

Chaos, Complexity & Christianity

4. Turbulence and the Bible

Carlos E. Puente

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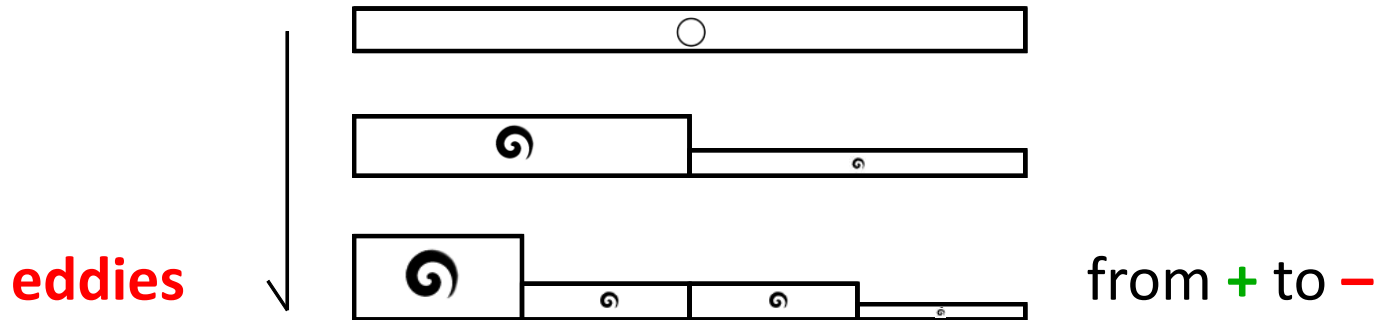
Summary

- *Shows that the Scriptures contrast calmness and turbulence to illustrate our options.*
- *Explains how, using such a symbolism, God invites us to conversion and rectitude.*
- *It reminds us, that otherwise, we shall “bite the dust” with the devil and the wicked.*
- *Identifies the condition of equilibrium, without thorns and dust, with Jesus Christ.*
- *Evokes the teachings of Jesus regarding unity and peace.*
- *Reminds us of actions that we may do in order to experiment balance in our lives.*

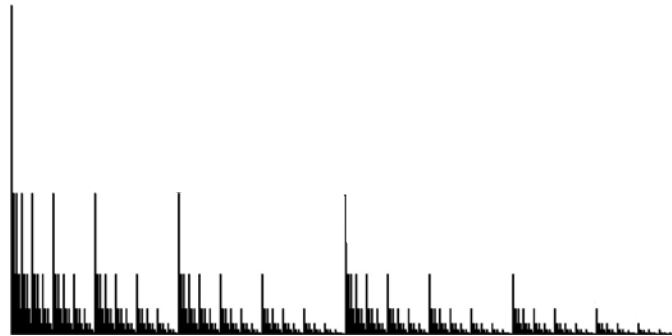
From the previous lesson

(Puente, 2011a,b, 2018a,b,c, 2020)

A turbulent cascade

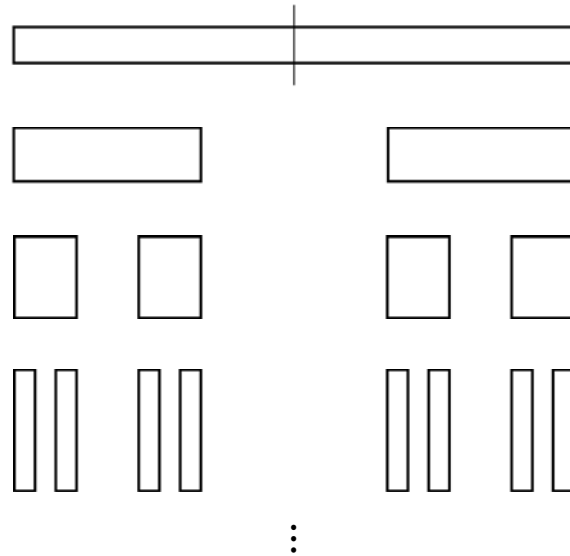


⋮



inequalities, violence, dissipation
thorns, dust, multi-fractal

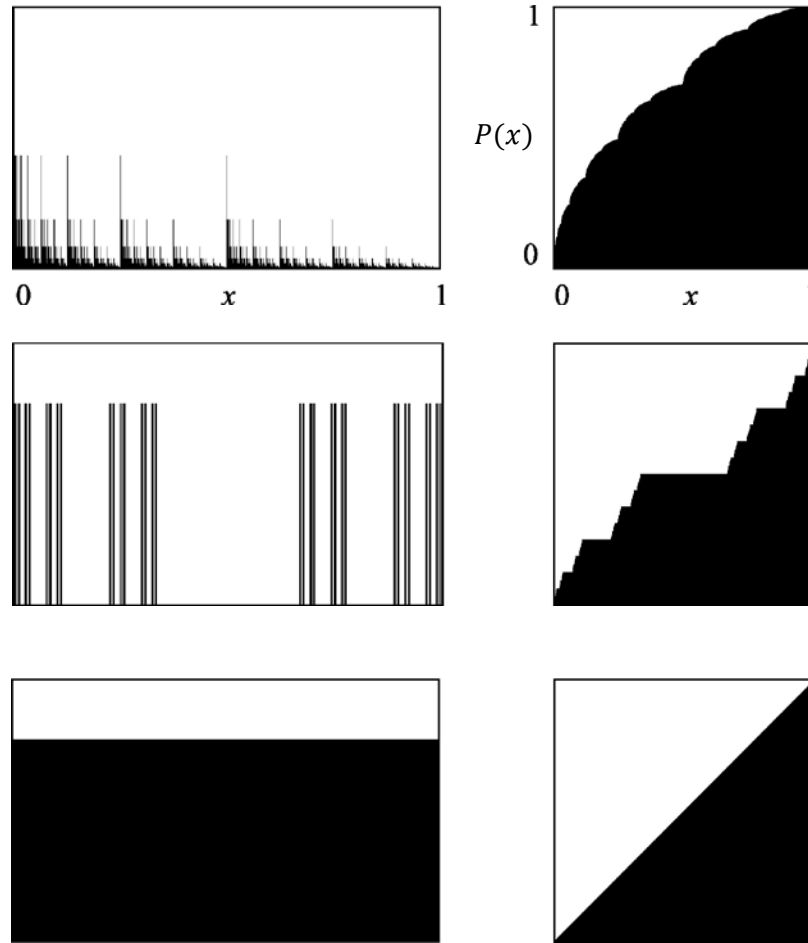
Another divisive cascade



discrimination, thorns, dust

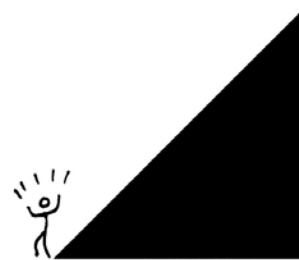
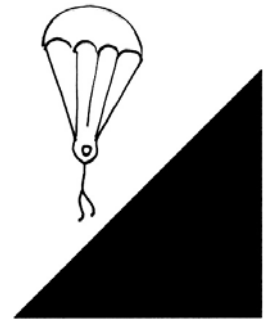
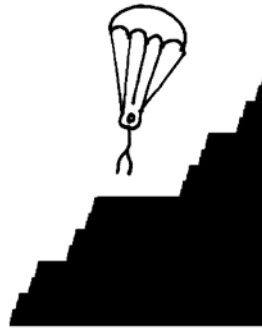
inside the **layers** of the turbulent cascade

Equilibrium is the best!



love, unity, union, hypotenuse, $Y = X$, root or devil's staircases

Diabolic stairs or the hypotenuse

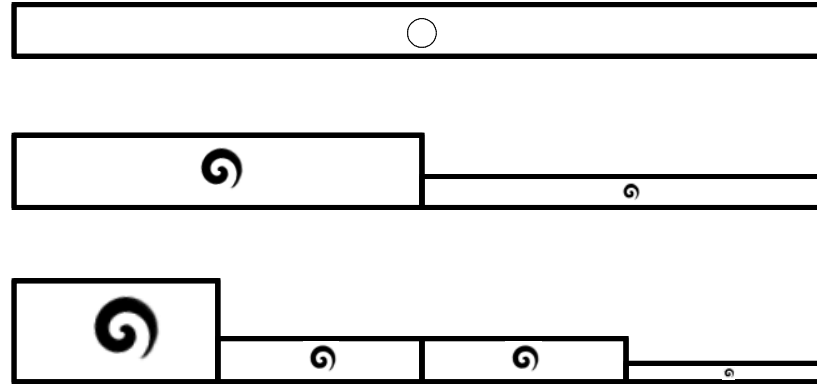


confused lacking tangents

arriving to the Origin

A unique solution

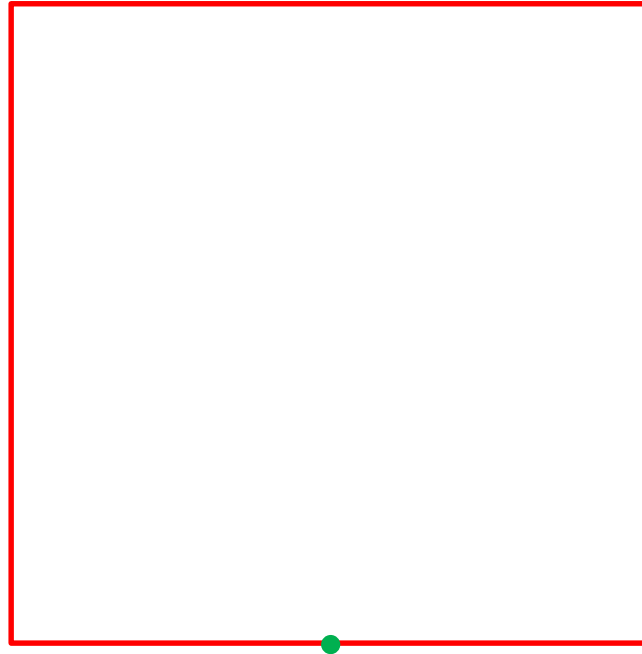
RECONCILIATION: from - to +



$$1 = 0.999\dots$$

there is **darkness** between **6** and **9**

An improbable but feasible point



who can be saved?

there is nothing impossible for God

A stone cries out!

(Soons, 2006a,b)



ענין

under the chin at Shroud of Turin

Some citations by themes

(New American Bible, 1991, 1986, 1970)

Repentance and rectitude

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- Here we may observe how *repentance* reconciles what is “*fractal*” into what is *united* and *solid* as the **rock** (Dt 32:4) and how, in fact, there is one *broad valley* in which the **glory of the Lord** is revealed to all mankind (Is 40:4-5, Lk 3:6). (!)

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- This **rectifying** process corresponds to the *baptism with water* for the forgiveness of sins (Mt 3:6), pure water of repentance (Heb 10:22), that **Jesus** proclaimed echoing **John the Baptist** by saying “**Repent**, for the kingdom of heaven is at hand” (Mt 4:12).

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- The cascades are our “*natural behavior*”, and as such, we ought to return to **equilibrium** constantly, for “*everyone who drinks this water will be thirsty again*” (Jn 4:13).

Repentance and rectitude

- This implies changing the *erratic and divisive turbulence* into the *unflappable and serene rectitude*. For as the apostle **Paul** explains, “you too must think of yourselves as being *dead to sin* and *living for God* in **Christ Jesus**” (Rom 6:11).

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- It is relevant to note that **God’s help** is found in *uniformity*, for “The **Lord** *raises* the needy from the *dust*” (1 Sm 2:8), takes them to *level ground* so that they do not stumble (Jer 31:9, Ps 23:2-3), and saves them from the *watery depths* and the *flood* (Ps 69:3). (!)

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- Curiously, and in agreement with these observations, the *baptism* of the apostle **Paul**, after his encounter with **Jesus**, took place at *Straight* street (Acts 9:10-19): (!)



The devil and the wicked

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- This fact is observed on several citations that relate the *sinner* with *turbulence*:



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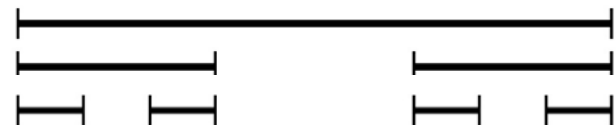
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- This is also seen vividly in the edict, “A **third** of your people shall die of pestilence and perish of hunger within you; another **third** shall fall by the sword all around you; and a **third** I will **scatter** in every direction, and I will pursue them with the sword” (Ez 5:12), that evokes the original construction of Cantor dust. (!)



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(Puente, 2017)

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(She and Lebeque, 1994; She and Waymire, 1995)

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- In relation to *dust*, it is relevant to note that, consistently with these observations, **Jesus** washed with *water* the disciples’ feet (Jn 13:1-15) and instructed them to shake the *dust* from their feet whenever they were not received (Mt 10:14). (!)

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- This allows us to appreciate our daily struggles and the need for **conversion**, for as the apostle **Paul** explains, “What I do, I do not understand. For I do not do what I want, but I do what I hate” (Rom 7:15):



The short and long paths

- These observations permit us to appreciate that **Jesus**, as stated in the **Bible**, is our **only** option: “*The way and the truth and the life*” (Jn 14:6). For only in our **Savior** we are no longer in custody under the law but under *faith* (Gal 3:23), as **He** leads us forth from *darkness* and *gloom* breaking our chains of *sin* (Ps 107:14).

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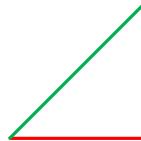
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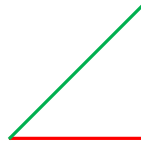
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- This defines **Him** as **He** affirms, “Whoever is not *with* me is *against* me, and whoever does not *gather* with me *scatters*” (Mt 12:30), as the divisive *wind* does, by the *legs*.

The short and long paths

- The notorious difference between $\sqrt{2}$ y 2 may be used to further illustrate the goodness of *forgiveness*. For, “If you, **Lord**, mark our sins, **Lord**, who can stand?” (Ps 130:3), but “As far as the *east* is from the *west*, so far have our *sins* been removed from us” (Ps 103:12).

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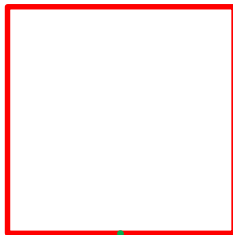
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- The difference between the *shortest* path and the *others* also permits us to appreciate the subtleties of **sin**. For the inefficiencies in cascades helps value the words of **Jesus** when **He** said: “Why do you notice the splinter in your brother’s eye, but do not perceive the wooden beam in your own eye?” (Mt 7:3), for *hypocrisy* ought to leave from us first before we may help a brother (Mt 7:4-5, Jas 2:10). (!)

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- For *uniformity*, as explained in the **Bible**, is attained only by *obeying God’s plan* to a positive **cross** (Phil 2:8), surrendering to the improbable **point** aided by the *gravity* of *sin*:



Unity

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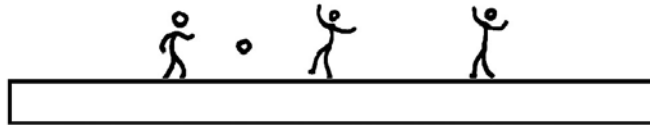
(Puentes, 2019a)

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- For, in fact, “How good it is, how pleasant, where the people dwell as *one*!” (Ps 133:1).

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- This desired state of *unity* is also reflected in **Jesus'** famous words about marriage, when **He** explains, "they are no longer two, but *one*" (Mt 19:6), and in the explanations by the apostle **Paul** about **the Church**, "For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are *one body* in **Christ** and individually parts of one another" (Rom 12:4-5, 2 Cor 8:8-15).

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- Quite accurately, there is "*darkness*" between our selfish postures and our loving ones, as there was darkness between the **6th** and the **9th** hour when **Jesus** was crucified (Mk 15:33-37) and crowned by the *thorns* of our sinful cascades (Mk 15:17). (!)

Towards equilibrium

(Puente, 2019b)

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- **Serving** one another (Mt 20:26, Mk 9:35):

Forgiving others, *seventy times seven times* (Mt 18:22), as symbolically seen in the second level of the turbulent cascade. (!)

Loving our enemies (Lk 6:27).

Blessing those who curse us (Lk 6:28, Rom 12:14).

Not judging others (Mt 7:1).

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- Growing in **humility** (Phil 2:3, Rom 12:3), living at low Reynolds numbers: (!)

Praying without ceasing (Mk 14:38, 1 Thes 5:17).

Renewing our spirit and mind (Eph 4:23, Rom 12:2).

Receiving the **peace of God** (Phil 4:7, Jn 14:27, Col 3:15).

Not living according to our strength (Hb 1:11, Wis 2:11).

Refraining our tongue from lies (Ps 34:14).

Imitating God (Eph 5:1, Mt 5:48, Jas 1:4, Jn 7:18).

Thinking about what is true, pure, gracious (Phil 4:8).

Taking our Thoughts captive to **Christ** (2 Cor 10:5).

6 0 9

(Puente, 2011a,b, 2018a)

609 a dear song!

Six, zero, **nine**, a dear song
numbers unfolding daylong,
six, zero, **nine**, a clean gong
symbols inviting us to love.

From **six** to **six**
revolving inwards,
from **six** to **six**
I went downwards.

From **six** to **six**
dividing selfishly,
from **six** to **six**
lying endlessly.

From **six** to **six**
trying to be a rose,
from **six** to **six**
being only a nasty thorn.

Six, zero, **nine**, a dear song
numbers unfolding daylong,
six, zero, **nine**, a clean gong
symbols inviting us to love.

From **six** to zero
I tapered my speed,
from **six** to zero
the tempest did not lead.

From **six** to zero
I no longer postponed,
from **six** to zero
I finally atoned.

From **six** to zero
I experienced peace,
from **six** to zero
my loneliness ceased.

Six, **zero**, **nine**, a dear song
numbers unfolding daylong,
six, **zero**, **nine**, a clean gong
symbols inviting us to love.

*From six to zero: with clarity
with zero and nine: saintly charity...*

From **six** to **zero**, with **zero** and **nine**
try it and see is good sign.

With **zero** and **nine**
the spiral turned over,
with **zero** and **nine**
I dared to love others.

From **six** to **zero**, with **zero** and **nine**
try it and see is good sign.

With **zero** and **nine**
I attempted prayers,
with **zero** and **nine**
I became a repairer.

From **six** to **zero**, with **zero** and **nine**
try it and see is good sign.

With **zero** and **nine**
infinity flowed free,
with **zero** and **nine**
unity grew in me.

Oh dear song, with mighty gong
listen to it oh lifelong.

From **nine** to **nine**
weaving my reality,
from **nine** to **nine**
dreaming its totality.

Oh dear song, with mighty gong
listen to it oh lifelong.

From **nine** to **nine**
conquering my greed,
from **nine** to **nine**
planting a new seed.

Listen to it oh lifelong.

Shanti Setú...


Listen to it oh lifelong.

Puente de Paz...

Listen to it oh lifelong.

From **nine** to **nine**
the **six** oh lost,
with **zero** and **nine**
love got its cross. (!)

(December 1997/July 2023)


$$= 0.999... = 1$$

In Spanish [YouTube](#)

...Well, here we reiterated that the love of Jesus is truly essential and that He is who he said he was.

Next time we shall study chaos theory, which provides another model of complexity.

Until next time...

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