpire as a voluntary contraction back upon the will of God and the word of God. Such a practice of supernatural contraction invariably fractures society. Those who repent of sin and turn to God step out of the sociological whole. #4. Obedience to Christ, in this regard, is the epitome of personal voluntary contraction back upon the will of God, the word of God, and the power of God. Christianity is neither a philosophy nor a humanly devised ideology. It is the conscious, personal, voluntary determination to contract desires, fears, anxieties, experience, and common sense back upon the word of God. #5. Therefore, the practice of contraction as obedience to the Lord is so powerful as to displace all and every temporal consideration. This must include even uncertainty of survival. #6. Contraction as obedience has the force to displace the strangulation of behavior by uncertainty. Believers do not rationalize nor manage normative uncertainty. We displace them by contraction as obedience! #7. Scripture abounds in examples of those who gave up on obedience in order to align with the textures of normative uncertainty.

PART 24: UNDERCURRENTS THAT PROMOTE DISAVOWAL, 6:14-32. #1. "And King Herod heard of it, for His name had become well known; and people were saying, 'John the Baptist has risen from the dead, and that is why these miraculous powers are at work in Him'", 6:14, 16. #2. By his own acknowledgment, Herod knew that a vast field of contraction had demonstrated its presence. His belief that John had "risen" from the dead is proof of his thinking. #3. The king was afforded the opportunity to "...repent and believe in the gospel", 1:15. He rejected it. #4. "A strategic day came when Herod on his birthday gave a banquet for his lords and military commanders and the leading men of Galilee", 6:21. #5. The powers of contraction had been made manifest and self-evident. But there were worldly undercurrents promoting the personal disavowal even of the

power of God. #6. Undercurrent: Political maneuvering. Herod gave a banquet for the very people that could help him retain power. He was obliging the political undercurrent. Undercurrent: Self-interest. "...Herod was afraid of John..." "righteous and holy..." (6:20)-- everything that Herod was not. His only driving interest was the self. Undercurrent: Lust of the flesh. The dance performance of the daughter of Herodias (6:22) was calculated to arouse the passions in men. The king was carried away by his own lust. He was willing to do anything. Undercurrent: Violence. John was beheaded in prison, 6:27. Undercurrent: Revenge, adultery, and power. Herodias committed adultery with Herod and against her husband Philip, 6:17-19. John rebuked both Herod and Herodias for that sin; it was "not lawful". #7. Everyone has his/her own undercurrents with which to deal. The gamut of such undercurrents is colorful and varied. In any church worship service or fraternal gathering there will be those concealing driving undercurrents, regarding which plans have been laid to satisfy them. Then or now just such motives have something in common. #8. Lawless undercurrents conspire to promote the personal disavowal of the powers of contraction.

PART 25: SUPERNATURAL CONTRACTION BREACHES THE LOGIC OF QUANTIFICATION. #1. Quantification is a way of trying to understand the material realm and order of things. Its form of measurement is used to grapple with the material realities of one's own personal circumstances. #2. The "secluded place" (6:31) had been overrun with people "ahead of them", 6:33. #3. Jesus "...felt compassion for them because they were like sheep without a shepherd...", 6:34. What He did for them was done out of His love for them. #4. The Lord undertakes to feed them Himself, all "five thousand men..." (6:44) and until they "were satisfied", 6:42. #5. "And He took...five loaves...two fishes...looking up to toward heaven...blessed the food...broke the loaves...divided up the two fish among them all", 6:41. #6. In this miracle the powers of supernatural contraction breached the logic of quantification. The logic of quantification was rendered meaningless. One cannot understand the world nor one's experience founded upon the logic of quantification. That form of reasoning was nullified. #7. Division of the loaves and fishes should have reduced that food stock; but it did not. There is no natural explanation. This means that in a universe or circumstance forced into a contracted state, that needs and necessity are not relative to quantification. They are relative to contraction. Quantification governs much of our understanding: from money to degrees of pathology, agriculture, consumption, military power, production and other things. #8. True biblical faith in the will of God, the word of God, the power of God and supernatural contraction overrules living by the logic of quantification! #9. The logic of quantification says you are in trouble regarding critical supplies of everything-- too little, too late. But with supernatural contraction one ends up with more than that with which one started! "...twelve full baskets of the broken pieces, and also of the fish", 6:43. #10. In over your head? Think contraction, not quantification! The Almighty calls that faith!

PART 26: LEARNING HOW TO BELIEVE, 6:45-56. #1. "Then He got into the boat with them, and the wind stopped; and they were utterly astonished, for they had not gained

any insight from the incident of the loaves, but their heart was hardened", 6:51, 52. #2. It is common to focus on the issue of what to believe. Less common is it to pursue the issue of how to believe. Jesus makes the case in this text that one cannot determine what to believe unless one has learned how to believe. #3. The Lord was disappointed and disturbed regarding the reaction of the disciples to His walking on the water. That proves that the disciples did not know what to believe. #4. What they could have and should have believed: In this universe everything contracts back upon Jesus! Everything! The Lord had overpowered unclean spirits (1:23-28), healed every manner of physical pathology (1:30-33), cleansed leprosy (1:40-41), reversed paralysis (2:1-13), restored atrophied limbs (3:1-5), stilled the sea (4:37-41), challenged the demonic forces (5:1-20), raised the dead (5:21-23, 41-43), sealed a hemorrhage (5:25-34), fed five thousand (6:33-44), and then walked on water, 6:45-52. The disciples should neither have been "astonished" nor "afraid", 6:50, 51. But they did not know how to believe. #5. Quite often people are instructed only (indoctrination) in precisely what is to be believed. However, accepting what to believe does not secure that faith from the problem of doubt. "...but their heart was hardened", 6:52.

PART 27: LEARNING HOW TO BELIEVE. #1. The generation of faith and thus of what to believe is the result of a particular continuum. The continuum: One begins with the word of God and the power of God. Many things had been preached by Jesus and many miracles performed. #2. Yet the disciples "...had not gained any insight from the incident of the loaves...", 6:52. On the foundation of the word of God and the power of God the disciples should have generalized to the proposition that all things contract back upon Jesus ("insight"). The continuum of belief moves from the word of God and the power of God-->to the act of generalization. That is, one must generalize from revealed truth to material consequences. #3. Then expectations take shape founded upon the preceding part of the continuum of belief. The expectations of the disciples were not formulated by revelation but by human lived experience; consequently, they were deficient. They never expected Jesus to come to them by walking on the water. Expectations are a large part of belief. Personal expectations are generated by generalization from revelation. The continuum of belief moves from the word of God and the power of God-->to generalization-->to parallel expectations. #4. In consequence, the disciples would have had to conclude that all things contract back upon the personage of Jesus. The continuum of belief moves from the word of God and the power of God-->to the act of generalization-->to parallel expectations-->to what is to be believed. #5. Necessarily then, what to believe contracts back upon expectations, which contract back upon biblical generalization, which contracts back upon the word of God and the power of God. Biblical belief is the fruit of the powers of contraction. #6. True biblical faith is always anti-nature and anti-experience.

PART 28: LEARNING HOW TO BELIEVE, 6:45-56. #1. The greatest obstacle to learning how to believe is the preference for human wisdom. This we call rationalism. #2. The disciples could have "...gained insight..." from the loaves and fishes (6:33-44)

and all of the other wonders Jesus performed. "...but their heart was hardened", 6:52. #3. It has been said that one must listen with the heart and not only with the mind. But in this text, those two quiesce into one piece. That singularity is the organ of belief. #4. The disciples failed to generalize from the power of God to material conditions. This relation between God and time the Lord called "insight". When Jesus stated this, He established the purpose of revealed truth. Among other things, revelation changes the rules of human understanding and perception of the material/temporal realm. #5. To believe is to displace human wisdom by that which the Lord calls "insight". However, that kind of exchange did not immediately take place in the disciples; their hearts being hardened. They refused to displace rationalism for "insight". #6. "Insight" establishes two particular facts. (One): The temporal/material realm exists because of and in an indissoluble bond with the Eternal. The universe of things is not a closed system. (Two): All temporal things and circumstances irresistibly contract back upon the word of God and the power of God. #7. Others, however, like those who met Jesus upon His landing at Gennesaret, did gain "insight", 6:53-56. Many had learned to believe and therefore knew what to believe. Their behavior was proof: "and ran about that whole country and began to carry here and there on their pallets those who were sick, to the place they heard He was", 6:55. #8. There is a kind of belief and a kind of reading of scripture devoid of "insight". The human predilection for relying on human wisdom often truncates learning how to believe and, with that, what to believe. Rationalism hardens the heart.

PART 29: THE ANTI-CONTRACTION, 7:1-13. #1. Jesus preached a language manifold that was in full contraction upon the will of God. The miracles He performed proved that the temporal/material realm exists in a state of perpetual contraction back upon the power of God. #2. But the Lord came into conflict with the leadership structure ("Pharisees" and "scribes" 7:1) of the Jews; and it was committed to the anti-contraction! #3. Revealed religion, given to the Jews by God, was diluted by what came to be recognized as "the traditions of the elders", 7:3. Rationally, purposefully conceived and developed by men, those traditions came, in many ways, to supersede even scripture. #4. "...This people honors me with their lips, but their heart is far away from Me. But in vain do they worship Me, teaching as doctrines the precepts of men", 7:6, 7 (Isaiah 29:13). #5. This amounted to the anti-contraction! The generation of those human "precepts" was a way of "Neglecting the commandment of God" in order to "hold to the tradition of men", 7:8. #6. The inherent meaning of the word of God was consciously nullified; the anti-contraction. This was not Paul Tillich's idea (German thinker) of the historical development of doctrine. "...You are experts at setting aside the commandment of God in order to keep your tradition", 7:9. This was a studied effort with a precise purpose: the anti-contraction. #7. Those traditions were nothing more nor less than human rationalizations. And the truth is that human rationalizations (like "Corban", the washings), when applied or added to scripture, have the countervailing force of "...invalidating the word of God..." (7:13), even the Ten Commandments, 7:10-12, Exodus 20:12, 17. #8. Jesus forbids reading the Bible and rationalizing its inherent meaning. Today, progressive Christianity is devoted to the rationalization of revealed truth. Yet by such measures, anyone can invalidate the word of God!

PART 30: UNCONTRACTED MIND and THE DESCENT INTO HELL, 7:14-23. #1.

Personal contraction is a conscious way of reasoning and an explicitly conscious way of life. #2. The Lord is quite clear in this text that negligence about personal contraction back upon the word of God holds an inherent result: personal defilement! "there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man", 7:15. He means personal behavior. #3. Therefore, failure to execute contraction back upon the supernatural is the precedent condition for personal defilement. Jesus' disciples did "...not understand that whatever goes into the man from outside cannot defile him", 7:18. #4. The Lord fixes the understanding of defilement. It is neither ceremonial nor superficial. Defilement is a way of life; a calculated pursuit of everything God abhors. #5. "...That which proceeds out of the man, that is what defiles the man", 7:20. A defiled mind conduces to defiled behavior. #6. Spiritual understanding, available only from revealed truth, is of the most extraordinary importance because it is the fault line between the practice of contraction and that of defiled behavior! #7. The term "defile" means "to make common". This is the cheapening of human existence. And it creates a universe of victims. #8. The list of exemplifications (7:21-23) is a potent warning about what men are capable of in the absence of spiritual understanding. #9. Contraction back upon the word of God and the power of God establishes the only viable guarantee of preventing such hell-inspired behaviors. Otherwise chaos and dissolution command circumstance. #10. Without the powers of contraction, we all exist in a state of self-imposed defilement.