

Representational Crisis Part Two
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- 1) Scientists say that time is expanding or dilating. If it is indeed dilating, then natural laws apply to it. No punctuation is to be expected.
- 2) However, if time is not dilating but contracting – in fact, contracting back on to the will of God—then God’s rules, not natural rules apply.
- 3) How can we be sure that time is contracting in this way? That God has a certain time for what He intends for you, for me?
- 4) There are two choices. If time is indeed expanding, it is in a free-fall.
- 5) We can successfully navigate non-punctuated time if we know the difference between the idea of expanding time, and contracting time. We don’t determine this difference by means of experience, nor by using our senses.
- 6) What to do? You have to decide whether you will map onto your situation the idea of time dilating or contracting. If it is dilating, nobody is controlling it. What’s next is just subject to natural rules.
- 7) When you think of a situation in terms of the Phases of Faith, there is the promise, the contradiction, and the inevitable resolution by God. But non-punctuated time has no place on this continuum.
- 8) If time is dilating, faith has no safety net, because natural processes will take over.
- 9) It is hard to keep generalizing from Scripture when a situation or even a complex of situations persist, when time seems elongated over years and decades. Questions will naturally arise. Time plus need come up against faith as expectation.
- 10) There is an important difference: if there is an issue with our faith, we must resolve that. This is very different from the resolution of the situation itself: God must do that.
- 11) Whenever the Israelites acted unfaithfully, it was because they were putting all their efforts toward resolving situations, not resolving the problems with their faith.
- 12) God’s punctuation, though validates all true faith.
- 13) We ask: How do I manage the issue of whether time dilates or contracts? But this can be answered with another question: Do I operate on what I say I believe, as knowledge? Or as something theoretical?

- 14) If you operate on knowledge, you cannot *not* believe. You can be attached to a lie detector and you will still operate on your knowledge.
- 15) But if we say our belief is knowledge or has the force of knowledge, how can we act as if it were not knowledge?
- 16) Psalm 19 shows that God's created order proclaims, announces. We wonder, how can stars have voices? How does seeing them have the force of linguistic proclamations? It shows that we are all listeners, all people, of all times, to what He says.
- 17) God created them out of nothing, with great power. If He did that, He can do anything. He is the God of power, princes, and all jurisdictions. And furthermore, all these things were created for an audience.
- 18) The law of the Lord is perfect. It is for enlightenment, for the reviving of the soul. The stars are projecting knowledge, but it is not a routine nor ordinary knowledge!
- 19) If the stars speak forth knowledge, it implies there must be a knower, people equipped to know.
- 20) There are 3 broadcast media in Psalm 19: nature, revelation, and a faith-shaped mind ready to receive.
- 21) Such knowledge makes the simple wise. Thus all knowledge comes under the aegis of Scripture. Knowledge is not a pie with slices, but a top-down arrangement between the Giver, God; and us the receivers.
- 22) At the top would be the knowledge of the eternal, which supervises humanity's knowledge of self, and then the observation and knowledge of the physical world would be at the bottom of the arrangement.
- 23) The prophets didn't come as much to tell people what actions to take, but to persuade them to put these kinds of knowledge in the proper order. They wanted to invert it.
- 24) A representational crisis inverts the order of knowledge, and puts observation and knowledge of the physical world on top. James 4 shows what happens in relationships and even in the business world when this is inverted.
- 25) Faithful people in the Bible all operated on the proper order of knowledge. Some did it forcefully, like Josiah.

26) A representational crisis is one in which you consider: Am I inverting the order of knowledge? Do I truly believe—as knowledge—that non-punctuated time cannot be part of the true continuum?

27) All our generalizations must be expanded to include the idea of punctuated time.