

Chaos, Complexity & Christianity

7. Urgent biblical symbols in fig trees of science

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Summary

- *Relates the biblical calls to our conversion with the root of the Feigenbaum tree.*
- *Shows that our options in life are reflected in the bifurcations diagram.*
- *Emphasizes the logistics of life in “coming down” the chaotic tree.*
- *Relates the Feigenbaum tree with the biblical fig tree Jesus cursed.*
- *Shows that the chaotic trees satisfy parables related to the end of times, which invite us to be prepared for the return of Jesus Christ.*
- *Explains how the elect are protected in the midst of chaos.*
- *Shows that the elect comprise the Body of Christ in the Church.*

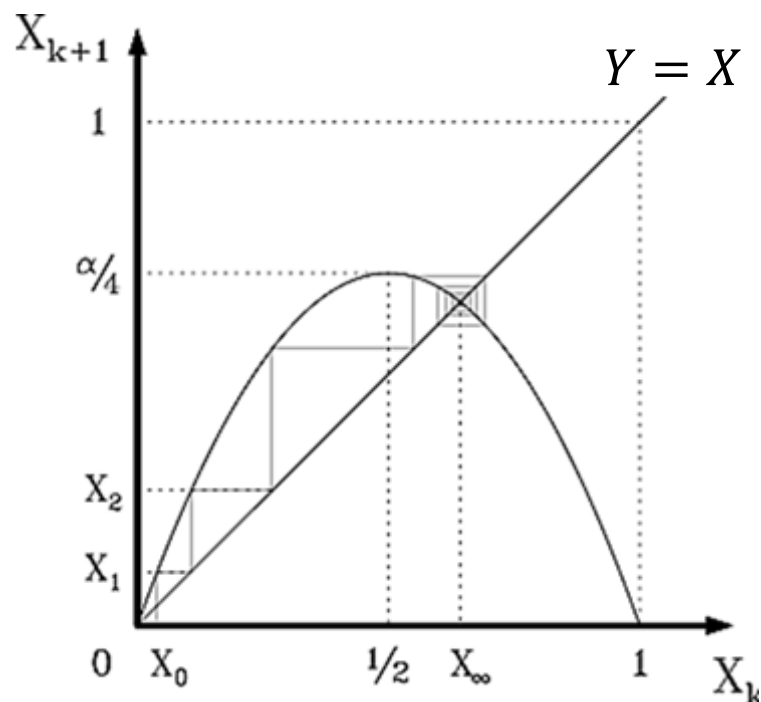
From previous lessons

(Puente, 2011, 2019a,b,c,d; Soons, 2006a,b)

Symbols from chaos theory

the logistic parabola

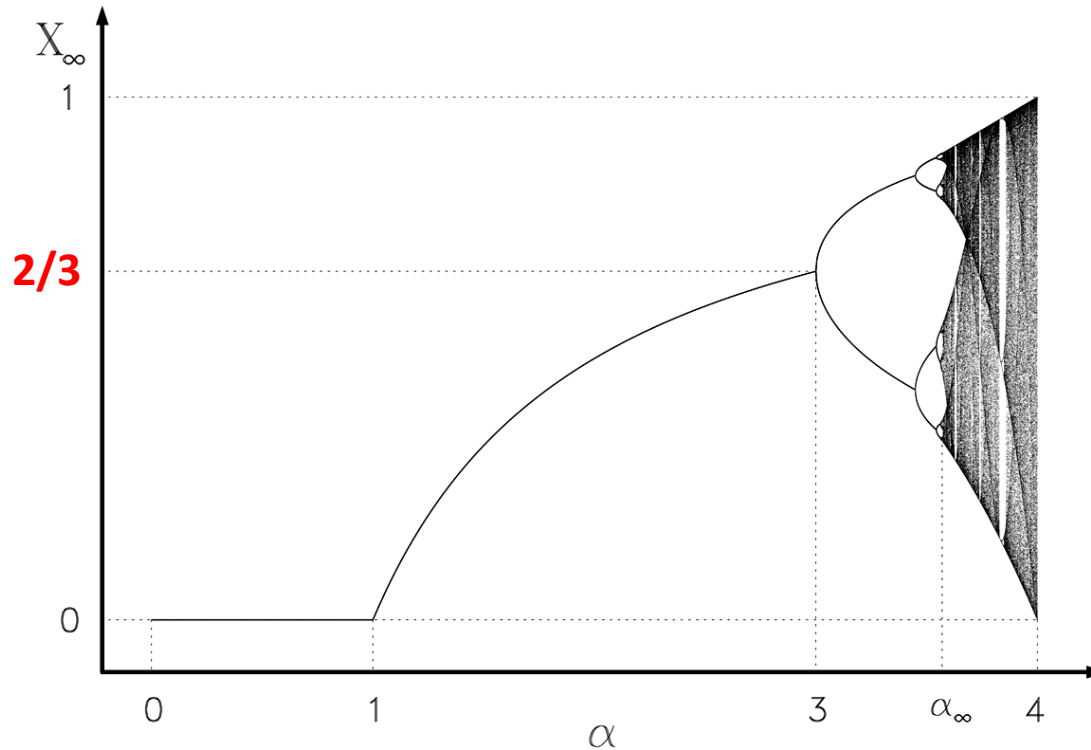
$$X_{k+1} = \alpha X_k (1 - X_k), \alpha \in [0, 4]$$



distinct destinations X_∞ depending on “heat” α

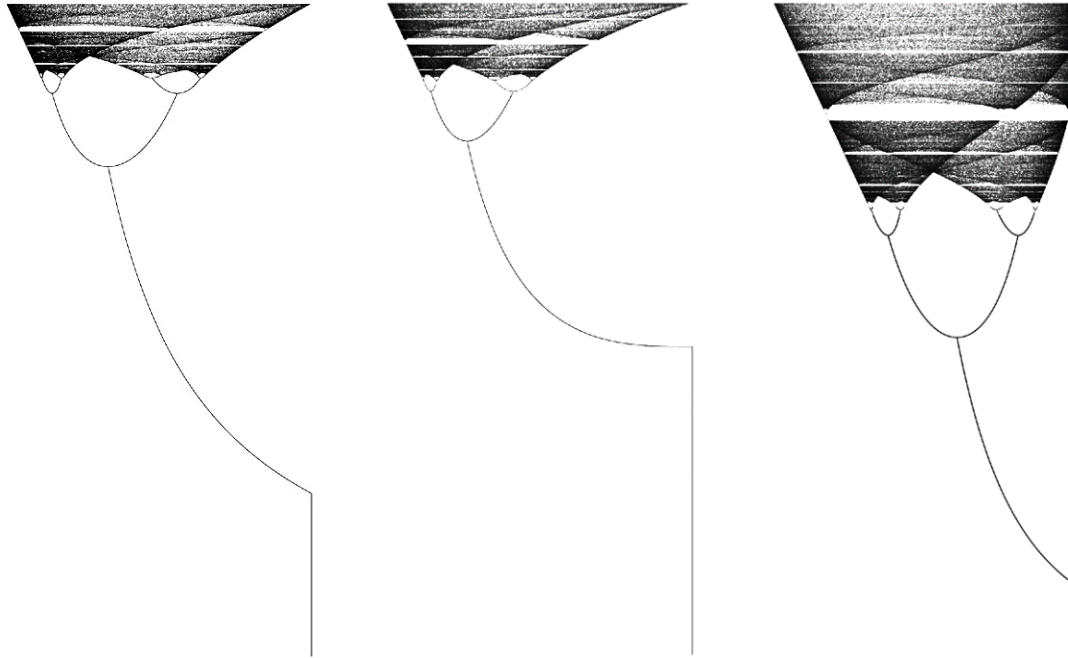
$X_\infty = 0$, if parabola is below $Y = X$

A scientific fig tree



a cascade of **bifurcations** once “**threshold**” is crossed
natural numbers in **periodic dances** and many **multi-fractal** thorns
strange attractors with sensitivity to initial conditions

The fig tree and the other trees

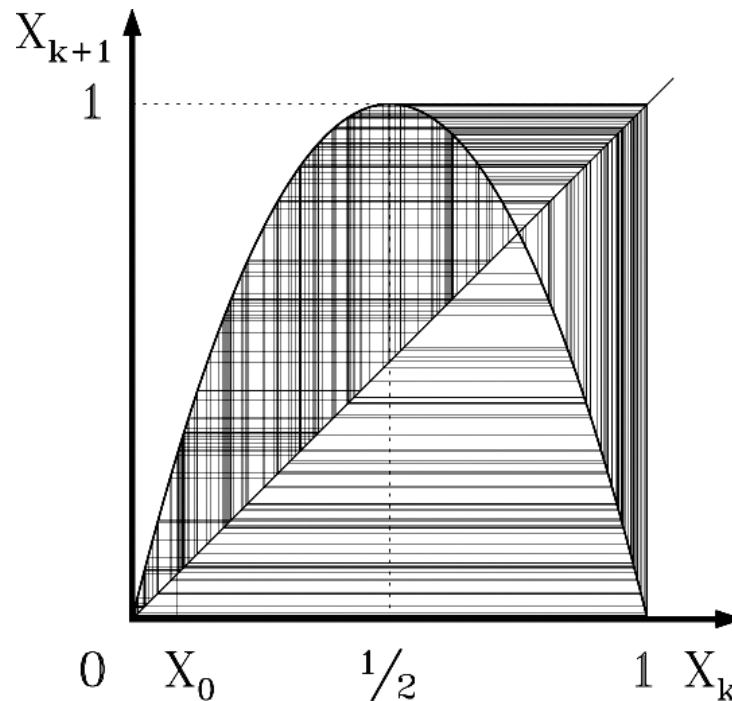


the same **universal** path from **order** to **chaos**
with **buds**, **thorns** and **dust** everywhere

Wandering eternally

at the highest heat

$$X_{k+1} = \alpha X_k(1 - X_k), \alpha = 4$$

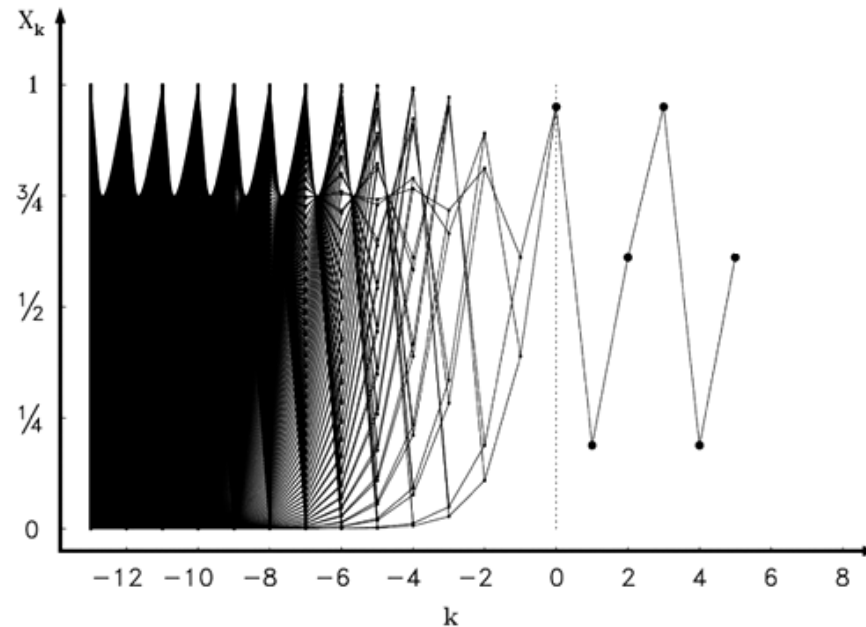


almost always **infernal** dynamics with no repetition, in **dust**

Oscillating forever

at the highest heat

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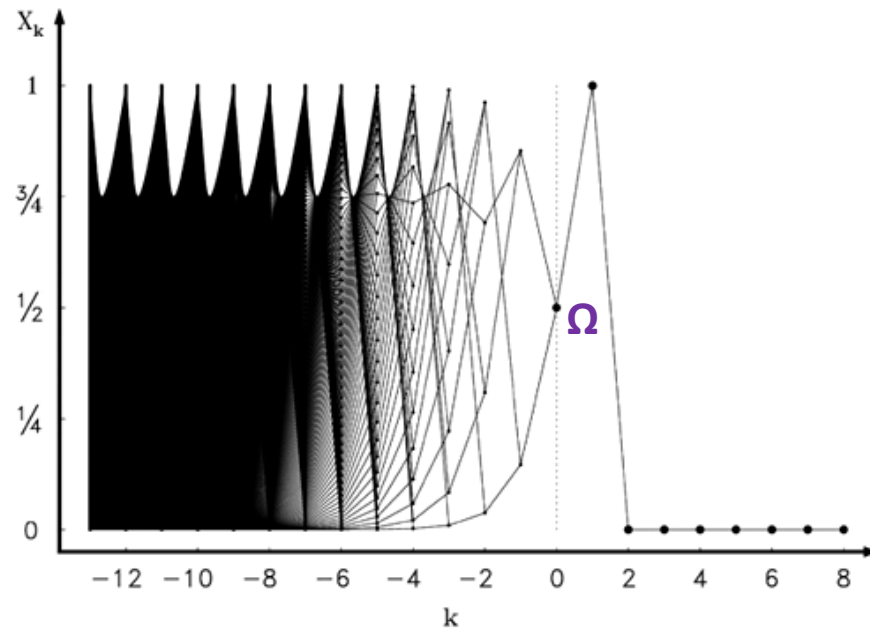


also “**infernal**” for an infinite countable number of repetitions

An escape towards the Origin

at the highest heat, by the middle

$$X_0 = \frac{1}{2}, \alpha = 4$$



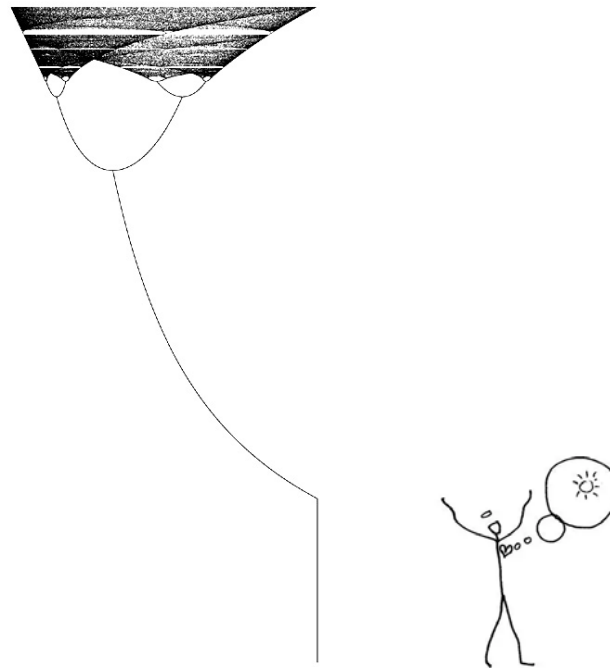
a real **Purgatory** from a truthful Ω point

a subtle **hopscotch**, forward or backwards, with **zero probability**

Much better to come down the tree

the logistics of salvation

$$X_{k+1} = \alpha X_k(1 - X_k), \alpha \leq 1$$

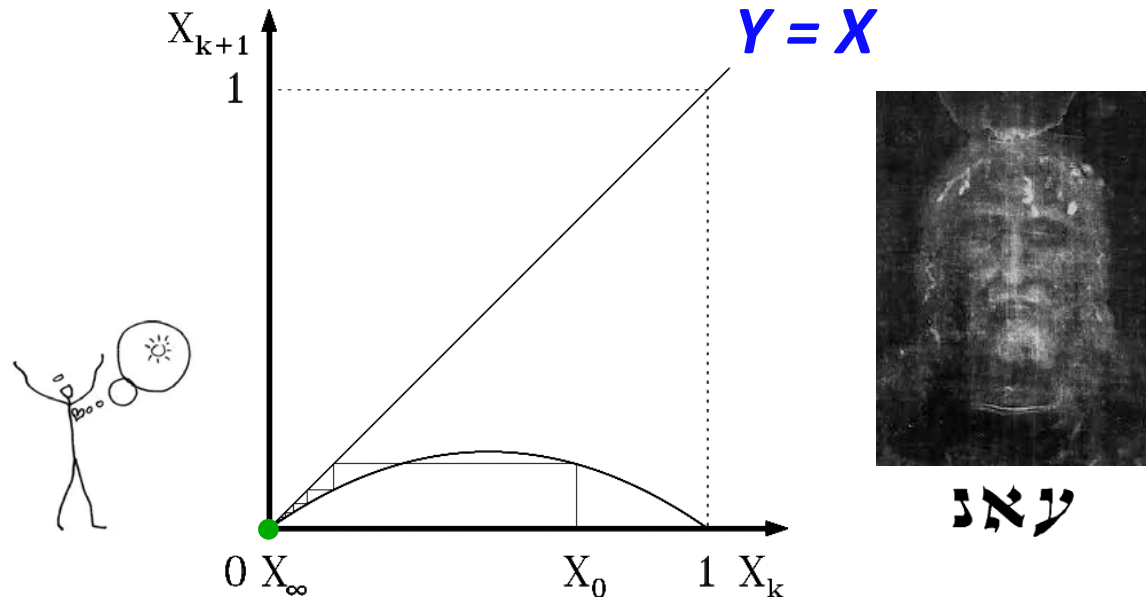


the **root** is the state of **sanctity**

Jesus is the gate

there is only one way

$$X_{k+1} = \alpha X_k(1 - X_k), \alpha \leq 1$$



one arrives to the **Origin**, to **God the Father**

Some citations by themes

(New American Bible, 1991, 1986, 1970)

Extinction and abandonment

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- This "*emptying of self*" or "*abandonment*" is present in the dynamics at the *root* of the Feigenbaum tree, for only in "*going to zero*" we may satisfy "Do not worry about your life, what you eat or drink, or about your body, what you will wear" (Mt 6:25), or "Do not worry about tomorrow, tomorrow will take care of itself" (Mt 6:34).

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- **Jesus'** specific plea for our "*extinction*" is seen in, "Amen, amen, I say to you, unless a grain of wheat falls to the ground and *dies*, it remains just a grain of wheat; but if it *dies*, it produces much *fruit*" (Jn 12:24), and also in "Whoever loves father and mother more than **me** is not worthy of **me**, and whoever loves son or daughter more than **me** is not worthy of **me**" (Mt 10:37).

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- And in, “Whoever wishes to be great among you shall be your servant; whoever wishes to be first among you shall be your slave” (Mt 20:26-27), for “Amen, **I say to you**, unless you *turn* and become like *children*, you will not enter the **kingdom of heaven**. Whoever *humbles* himself like this *child* is the greatest in the **kingdom of heaven**” (Mt 18:3-4).

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- For **Jesus** says to us “the one who *humbles* himself will be exalted” (Lk 14:11) and hence invites us to “Seek **first** the **kingdom of God** and his **righteousness**” (Mt 6:33), in order to experience **His** gifts and in particular **His peace** (Jn 14:27).

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(Puente, 2021)

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- Besides the earlier citations regarding *turbulence*, *chaos* and its *strange attractors* may be seen in the *nets* that trap us due to our *pride* (Ps 31:5) and very clearly in **God’s** response to **Job**, “*Can you bring down the haughty with a glance, bury them in the dust together, in the hidden world imprison them?*” (Jb 40:12-13), that is, sending them to **hell**, even if there are voices that say that it does not exist. (!)

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- Although not every location on Feigenbaum’s tree is chaotic, being below or above **$Y = X$** represent, at the end, our **essential choices**. For being above denotes the “*pride*” in trying to establish our own way (Rom 10:3), a *worthless* condition (Ps 4:3), that quite easily leads us to *chaos* and *death* (Sir 15:17).

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- The distinct destinations in the fullness of chaos, $\alpha = 4$, further differentiate *blessings* and *curses* (Dt 30:15-20, Ps 37:22) and also graphically *wheat* and *chaff* (Mt 3:12).

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- That **Jesus**, **Y = X**, “*the anointed*” (Is 45:1), is the *threshold* that separates the antagonistic paths is seen in, “I came into this world for *judgment*, so that those who do not see might see, and those who do see might become blind” (Jn 9:39) and notably in “Do you think that I have come to establish peace on the earth? No. I tell you, but rather **division**” (Lk 12:51).

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- The identity of **Jesus** based on his own words, “**I am the way, the truth, and the life. No one comes to the Father except through me**” (Jn 14:6), and graphically fulfilled in our transition towards the *origin* in the *root* of the Feigenbaum tree, allows us to appreciate even more that **He** is “**The Lord’s own gate**, where the *victors* enter” (Ps 118:20). (!)

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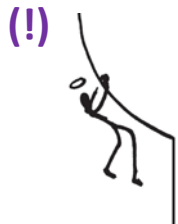
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- This is, once again, **God’s** call to our **conversion**, for us to decrease so that **Jesus** may increase in us (Jn 3:30), for **God** rejoices when the *wicked turns* from his evil ways and has no pleasure in the death of anyone who dies (Ez 18:23,32).

The cursed fig tree

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- Was **Jesus**, metaphorically, only *cursing* the *unbelief* of the people of **Israel** at his time, when **he** was returning from **Bethany**, the **house of figs**? Is there an additional reason for **Him** withering a fruitless tree, one that could not be ready for **figs** as it was not yet in season? (Mk 11:13).

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- These and other citations, including **John the Baptist's**, “*Even now the ax lies at the root of the trees*; every tree that does not bear good fruit will be *cut down* and thrown into the *fire*” (Mt 3:10), enhance **God's** invitation for us to **always** “produce *good fruit* as evidence of our *repentance*” (Mt 3:8), a “*sweet fig of joy*” at every season, one that may only be attained in **Jesus**, the ever precious *root*. (!)

Eschatology and the fig tree

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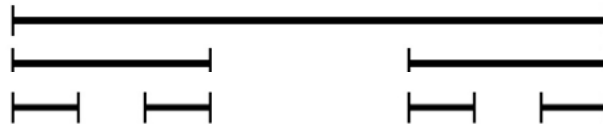
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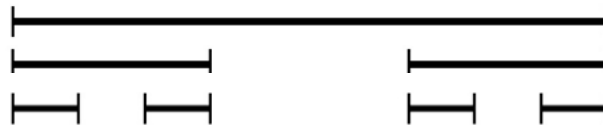
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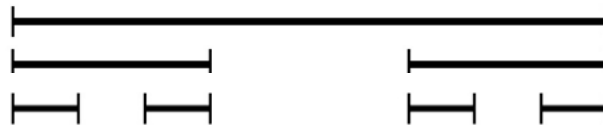
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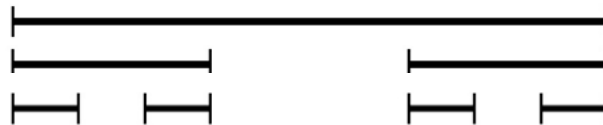
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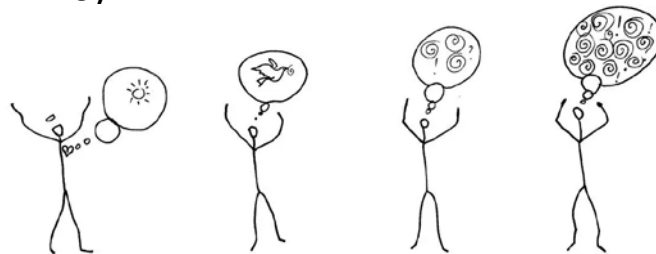
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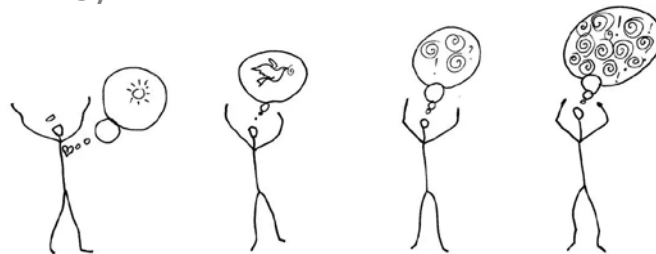
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- The reasons for people’s distress are found in **disobedience**: “We conceived and writhed in pain giving birth to **wind**” (Is 26:18), “Why is the land ravaged? Because they have **abandoned my law**, but follow rather the **hardness** of their hearts” (Jer 9:11-13), for “My people go into exile because they **do not understand**” (Is 5:12-13).

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- This *rebellious* behavior, happening despite awesome displays of power by **God**, e.g., the **manna** He sent them from heaven (Ps 78:27-32), points the **Jewish** people away from the root of the Feigenbaum tree, for “their hearts were *not constant* toward him”, as “they were *not faithful* to **God’s** covenant” (Ps 78:37).

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- The **Israelites** “did not acknowledge it openly in order not to be expelled from the synagogue. For they preferred human praise to the **glory of God**” (Jn 12:42-43). For, although they had a zeal for **God**, they could not discern and hence submit to the **righteousness of God** in **Christ** (Rom 10:2-4).

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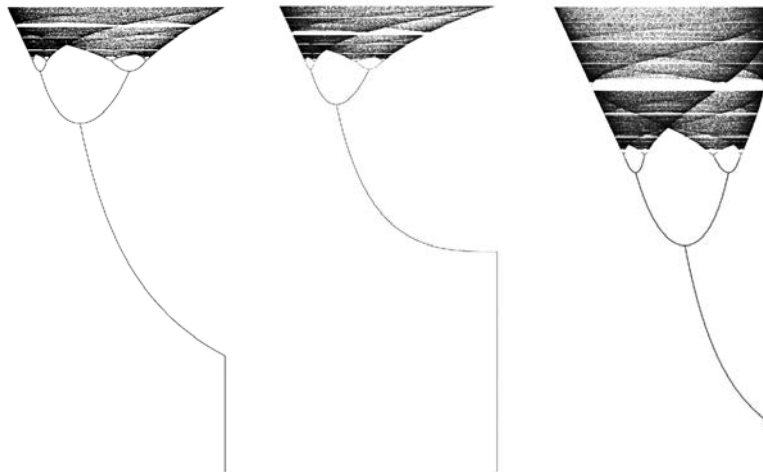
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- These arguments regarding the “*obstinate branch*” (Ez 15:1-8) are relevant when considering **Jesus’** eschatological discourse and, in particular, the very precise wording of Jesus’ **parable of the fig tree**, as recorded in the **synoptic Gospels**.

Eschatology and the fig tree

- According to **Matthew** and **Mark**, **Jesus** said, “Learn a *lesson* from the *fig tree*. When its *branch* becomes *tender* and *sprouts leaves*, you know that *summer is near*. In the same way when *you see* all *these things*, know that *he is near*, at the gates. Amen, I say to you, *this generation will not pass away until all these things have taken place. Heaven and earth will pass away but my words will not pass away*” (Mt 24:32-35, Mk 13:28-31).

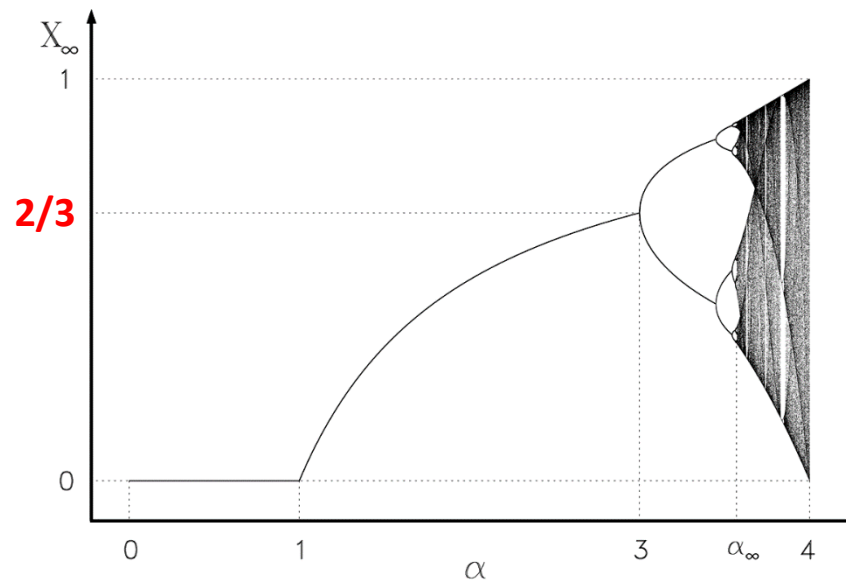
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- According to **Luke**, **Jesus** said, “Consider the *fig tree* and *all the other trees*. When their *buds burst open*, you see for yourselves and know that *summer is now near*; in the same way, when **you see these things** happening, know that **the kingdom of God is near**. **Amen, I say to you**, *this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away*” (Lk 21:29-33): (!)



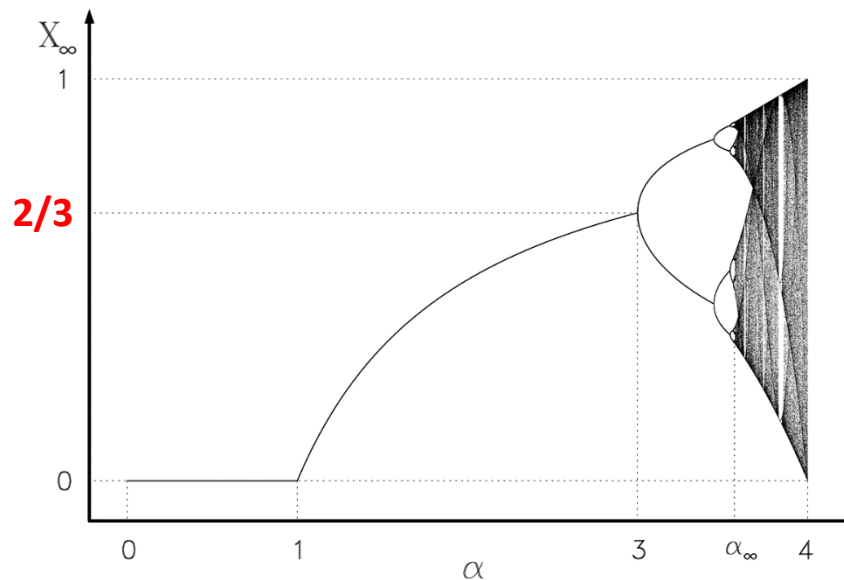
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- This is so, for, in fact, we may **see**, by ourselves, many *chaotic trees with buds burst open*, buds that always contain **dust** and **thorns**, whose dynamics reflect the general routes that take us *universally* to **disorder**. (!)

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- For as **Jesus** said, "There once was a person who had a **fig tree** planted in his **orchard**, and when he came in search of fruit on it but found none, he said to the gardener, 'For three years now I have come in search of fruit on this **fig tree** but have found none. So cut it down. Why should it exhaust the soil?' He said to him in reply, 'Sir, leave it for this year also, and I shall cultivate around it and fertilize it; it may bear fruit in the future. If not you can cut it down' " (Lk 13:6-9).

The elect

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(Puente, 2019e, 2020)

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- This subtle *hopscotch*, going out of the *root* into *chaos* and returning safely to the *root* without consequences (Jn 10:9), helps us visualize other passages related to the faithful *wheat* surrounded by the worthless *weeds* (Mt 13:24-30). (!)

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- These ideas also allow us to visualize **God’s** promises for those that **trust** in **Him**. For “*though a thousand fall at your side, ten thousand at your right hand, near you it shall not come*” (Ps 91:7). These promises also permit us to cherish more fully the mystery of **salvation**, for we may value “*How constricted is the road that leads to life*” (Mt 7:14) and “*how hard is to enter the kingdom of God!*” (Mk 10:24). (!)

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- For it is easier for a **camel** to pass through the eye of a needle than for a rich to enter the **kingdom of God** (Mk 10:25), easier **indeed** to go everywhere than to enter through **the middle**, the Ω point of **consciousness** (beyond what Pierre Teilhard de Chardin said), for traveling in an orbit towards **equilibrium** has a probability of **zero**, and for exploring **strange attractors** while missing the **origin**, is a **tragedy** and something **absolutely silly**. (!)

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- These observations further emphasize the incredible gift of **God** for us through **Jesus Christ**, which clearly invite us to grow in **humility** and in **joy**. (!)

The church

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- The following poem-songs help us reflect on the message of this lecture:

$$Y = X$$

(Puente, 2011, 2019c; Soons, 2006a,b)

Y = X

is justice that illuminates,
is balance that fascinates:

Y = X.

Y = X

is the incarnate alliance,
is the established reliance:

Y = X.

Y = X

is true word that matures,
is a spiral that endures:

Y = X.

Y = X

is the precious resting place,
is the state of mighty grace:

Y = X.

Y = X

is smoothness that esteems,
is a hummingbird that gleams:

Y = X.

Y = X

is the short and precious root,
is the weaving of the truth:

Y = X.

Y = X

is a future that forgives,
is crowned science that is:

Y = X.

Y = X

is the ever tender tune,
is the impartial tribune:

Y = X.

Y = X

is all innocence that heeds,
is a garden with no weeds:

Y = X.

Y = X

is the simple clear sign,
is the majestic design:

Y = X.

Y = X

is independence that heals,
is matrimony that shields:

Y = X.

Y = X

is the real chaste embrace,
is the goodness of a yes:

Y = X.

$$Y = X$$

is a smile that edifies,
is a spin that rectifies:

$$Y = X.$$

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is all gentleness in us,
is the everlasting plus:

$$Y = X.$$

$$Y = X$$

is inspiration that calls,
is growing to be small:

$$Y = X.$$

$$Y = X$$

is the forgotten territory,
is the improbable story:

$$Y = X.$$

Y = X

is revelation that nests,
is surrendering the rest:

Y = X.

Y = X

is the dustless short incline,
is the faithful narrow line:

Y = X.

Y = X

is renouncing all spears,
is experiencing no fears:

Y = X.

Y = X

is the perennial giveaway,
is pure life with no decay:

Y = X.

Y = X

is the only perfect remedy,
is loving, even the enemy:

Y = X.

$$Y = X$$

is the only perfect remedy,
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$$Y = X.$$



Y = X

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is loving, even the enemy:

Y = X.



ענין

Y = X

is the only perfect remedy,
is loving, even the enemy:

Y = X.



יְהוָה

α Ω: 1 800

Y = X

is the only perfect remedy,
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INU

α Ω: 1 800

Ιησους 888: ∞∞∞

(May 2002)

in [YouTube](#)

...Well, here we reiterated Jesus in $Y = X$ and observed that the fig tree of science suggests what we ought to be prepared for His return.

Next time, and based on the ideas that gave rise to my conversion, we shall introduce a geometric model of the Most Holy Trinity.

Until next time...

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