

**Wharf and Bearings:
SPECULATIONS**

*Essays on
Triune Complex Systems*

Ralph C. Ennis

**Wharf and Bearings:
SPECULATIONS**

*Essays on
Triune Complex Systems*

Ralph C. Ennis

Wharf and Bearings: SPECULATIONS

Triune Complex Systems

Table of Contents

Introduction to WB Series.....	4
Symbolic Superstructure Apologetics.....	6
Universal Reality: Infinitely Embedded Infinities of Spacelets	9
ASSUMPTION.....	9
SPACE: A FUNDAMENTAL UNIT	9
MATTER: DISCRETE, FLEXIBLE PARTICLES	10
ENERGY: AN UNDERPINNING FORCE	11
TIME: EMERGENT AND RELATIVE.....	11
INFINITELY EMBEDDED INFINITIES	12
OBSERVER PERSPECTIVES	13
TESTING	14
My Philosophy of Mathematics.....	16
Perspectives on Tetrahedrons	17
Resources to Explore	19
About the Authors.....	20

NOTE:

This Wharf and Bearings is highly speculative!
*These essays are drafts of thoughts and imaginations that
will need much more exploration and evidence over time.
Read with a discerning mind!*

Introduction to WB Series

As land dwelling beings, when we are at sea, two thoughts are always in mind—even if in the back of our minds. Where’s the wharf—a safe place to dock? What’s my bearing—which direction am I going and will it in time get me to a safe wharf?

We all need safe places. Fundamentally, life is filled with uncertainties. Sometimes we feel in control or at minimal risk of danger, but that is always only temporary. Our common human experience inevitably involves risks of the unknown. And through death, not to be feared, we journey to an eternal wharf in Jesus.

We all need a bearing that will get us where we want to go while preserving the ability to plot a course to a safe place. We can play far from this wharf, but we desire home.

Wharf and Bearings Series, a collection of essays, poems and a short story, is intended to present a journey—my journey. I share it with the hope that it will give some guidance as you seek your bearings and wharf throughout your life.

At no time are these essays to be considered exhaustive, they are pathways I have taken to find wharf and bearings for me. And collectively, they represent “philosophical peace” for me.



I dedicate this series to my wife of 40 years (in 2013), our four children and their spouses and our 13+ grandchildren and the generations to follow! Here's an overview of the series:

Wharf and Bearings ONE:
Hope and Beholding the Triune God

Wharf and Bearings TWO:
Spirituality and the Triune God

Wharf and Bearings THREE:
Knowing, Beauty, Ethics and Reality

Wharf and Bearings FOUR:
Love, Longings, Success and Consequences

Wharf and Bearings FIVE:
Poems from the Soul

Wharf and Bearing SIX:
Oneness in Marriage

Wharf and Bearings SEVEN:
The Mind, Decisions and Artificial Intelligence

Wharf and Bearing EIGHT:
World View and Culture

Wharf and Bearing NINE:
Gospel Implications

Wharf and Bearing TEN:
Our Times and Futures

*"... we will tell the next generation the praiseworthy deeds of the LORD, his power,
and the wonders He has done ..."
Psalm 78:4 -6*

Symbolic Superstructure Apologetics

The words in this title require an explanation as we beginning. To give an *apology* for faith in the Triune God is to provide a rationale for others to embrace similar faith. *Symbols* represent a broader reality than themselves. For instance, a “tree” can point us to a physical tree and it can symbolism more such as a growth, life, stability or something else in a specific context.

Superstructures are structures that provide a framework by which many things coalesce together. In nature, a galaxy is a resultant superstructure that has organized billions of stars that interact due primarily to the force of gravity and the properties of space and time.

Thus from a Christian perspective, questions arise regarding symbolic superstructures. Has God created in a way that He reveals His fingerprints as the Triune God? If so, can symbols of trinitarian nature be found in superstructures of the physical universe and of the mind? And if so, through symbolic reasoning, are these symbolic superstructures an apologetic for the Triune God?

We sometimes neglect the glory of God embedded in the natural world. We tend to focus more on the love of God expressed in the life, death, resurrection and ascension of Jesus than on the glory of God revealed in all of creation. Though this emphasis is unquestionably appropriate, to diminish our understanding of the glory of God can lead to shrinking and even trivializing God as we live everyday life. This is a tragedy that can lead us into pride of our own glory. As Psalm 10:4 proclaims, “In his pride the wicked does not seek him; in all his thoughts there is no room for God.”

God’s glory is often hidden. Proverbs 25:2 affirms, “It is the glory of God to conceal a matter; to search out a matter is the glory of kings.” In this hide-and-seek game God has established with humanity, God has given us the privilege of seeking His glory—a glory filled with His love (see Psalm 119: 64).

This essay seeks to explore the glory of God hidden in the constructs of human thought and discrete space. Obviously, these are only models—constructed representations that accounts for human thought across cultures and discrete space.

Psalm 19 tells us that the universe communicates God’s glory in a language that transverses all languages. As we approach the ordinary world through the lens of symbolic reasoning, we can begin to hear the silent language of God. Thus, this question can help us reason symbolically: “What does this aspect of nature say about Who God is?”

A basic assumption in this paper is that the universe can be viewed as a communication system—a silent language.

This silent language can be somewhat translated into words. Words are symbols for concrete objects (a variation of spacelets). All words are metaphorically linked to spatial objects through time at various levels of abstractions and to a beyond. And some words can be abstract-layering symbols of more concrete symbols. Words form the basis for the logic of intellect.

All symbolic reasoning (of sensory inputs and words) are intricately linked with emotionality and consciousness. Emotionality is linked to feelings of expansion and contraction, which creates varied states of feeling on a pain-pleasure continuum, and the symbolic representations associated with this continuum. The central or master cultural-general emotion is jealousy from which all other emotions

may be conceptualized. Emotionality “value-stamps” all memories of inputs, verbal and non-verbal. [And jealousy, through special segmentation, i.e. subtraction, can transpose into envy. Thus, humankind could be created as morally perfect and still be capable of sinning.]

Consciousness is linked to the level of activity of the neural network of the brain. Consciousness can be conceptualized as a continuum with many steps including from near death, unconscious, deep sleep, subconscious, alert, flow to hyper-alert. This living consciousness strives for creative harmony of jealous space through its various states as it imagines outcomes from the present through the past and into the future. The ability to create and manipulate with symbolic reasoning is a miracle not anticipated by the physical universe, including the neural networks of the brain.

This innate mind, based on symbolic reasoning suggests health and unhealthy limitations for individuals. Furthermore, this suggests flexible boundaries for healthy and unhealthy cultures.

Superstructure Question. A question presents itself from our observations of reality. Are there superstructures in nature that symbolically point to a Triune God? Looking at nature can give us great insight into God Who is Omni-Present and into His powerful ways. However, to draw the conclusion that God is Triune is another thing. If God left fingerprints of His triune nature in the superstructures of nature, then we would have a symbolic superstructure apologetic—a reasoning from nature that points toward God as the Triune God.

Two superstructures are necessary for this exploration. First, is the superstructure of space-matter-energy-time. Or at this point in the scientific journey, a triune fingerprint within the superstructure of space would seem to suffice. Since one can reason all else is linked to spatial reality in this reality. The second superstructure would need to be that of the human mind—not the brain. [However, a link between space and mind is the brain. Thus any congruent superstructure model would need to account for a material mass such as the brain.]

Are space and the mind really superstructures? Would these two adequately explain all notions within this universe? It is through thoughts of the mind that humanity explains knowledge at any and all levels. And it is through space that matter and energy are derived across time.

If superstructures of thought and space can be conceptualized that reflects the triune nature of God and if this model, in time, is shown to adequately explain all thought across cultures and all matter in the universe, then one can point symbolically to a Triune God as the Maker of thought and space. This will never be conclusive to those skeptical of symbolic reasoning. However, one could also reason the without symbolic reasoning (including analogies), reason as we know it would not exist. So the force of this work is simply to suggest a symbolic superstructure apologetics for the Triune Creator God. Thus I propose that understanding space and mind is a fruitful exploration into superstructures, and into superstructure apologetics.

Superstructure of Space. Space may be best conceptualized as (3) 3D discrete spacelet. At present one aspect of string theory has suggested that space has 3 dimensions plus time as we normally perceive them and 6 dimensions that are embedded at a micro level. This may mirror the idea of (3) 3D (plus time). [See “Spaclets and Frictional Gravity” in this Wharf and Bearings for more on this superstructure.]

Superstructure of the Mind. The Thought Dynamo Decision Mapping Model (see Wharf and Bearings VII) puts forth a model of (3) 3D overlapping axes—a symbolic representation of “three-in-one”. The model suggests a logic of intellect, logic of emotion and imagined outcomes for these three

overlapping 3D axes. This will be a silly and contrived connection to a Triune God if the model proves to be less than dynamic across cultures and in the field of artificial general intelligence (AGI). However, if the model is demonstrated to be highly accurate across cultures and AGI, then a case can be made for the reasonableness of the symbolism of a three-in-one mind embedded infinitely.

The nature of words parallels the nature of shadows. They can describe (with various degrees of accuracy) the reality of a spatial-jealous concrete-abstract world. Yet they always fail to become the reality. Just as the words “I saw you” fail to become the reality of “seeing you” until the imagination re-constructs the experience of seeing you and experiences a new mental reality of imagination. The more perspectives we have to approaching that reality, the smaller and stronger the congruence. Yet when only congruence is accepted as criteria for understanding reality, then smaller becomes the essence of that understanding.

Thus, inconclusively, I suggest that a ‘three-in-one’ model of the mind [i.e. (3) 3D axes] is a sufficient means of describing a superstructure of the mind.

Mind and Space. The nature of the mind expressed in words is similar to the nature of spacelets. Words are discrete, connected, interactive and intersecting and are all grounded in space-time. The boundaries of words are as ‘fluid particles’—not rigid and yet not totally flexible.

Modern science is diligently pursuing a model of space and of the mind that can help in this apologetic. The model of space that science is pursuing may help establish a profound trinitarian fingerprint within the universe.

Implications. One implication of superstructures is worship. As we explore the beauty, complexity and mystery of thought and space, we are drawn to worship the Creator God who has constructed us in His image. God has revealed Himself as Triune and Jesus as the consummate embodiment of embedded infinities. The subtopic of spatial jealousy can lead us back into the heart of the Triune God Whose very Name is Jealous (Exodus 34:14). Eventually the pursuit of the glory of God will bring us full circle back to Jesus Who is “the radiance of God’s glory” (Hebrews 1:3) and Who “laid the foundations of the earth” (Hebrews 1:10) and thus by implication, the foundations of human thought and space. Thus, we will worship the Creator Triune God from a place of awe and wonder. And we will embrace our God-ordained position of humility before Him (1 Peter 5:5, 6) as image bearers only—and not as gods.

Another implication of symbolic superstructures is spiritual transformation. The overlapping nine continuums of thought described in the model of the mind give a way of looking at transformation of the mind (Romans 12:2) and at intimacy with God and others.

Conclusion. Again this line of reasoning is suggestive—not conclusive. However, the apologetic of symbolic triune superstructures of space and mind is intriguing—at least to me.

Universal Reality: Infinitely Embedded Infinities of Spacelets

ASSUMPTION

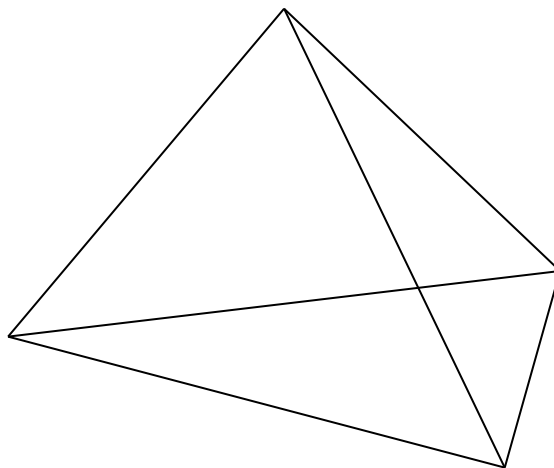
The limit of abstraction within the collective of human minds is perceived to be *infinitely embedded infinities*.

This abstract limit encases all of human perception and thought. All descriptions of universal reality can be superseded by an infinitely embedded infinities perspective. This includes space, matter, energy and time.

Thus, an infinitely embedded infinities perspective offers a mental pathway to a model of observed universal reality.

SPACE: A FUNDAMENTAL UNIT

A spacelet is a fundamental unit of space. A spacelet is perceived to be a discrete, interactive set of three-dimensions (tetrahedron). The lines of a spacelet are semi-flexible (wave-like), not rigid. A unit of spacelet can be “infinitely” small and “infinitely” large and all measurements in between. These spacelets can be “infinitely” embedded to create the “infinities” of real and perceived universes.



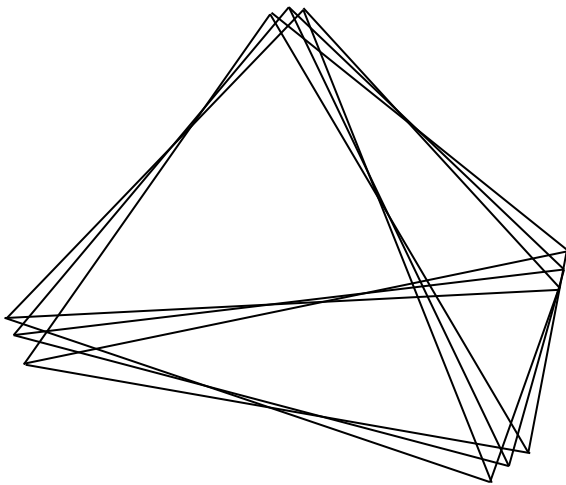
*Though all lines appear as straight in the above diagram;
they are conceptualized as semi-flexible(wave-like).*

MATTER: DISCRETE, FLEXIBLE PARTICLES

A fundamental particle is perceived to be a discrete, interactive, embedded set of three tetrahedron spacelets. The lines of these spacelets are semi-flexible (wave-like), not rigid.

As separation of three spacelets approaches zero degrees, they can be perceived as a 3D discrete, flexible particle.

As three embedded spacelets merge to form a particle, then all of a universe's physical reality can be perceived as discrete, flexible particles within infinitely embedded spacelets of varying sizes.



These three 3D spacelets can also give the notion of nine dimensions. An infinite field of spacelets can also be perceived as having an infinite number of dimensions.

Discrete, flexible fundamental particles may be observed as “solid” particles and/or “wave” particles depending on the perspective of the observer (see “Observers Perspectives”, page 6).

The entanglement of particles can be perceived as an alignment of spacelet edges. These spacelets are both “infinitely” small and “infinitely” large, thus allowing entanglement over great distances.

ENERGY: AN UNDERPINNING FORCE

An underpinning force can be projected as dimensional surface tension (DST) of spacelets. DST includes connective interactions of points, lines and planes of spacelets.

This force can be perceived as the basis of all physical forces. DST may be expressed as frictional gravitation (between spacelets), gravitation (among particles), electromagnetism, weak interaction and strong interaction. Thus, the DST force in the universe is perceived as the force that holds the flexible lines, planes and points of three-dimensional spacelets together.

A discrete, flexible particle has mass due to DST.

TIME: EMERGENT AND RELATIVE

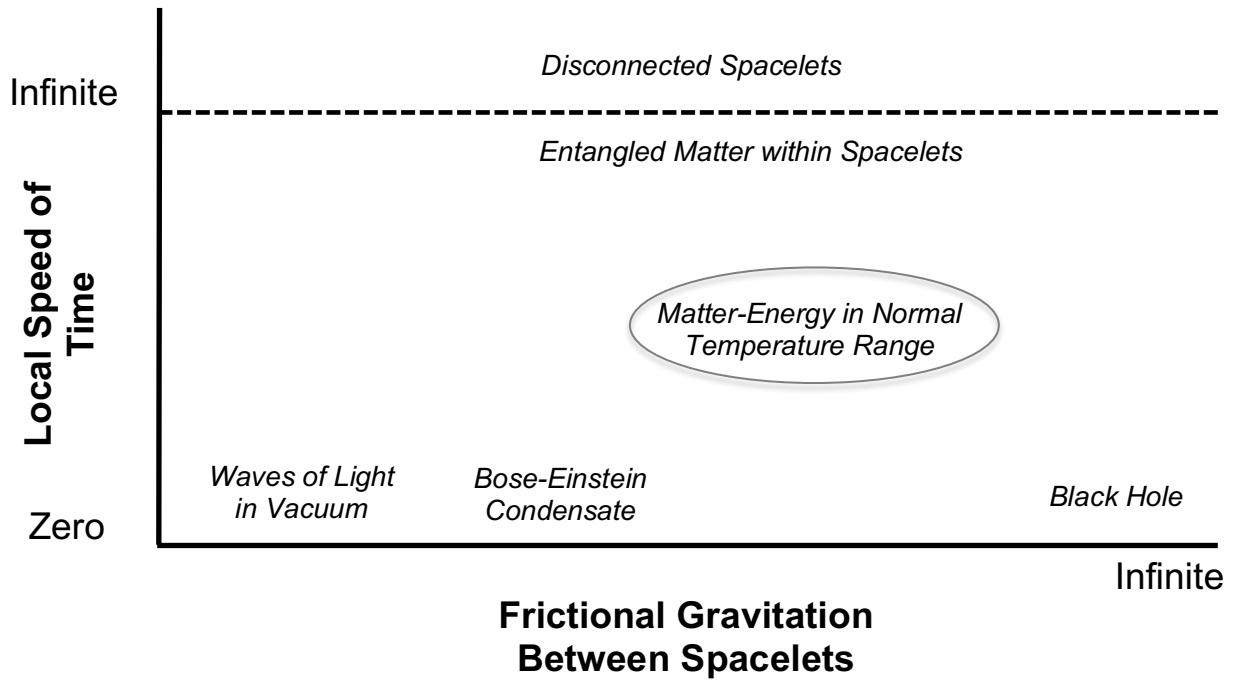
Time is emergent and thus dependent on the existence of spacelet frictional gravitation. And time is relative (local) to matter-energy.

Local time approaches zero under various conditions:

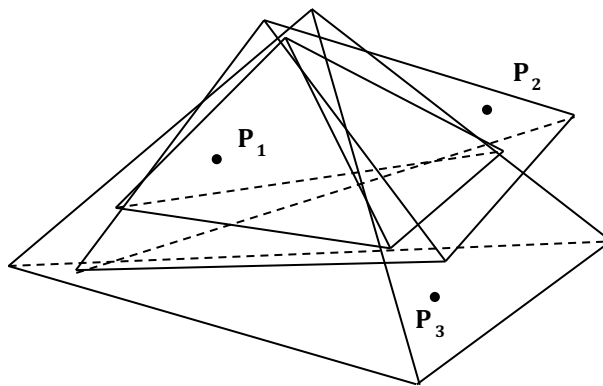
1. as waves approaches the velocity of light in a vacuum
2. as particles approaches absolute zero kelvin (Bose-Einstein Condensate)
3. at extreme frictional gravitation i.e. infinite mass (black holes ... extreme packing of spacelets)

Local time approaches zero during entanglement of particles. Thus, change of entangled particles is instantaneous across distances.

Local time approaches infinity at the absence of frictional gravitation (disconnected field of spacelets). Thus, time is non-emergent in this case.



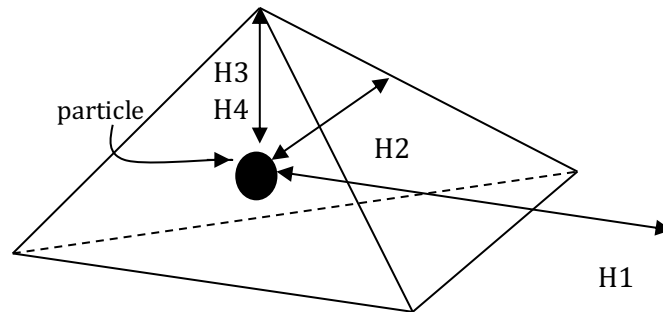
INFINITELY EMBEDDED INFINITIES



This diagram indicates three particles (P₁, P₂, P₃) within three spacelets. [Spacelets may also be smaller than all particles.] This illustration can be extended to infinitely embedded infinities of spacelets with particles as universal reality.

OBSERVER PERSPECTIVES

As stated previously, a particle is perceived to be discrete, flexible three embedded spacelets. A discrete particle can be encapsulated within a larger spacelet(s).



Though all lines appear as straight in the above diagram, they are conceptualized as semi-flexible.

The perspectives generated from a particle within a spacelet can provide a rationale for various current explanations of space and particles.

H1 (looking inward or outward along a plane):

Classical Particles in Space (CP)

- with the apparent absence of interactive spacelets

H2 (looking inward or outward along a flexible line):

Quantum Particles in Space (QP)

- the appearance of particle-wave uncertainty

H3 (looking outward from the particle and into an intersected point):

Collapsed Space (CS)

- the apparent collapse of universal space
- i.e. the entire universe is reduced to a dot/black hole

H4 (looking inward from an intersected point):

Infinite Space (IS)

- the apparent expansion of universal space
- i.e. the future possibility of universes beyond

TESTING

A question to explore in the superstructure of universal reality regards the “bang” in the Big Bang theory. Was it one singular bang or possibly three almost simultaneous bangs—thus a *Big Three Bang Theory*?

As the time differential between bangs approaches zero, does this model better account from diversity of anti-matter and matter (i.e. galaxies) than do existing models?

Additional Ideas for Testing

1. **Honeybee lens observation of ball rotating around a string**
 - a. Will the observable pattern look like large classical orderly movements?
 - b. Will the observable pattern at the large classical level resemble the “chaos” pattern of a quantum electron in motion around a nucleus? (see Rydberg Atom)
 - c. Will this pattern mirror a “lines of spacelets” dynamic observable with smooth lens observations at the particle quantum level?

3. **Wave force creation**
 - a. Pull one block through water to create a wave
 - b. Pull one block separated by another through water to create particle packets in shells of separation
 - c. Simultaneously pull three separated blocks through water. What will that create?
 - d. Do these waves create a “particle”?

4. **Mathematical probability**
 - a. Can the probability of an observable wave vs. observable particle be predicted from observable positions from outside and inside of “fluid” particle in a spacelet?

5. **Big Bang Theory**
 - a. Three in one bang – from within and without
 - b. Pack small three in one explosive
 - c. Detonate in fluid medium?
 - d. Map waves and ‘particle’ packets
 - e. Do these patterns mirror the creation of the universe with space and matter?
 - f. Experiment for harnessing concept: Near absolute zero hydrogen atoms
 - g. Shake atoms rapidly
 - h. Bombard with high energy particles from multiple directions (try one, then two then three)
 - i. Shake and bombard together
 - j. Will the “dimensional surface tension” be revealed under one of these three conditions? What will happen?
 - k. Can the concept of cold fusion be realized through tapping ‘dimensional surface tension’ in some manner?

6. Rydberg Atom

- a. Why does an electron in a Rydberg atom exhibit both classical and quantum properties? (Von Baeyer, Discover, Nov 1995)
- b. What if the density of spacelets are higher closer to the nucleus of an atom? This density might impact the electron as it passed near the nucleus.

7. Earth Movements

- a. The earth, with a liquid core, revolves around the sun, with a liquid core.
- b. Do the movements of the earth in any way waffle ... are quantum mechanic applicable at a large scale?

8. Spacelets in a Sphere

- a. Mold spacelets into a sphere (and other shapes) and then examine dynamics of negotiating wave/particle (fluid spacelet particle) through these shapes.

9. Wave-Particle Interface

- a. Particles on and within 3D waves. Waves on and within particles. Pull a slushy ball (e.g. beach ball with water in it). Would this account for uncertainty?

Final Comments

Obviously this essay is highly speculative. Much true research and testing would be required to establish the concept of spacelets and frictional gravity.

My Philosophy of Mathematics

I perceive that “*symbolic superstructures of space and mind*” within a “*relational view of knowledge*” best describe, by way of “*discrete spacelets*” and an “*embedded infinities model of the mind*,” a philosophy of mathematics.

In mathematical (geometric) terms, the fundamental spatial construct of symbolic superstructures is the *tetrahedron*. The various views of exploring tetrahedrons (the simplest structure of 3D space) account for concrete and abstract perspectives for the exploration of reality—spatial-temporal probabilistic cause and effect reality. In physics terms, one might call this a “*discrete spacelet*” embedded and interacting with other discrete spacelets.

A “*relational view of knowledge*” provides a framework for knowledge and decisions about thoughts. This framework provides a view of beauty as the “*creative harmony of jealous space*.” This subjective nature of beauty points toward an accounting for the notion of a “*beauty of mathematics*.”

It is within this beauty of mathematics that mathematics is found to be reasonable—to find resonance within the mind of logic of intellect, logic of emotions and imagined outcomes.

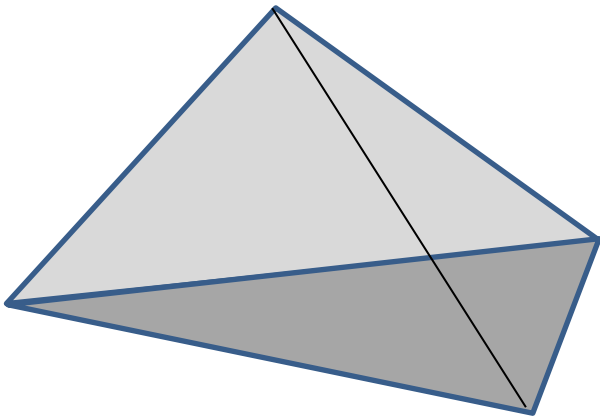
Thus, within a view that the mind is best seen as an embedded infinity of frequencies—or stated otherwise, the mind as a “music box”—the reasonableness of mathematics is found within this symbolic superstructure pointing to a Triune God.

Works Related to Philosophy of Mathematics:

1. A Theoretical Model for Research in Intercultural Decision Making (2004) *Intercultural Communication Studies, Volume XIII*, pp 113-124. (See Wharf and Bearings VII.)
2. Decisions on Rhetoric: A Playful Response to Amy, Wittgenstein & J. Derrida (2001, 2009 unpublished paper). (See Wharf and Bearings III.)
3. Model of the Mind from an Embedded Infinities Perspective (2003 unpublished article). (See Wharf and Bearings VII.)
4. A Few Reflections on Beauty (2006 unpublished paper). (See Wharf and Bearings III.)
5. Meta-Language for Ethical Decisions (2009 unpublished paper). (See Wharf and Bearings III.)
6. Thought Dynamo Decision Mapping Model (2009). (See Wharf and Bearings VII.)
7. Relational Knowledge in a Modern and Postmodern World (2010 unpublished paper). (See Wharf and Bearings III.)

May 2012

Perspectives on Tetrahedrons



Tetrahedrons are the fundamental construct of 3D space.
There are five perspectives from which we can view an individual tetrahedron.

One Tetrahedron

1. BEYOND ... from outside ... a four sided figure with one side occluded but accessible as one moves or turns the figure
2. WITHIN ... from inside ... a 2D or 3D space with four points
3. DISCRETE POINT ... from one of the four endpoints ... expanding space bounded by three lines that are connected at the other three endpoints
4. CONTINUOUS LINE ... from one of the four lines ... infinite space with or within boundaries of the end-points on the line of the figure
5. 2D PLANE ... from one of the four sides (surfaces) ... space with three lines going toward one points connected by three lines ... the lines have clear endpoints at their intersection ... but not a clear endpoint on the other side

Two or more tetrahedrons allow us to perceive ...

1. Discrete, separate and unconnected spaces/objects
2. Discrete, separate and connected spaces/objects
3. Discrete, separate and embedded space/objects ... and into embedded infinities
4. Discrete, separate and merging into continuous space/objects with one or more discrete points
5. Continuous into bounded space
6. Continuous into infinite space
7. Continuous and in motion by perception or progression with or without subtraction or addition

QUESTIONS:

Tetrahedrons can be embedded infinitely to form separate spacelets and a one universal entity.

Collectively do the above perspectives represent our 3D views into spatial reality? Can all our imaginations of reality be accounted for from these limited perspectives?

How might these translate into our views of ethics, ethnicity, economics, biosphere, politics, etc.?

Do they speak into our understanding of theology? Has God revealed something about Himself through the simplest expression of observable reality? Is there a symbolic superstructure around/in/through us?

Resources to Explore

CONNECT BIBLE STUDIES

GOD: Connecting with His Outrageous Love
IDENTITY: Becoming Who God Says I Am
SOUL: Embracing My Sexuality and Emotions
RELATIONSHIPS: Bringing Jesus into My World
LIFE: Thriving a Complex World
FREEDOM: Breaking the Power of Shame

MINI-STUDIES

The New Me
God: Can I Like Him
Finding Mercy
Relationships

IMAGE SETS

Searching the Ordinary for Meanings

BOOKS

The Shame Exchange:
Trading Shame for God's Mercy and Freedom
Worth a Thousand Words:
The Power of Images to Transform Hearts

INVENTORIES

Breakthru: Discovering My Spiritual Gifts
Breakthru: Discovering My Primary Roles
Personal Image Profile

For the above resources see:

<http://www.ralphennis.com>

About the Authors

Ralph and Jennifer Ennis have served with The Navigators since 1975. They have ministered at Princeton University, Richmond Community, Glen Eyrie Leadership Development Institute, The CoMission in Russia, and in Raleigh, NC. In 2006 Jennifer co-founded JourneyMates, a ministry to help people grow in intimacy with the Triune God through Scripture, silence and solitude.

Unless otherwise noted, the essays of the WB Series have been written by Ralph. However, each work was crafted in the context our marriage relationship and with the editorial benefit of Jen's perspectives and unique abilities.

In 2013 Ralph and Jennifer celebrated 40 years of marriage. They have four married children and thirteen+ grandchildren.



Our web sites:

www.leadersandinfluencers.com
www.journeymates.org
www.ralphennis.com

©2013 Ralph Ennis. All rights reserved. This material may not be reproduced in any format without written permission.

All Scripture quotations in this publication are taken from:

The Holy Bible: New International Version (NIV), Copyright © 1973, 1978, 1984 by International Bible Society, all rights reserved.

New American Standard Bible (NASB), ©The Lockman Foundation 1960, 1962, 1963, 1971, 1972, 1973, 1975, and 1977