

PART 31: UNCONTRACTED MIND and THE DESCENT INTO HELL, 7:14-23. #1. Every day believers and unbelievers alike stand between two distinct regimes of personal behavior. One is the regime of personal contraction upon the word of God; the other is the regime of defilement. #2. Therefore, every moment constitutes success or failure, in spiritual terms. So it seems that defilement tends to the dimensions of a cascade. There are few who choose contraction upon the will of God, the word of God, the power of God. #3. Those who believe and will to contract stand in the middle of a flood tide of defilement: "evil thoughts", "fornications", "thefts", "murders", "adulteries", "deeds of coveting", "wickedness", "deceit", "sensuality", "envy", "slander", "pride", "foolishness", "evil things", 7:21-23. #4. This being the case, compromise with those things must yield to supernatural contraction; the clinical, therapeutic and philosophical must bend to the shape of supernatural contraction; fears will have to be displaced by the execution of contraction. #5. Legislation and its enforcement cannot prevent this ever-present cascade of defilement. Such measures have no dominion over the "heart", 7:19. #6. Defilement is a description of one's relation to the eternal God, to one's neighbors, to the temporal order. Destroying personal integrity and soiling the institutions of any society, all worthy institutions collapse. #7. Supernatural contraction is the anti-defilement! Today, tomorrow the servants of contraction stand in the middle of this flood tide of defilement. We warn others as we have been warned. The church of the contracted must resist and fight against this flood tide of corruption and ruination. Not hopeless! Personal contraction immediately dries up the fountain head of defilement; that is defiled reasoning and corresponding defiled behavior.

PART 32: GENERALIZATION FROM IDEOLOGY. MOVING FROM IDEOLOGY TO FACT TO POLICY, 7:14-23. #1. "And He was saying, 'That which proceeds out of the man, that is what defiles the man', 7:20. #2. Supernatural contraction upon the word of God and the power of God have controlling power over what comes out "the man". Generalization from revealed truth to parallel language and expectations is precisely how correct belief is constructed, 6:49-52. #3. What takes place, however, is the generation of ideology. Ideologies are of human origin. Often crafted to present the impression of coherence they are no less dangerous. #4. The Jews of that time had developed a human based ideology that in fact attempted to invalidate the very word of God and His mighty deeds. Jesus was led by the Holy Spirit, 1:9-13. Jesus preached irrevocable and demanding truth, 1:15. Jesus performed many miracles, 1:25, 34, 41; 2:9; 4:39; 5:8, 34, 41; 6:41, 48, 56. #5. Yet all of that revealed truth was resisted by many of the Jews, especially the keepers of ideology like "Pharisees and the scribes", 7:5. #6. Jewish ideology functioned to discount the revealed meaning of the text of scripture and, as well, the demonstrated supernatural powers of contraction, 2:7, 16, 24; 3:2, 6, 22; 6:2, 3; 7:1-13. #7. The mistake: Reasoning or generalizing from human ideology to revealed truth! Those who came to believe in Jesus had to set aside reliance on ideology in order to recognize revealed meaning. That, many of the Jews could not or would not do. #8. And therein is the complete explanation of their recalcitrance in the very presence of the Son of God. #8. In the present social climate in the United States, many in the press, in government, in the judiciary, in professional

science, in the professions, in the professoriate and many in the churches are making the same mistake: Generalization from human ideology to national and social policy. #9. Therefore, that list of inscribed defilement (7:21-23) becomes normative and uncontracted. Many that call themselves Christian, acquiesce mildly and deliberately! But the price for that will come due.

PART 33: CONTRACTION IS THE SUPERNATURAL INTRUSION INTO TIME and ALL THAT GOES WITH IT, 7:24-37. #1. Biblical faith, according to the Book of Mark, is a triadic structure. Faith begins with contraction of thought, speech and behavior back upon the word of God. In consequence, true faith is not uniquely subscription to prescribed doctrines. #2. All of the examples of authentic faith up to chapter 7 demonstrate that the phenomenon of belief is constituted as an intrusion into time. Faith and contraction are presented as one piece. #3. By generalization we can know that faith/contraction are the provision, to men from the Lord, that intrudes into the substance of time and circumstance. And that reduces to intrusion into nature, physics, physiology and into the sociologies of time. #4. Many people were so desperate for healing of one state of being or another that they insistently sought out the means of supernatural intrusion into their circumstances. #5. "But after hearing about Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet", 7:25. The Lord was initially abrupt with this woman, she being "a Gentile", 7:26. But the woman's response to the Lord was brilliant and full of faith in Him, 7:28. #6. And then her personal faith intruded into her daughter's condition. "And He said to her, 'Because of this answer go; the demon has gone out of your daughter'", 7:29. #7. How wonderful, how amazing! Then Jesus healed another of his affliction, 7:32-35. He simply thought it and expressed His will into the body of the man; "Ephphatha", He said, "Be opened!", 7:34. #8. One's personal faith, authenticated by scripture, becomes the cockpit of one's temporal circumstances. #9. "And a leper", one with an intrusive faith, "came to Jesus, beseeching Him and falling on his knees before Him, and saying, 'If You are willing, You can make me clean'", 1:40. #10. In the watches of the night and gripped by uncertainties and suffering, one might imagine an inquiry from the Lord. "Say Mike, what kind of faith do you have? One that intrudes into time, nature and the material or something else?" #11. The hymnist said it well; "Nothing in my hand I bring; Simply to thy cross I cling" (Rock of Ages).

PART 34: GENERALIZATION and INCOMMENSURABILITY, 8:1-10. #1. This text is the ground for the following ideas. #2. Jesus came to His ministry performing miracles. Accordingly, things happened that were otherwise impossible. Jesus was followed by "...a large crowd and they had nothing to eat...", 8:1. The Lord felt "compassion for the people because they have remained with Me now for three days and have nothing to eat", 8:2. His compassion provoked His sense of responsibility. #3. The Lord wanted to give them food, 8:3. The disciples' response was disappointing. "...Where will anyone be able to find enough bread here in this desolate place to satisfy these people", 8:4. #4. This is proof that the Lord's disciples still had not grown to have true belief in Him. And that, in spite of Jesus' demonstrated power over historical conditions. Their unbelief

was dual pronged. #5. One: There is a human intuition that dictates that material circumstances can only be securely addressed by natural solutions. Most likely, that is the starting assumption of most hearers of the gospel. But this intuition must contract back upon the word of God and the power of God. Devotion to this very human intuition enslaved the ancient Israelites in the desert experience. There is a kind of faith that maintains the integrity of the intuition that material conditions can only be satisfied by natural solutions. But, trust in that intuition dispels the truth of supernatural contraction. #6. Two: The disciples displayed a failure to generalize from the demonstrated power of God (miracles) to material conditions. The "large crowd" (8:1) following Jesus was, without doubt, a nucleus of people who had generalized from the miracles to material circumstances. Since Jesus healed so many then He could heal anybody. That is a generalization. The disciples failed to generalize; hence their weak response in 8:4. #7. The intuition that material conditions can only be trusted to natural solutions and not entrusted to supernatural contraction is the crux (vital, basic, decisive) of belief or unbelief. #8. The relation between material conditions and natural solutions is that of commensurability. Both are material and natural. But contraction as supernatural solution is quite incommensurable to materiality. Many, today, are unwilling to trust in the scriptural truth of that relation between God and material conditions.

PART 35: JUXTAPOSITION MAKES THE CASE FOR GENERALIZATION, 8:11-13. #1. The juxtaposition (opposites set side by side) between belief and unbelief or more particularly, between believers and unbelievers makes the case for generalization from scripture to material/temporal conditions. #2. "The Pharisees came out and began to argue with Him, seeking from Him a sign from heaven, to test Him", 8:11. #3. One should take note that argumentation was chosen as their means to discredit the words that Jesus preached and the inarguable demonstration of supernatural power. #4. The Pharisees and the scribes did not believe Jesus. However, there were thousands of others, throughout the land, that did believe in Him. The juxtaposition between the two is clearly put. #5. The distinction between believers and unbelievers, inherently, involves an act of will. About which, not much more can be said. One's will is submitted to God or it is not. #6. But there are two other indispensable changes that must be made. One: The myth that material conditions can only be addressed by natural solutions and not by the power of supernatural contraction must be overruled. Two: Generalization from revealed truth to time, physics and physiology is the prescribed source of understanding material/temporal circumstances. #7. Believers in revealed truth hold generalization in common across the ages. Such generalization sufficiently explains, precisely, why the crowds kept coming to Jesus for relief. They reasoned that if He could heal one case He could heal all cases. Such reasoning as generalization drove them on! #8. Meaning: The internal logic of the Book of Mark, insistently, teaches that the practice of generalization from scripture to temporal/material reality is the only authorized approach to the understanding of the relation between God and time! #9. Human rationalization of the Bible is useless, even misleading. And only generalization overlords the myth that natural solutions are essentially absolute. #10. At this juxtaposition, "Sighing deeply in

Mark: The Life of Christ and the Powers of Contraction (6:45-7:23)

His spirit, He said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation", 8:12.