

THE BIBLICAL ARGUMENT IS ABOLUTE CAUSATION

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From John 10:22-42. THE BIBLICAL ARGUMENT IS ABSOLUTE CAUSATION, PART 1

#1. The Jews wanted a public declaration from Jesus regarding His identity. "Tell us plainly" v.24. "if You are the Christ".

#2. But the anterior question is just as important: Who is the Messiah, the Christ? The revealed answer is this:

- He is the one sent from Heaven 1:14.
- He is the Son of God 1:18.
- The Christ shapes history. He is not the product of time, materiality, human culture nor historical context 1:30.
- The Christ is above history and owes no debt to it.
- He is the king of everything in the time continuum 2:6, 7; 2:16; 3:31; 4:25, 26; 4:51; 5:8; 5:36; 6:11,19, 33.
- His words are law in the universe 8:5-8, 12, 42-43; 9:7.

#3. The Lord, in every essential way, will ask the Jews just what they were prepared to believe.

#4. Jesus' answer to their demand is complete and sufficient. "I told you, and you do not believe; the works that I do in My Father's name, these testify of Me" v.25. His miraculous works, done in the material world and in the invoked name of the Eternal Father, constituted *an *absolute testimony**. Such a thing is not subject, by design, to any significant challenge. The Lord's works shape time and history, situation and circumstance.

#5. But the Jews did not believe that form of declaration. That testimony of **absolute causation** was rejected.

#6. The "works" that Jesus did were sufficient to the development of **a language manifold** parallel to those works. To have done that would have been the first step in faith.

#7. Within the phenomenon of the works, nature, history and time were compelled to comply with the power of Jesus.

#8. What did the Jews do? They fully **underrepresented the testimony of absolute causation** -- a human proclivity throughout Scripture. Today, many observers recognize a profound biblical illiteracy. Why? Because the world and even those in the churches have been so flagrant in their SEVERE UNDERREPRESENTATION OF ABSOLUTE CAUSATION and ITS HERALD THE WORD OF GOD.

From John 10:22-42. UNDERREPRESENTING THE POWER OF GOD and THE WORD OF GOD IS AN ACT OF UNBELIEF, PART 2

#1. "But you do not believe because you are not of My sheep" v.26. The sheep are not an esoteric group with cultic powers. These are the people, from every walk of life, who were aware of the same "works" of Jesus that the Lord's antagonists had seen. But of the sheep the Lord said: "My sheep hear my voice, and I know them, and they follow Me" v.27.

#2. After Jesus' appearance in time, history and circumstance, they were compelled to believe. Only the Christ can change the conditions of human existence. Only God can shape history. The sheep acknowledge **a causal continuum** running from the Father --> to the Christ --> to the time continuum.

#3. The sheep are distinguished by their faith in that continuum. An axial characteristic of belief, therefore, is the complete absence of **underrepresentation** of revelation.

#4. Quite to the contrary of the Jews, the sheep buckled under the conclusion that time, life and history have no claim to causality. **And that belief changed all the rules regarding any and all temporal dynamics**. Common sense falls short of faith.

#5. The sheep looked at His works and perceived a non-natural meaning; a non-natural structure operating in time, materiality and history. These people recognized that the Lord's works were on **an absolute reciprocal**.

#6. It looks like this: absolute causation --> produced His extraordinary works and then those works acted symbolically, referring back to their source <--.

#7. The Bible is not just history, not just a font of doctrine. **It is the source of what is to be believed**.

#8. But, underrepresentation of revealed meaning obscures these truths. And that corresponds to overrepresenting human reason and its limitations. That is precisely what the Jews did. There is no reward in it v.28, 29.

From John 10:22-42. THE DISTRESSING CONJUNCTION BETWEEN GOD AND THE MIND, PART 3

#1. The Jews were faced with the demonstration of supernatural power. Yet, they had not the ability to reason from that as a base for conclusions.

#2. So the Lord immediately delivered to their minds the only possible conclusion: "I and the Father are one" v.30; "I am the Son of God" v.36.

#3. That was not well received. "The Jews picked up stones again to stone Him" v.31. Jesus was accused of "blasphemy" v.33.

#4. Underrepresentation of the power of God in time had displaced the source of meaning in the world, for the Jews. The Jews made their own demonstration. Their **reasoning and behavior demonstrated that meaning was exclusively of human derivation**. And that was their "belief system", as it is called today.

#5. Though they were homicidal, Jesus still tried to reason with them v.32, 34-36.

#6. The Lord took on the task of teaching them that their practice of underrepresentation of the power of God and the word of God was without merit and legitimacy. Underrepresentation is a deliberate attempt to make revealed knowledge -- the Bible -- insufficient and inadequate as the sole foundation for thought, speech and behavior. This battle between revelation and underrepresentation is the **ever factor**. It never goes away.

#7. It is, in fact, the unacknowledged "elephant in the room" when Scripture is read or preached. We must recognize underrepresentation as an obstacle to the work of the Holy Spirit. That condition is dangerous.

From John 10:22-42. THE DISTRESSING CONJUNCTION BETWEEN GOD AND THE NATURAL ORDER, PART 4

#1. "If I do not do the works of my Father, do not believe me" v.37. There are conditions for belief and trust in Christ. "The works" represent the Lord's determinism over nature. The natural order is not a closed system. Underrepresentation of the meaning of the works **violates the conditions for belief**.

#2. "But if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I am in the Father" v.38. The relation between the Father --> and Jesus was pushed into the relation of Jesus --> to time. That explains the works.

#3. These two relations and their human recognition are the conditions for belief.

#4. The Lord invited the Jews to **explain His works apart from His relation to the eternal God**. They could not do that. But neither would they believe Him. So the Jews resorted to underrepresentation of the works. **Underrepresentation is a common form of unbelief**.

#5. This means that a kind of "belief" emerges that can only underrepresent the relation of God to time and materiality. And that becomes a reading of Scripture. The term faith is used, but it is meaningless.

#6. Even more did the Jews seek to destroy The Lord v.39. The revealed relation of God to nature as **a condition of true belief** was immediately underrepresented out of consideration.

#7. Often called modernism or progressivism, there is nothing new about it. It is as old as unbelief. How much of the word of God have I underrepresented?