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Web Based
Exploratory
Course 101C

IDENTIFYING:

***EVOLUTION'S COMPROMISED DISRUPTIVE ENABLER
OF THE HUMAN PERSONALITY***

(i.e., Identifying the Personality / Beelzebub Enneagram)

AS WELL AS

THE REVELATION OF THE ASSOCIATED REMEDIATION PLAN

(i.e., Identifying the Gurdjieff/Beelzebub Enneagram in the Book of Revelation)

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PART I

**IDENTIFYING EVOLUTION'S
COMPROMISED DISRUPTIVE ENABLER
OF THE HUMAN PERSONALITY**

(i.e., Identifying the Personality / Beelzebub Enneagram)

PART 1's
or
CHAPTER XIII's

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Chapter XIII

Identifying the compromised disruptive enabler within the human personality (i.e., Identifying the Personality / Beelzebub Enneagram)

A. INTRODUCTION

In seeking to extend the genetic code as the disruptive enabler of life driving the evolution of all living organisms to a comparable representation of the disruptive enabler within human psychology, we draw upon the popular Personality Enneagram. The Personality Enneagram represents the outcome of an effort begun in the 1950's by Oscar Ichazo, which continues to today by others (see Seminar Based Courses on this website). **While the schematic of the Personality / Beelzebub Enneagram is the same as the Gurdjieff Enneagram, the underlying theory is significantly different, as explained below. Ichazo has indicated that his originating inspiration was the very highly ranked archangel Metatron; whereas, Gurdjieff speaks of humanity's weaknesses through an even higher ranking, but fallen, archangel, namely, Beelzebub or Satan. Thus, the Personality Enneagram can also be referred to as the Personality / Beelzebub Enneagram.**

Although the Personality Enneagram has been utilized as a personality model for only several decades, its worldwide users are thought to number in the millions drawing from diverse backgrounds. Since the Personality Enneagram's nine personality types or styles and their interrelationships represent a very effective model of the human personality, the numerical personality types mathematically derived in each of the nine Chapters II – X are compared below with their counterpart personality types from the Personality Enneagram. While all nine types may be represented to some degree in each person's personality, The Personality Enneagram theory considers one of the nine types to be dominant or basic in each person.

5's type: (Chapter II):

- In both the contexts of symmetric order and randomness 5's numerical type characterizes non-involvement or detachment not found in the characterizations of the other types.
- In the context of symmetric order, 5's numerical type characterizes the intuitive abstract mathematical conceptualization of symmetric order. In this context, 5's type is not focused inwardly on itself
- **In the context of randomness, 5's numerical type characterizes the non-intuitive mathematical observation of randomness. In this context, 5's type focuses inwardly on itself.**
- The high side of symmetric order and the low side of randomness are sufficiently different to represent mutually exclusive or opposing contexts. We assume entropy rules, meaning it is easier to be random than it is to be symmetrically ordered. Thus, establishing the high side of symmetric order requires struggling to overcome the low side of randomness.

- The Personality Enneagram literature summarizes 5's personality type as a detached, non-involved, withdrawn or isolated observer or investigator. This retentive tendency towards self-withdrawal extends to the type 5 withholding or hoarding his material possessions, knowledge, energy and even his emotions. Accordingly, the Personality Enneagram's type 5 is very similar to the numerical type 5 in the context of randomness.

1's type: (Chapter III):

- In the context of randomness, 1's numerical type characterizes the criterion of equal status (i.e., mathematical justice) without regard for numerical specificity.
- In the context of symmetric order, 1's numerical type characterizes the criteria of equal status (i.e., mathematical justice) that affirms the perfecting details underlying numerical specificity, which represents the basic mathematical criteria for establishing the high side of symmetric order.
- However, the criteria of equal status (i.e., mathematical justice) that affirms the perfecting details underlying numerical specificity by definition subsumes the criterion of equal status (i.e., mathematical justice), which does not affirm or is indifferent to numerical specificity (i.e., an eye for an eye or tooth for a tooth justice).
- The Personality Enneagram literature summarizes 1's personality type as intensely judgmental and critical of himself as well as everyone and everything around him as measured against an endless list of standards and criteria for approaching perfection. Accordingly, the Personality Enneagram's type 1 can encompass similarities of the numerical type 1 in both the contexts of randomness and symmetric order.

2's type: (Chapter IV):

- In both the contexts of symmetric order and randomness 2's numerical type characterizes the interactive relationships between pairs of digits (or their associated types) based on the division process. These interactive relationships can be seen as the mathematical analogues of "touching and feeling" relationships in the broadest sense of the words.
- In the context of symmetric order 2's numerical type characterizes the interactive connectivity between types which results in mathematically identifying the specificity of the involved types. This means mathematically identifying the exclusive specificity of the 3, 6 and 9 triangular types in bridging the gap for approaching symmetric order and exiting randomness. It also means mathematically identifying the specificity of 1's, 4's, 2's, 8's, 5's and 7's types which include equating 1's type / 7's type to 4's type despite being highly disruptive to conventional mathematics during the transition from randomness towards symmetric order. Note, mathematically identifying the specificity of a numerical type is also equivalent to showing recognition or appreciation of the numerical type or the numerical type's specificity.

- The focal role of the trinitarian triangle in bridging or spanning the interactive relationship gap between the pairs of counterbalancing opposites (or between randomness and symmetric order) can be mathematically analogized to love on the part of the trinitarian triangle for providing the interactive bridge and numerical reconciliation. Noteworthy, these reconciliation, love and appreciation metaphors pertain only to the context of symmetric order.
- **In the context of randomness 2's numerical type characterizes the interactive connectivity between types which does not result in mathematically identifying the specificities of the involved types. Because of the loss of specificity for the interactively connected types, the context of randomness ultimately leads to a quest by 2's type for a false image of its own specificity. This can be analogized to a search for false mathematical appreciation and love or the equivalent of searching for mathematical flattery by 2's type**
- **The Personality Enneagram literature summarizes 2's personality type as one whose identity strongly depends on the approval, appreciation, affection, love and esteem of other people. To achieve such recognition from others this personality type strives through focused giving to meet the needs of others. In other words, this can lead to this personality type giving flattery to in turn receive flattery. Accordingly, the Personality Enneagram's type 2 is very similar to the numerical type 2 in the context of randomness. As such, the Personality Enneagram's type 2 strives to convey the contrary image of progressing towards symmetric order.**

4's type: (Chapter V):

- In both contexts of symmetric order and randomness 4's numerical type characterizes the interactive relationships collectively involving digits (or their associated types) based on the arithmetic multiplication process.
- In the context of symmetric order 4's numerical type collectively extends or amplifies the numerical reconciliation / love role (characterized by 2's type) to include all of the types. This collective process converges through graphic or artistic (i.e., sensory based) relationships. Also, in this context 4's type can be viewed as initiating the formation of the collective interactive relationships of the mathematically disruptive enabler for which 4's type can become a sacrificial victim to the hostile environment of randomness. **In addition to serving as the initiator of the mathematically disruptive enabler, 4's type can be viewed as the interactive special closer in completing the process of converging towards symmetric order.**
- **In the context of randomness 4's numerical type completely loses the ability to characterize the special interactive connections between the types making up the mathematically disruptive enabler. As such, this loss of being special to being ordinary equates mathematically to suffering numerical melancholy that leads to envy of the other types with a strong need to establish the lost connections. These features of 4's type in the context of randomness are conveyed graphically or artistically.**
- The Personality Enneagram literature summarizes 4's personality type as feeling or sensing a profound loss of original and **special** deep connections (or even love) involving others resulting in the following:

- Ongoing expressions of deep emotions and feelings steaming from this loss including melancholy and even envy of those not exhibiting such feelings
- **Strong needs or desires to feel special through meaningful connections with others**
- This continuing needs or desires to connect (or reconnect), as well as the associated emotional pain, can be extended and expressed artistically.

Accordingly, the Personality Enneagram's type 4 is similar to the numerical type 4 in the context of randomness. As such, the Personality Enneagram's type 4 strives to convey the contrary image of progressing towards symmetric order.

3's type: (Chapter VI):

- In the context of symmetric order, 3's numerical type characterizes the subtle underlying factor that mathematically enables the gap between counterbalancing opposites bisected by 9 to be successfully bridged or reconciled by the trinitarian triangle. In a broader sense, 3's type is the exclusive underpinning mathematical factor that subtly enables the high side of symmetric order to be approached and maintained.
- **In the context of randomness, 3's numerical type characterizes the most prominent or visible (non-subtle) underlying factor that mathematically enables the square of randomness. In this context, 3's type conveys digital visibility and importance, despite the absence of exclusive specificity.**
- **The Personality Enneagram literature summarizes 3's numerical personality type as a highly energized and efficient achiever or enabler where the achievements must represent prominent success in the eyes of those the type 3 considers important. Success takes precedent over feelings and emotions. Accordingly, the Personality Enneagram's type 3 is similar to the numerical type 3 in the context of randomness. As such, the Personality Enneagram's type 3 strives to convey the contrary image of progressing towards symmetric order.**

6's type: (Chapter VII):

- When viewed from the context of symmetric order, 6's numerical type characterizes the mathematical guiding focus required to transition from randomness (i.e., an unlimited random pool of digits) towards the three-digit sequences making up the circle of symmetric order. However, this mathematical guiding focus does not stop with the circle of symmetric order but continues to provide the mathematical guiding focus for the six digital positions of the mathematically disruptive enabler converging onto the three-digit sequence constituting the trinitarian triangle and thereby ultimately approach symmetric order.
- **When viewed from the context of randomness, 6's numerical type characterizes the restrictive mathematical guiding focus resisting or preventing the transition from randomness towards symmetric order.**

- The Personality Enneagram literature summarizes 6's personality type in dealing or coping with restrictive or authoritarian situations as phobic, counterphobic or a combination of the two. The phobic responses to restrictive or authoritarian situations include: fearfulness, anxiety, self-doubt, paranoia, insecurity, procrastination, tendencies to create worst case scenarios, overly compliant or loyal, and analysis paralysis. The counterphobic response to restrictive or authoritarian situations includes: challenging and rebellious actions, hostility, engaging in high-risk activities to prove both to themselves and to others that they are not fearful, and are skeptical of the Satan's / **Beelzebub's** advocate stance. Accordingly, the Personality Enneagram's phobic type 6 is similar to the numerical type 6 in the context of randomness. On the other hand, the Personality Enneagram's counterphobic type 6 could, in some instances, be viewed as striving to break away towards symmetric order.

8's type: (Chapter VIII):

- In the context of symmetric order, 8's numerical type characterizes mathematically producing the fulfillment of the mathematical specificity criteria for driving towards the high side of symmetric order characterized by 1's numerical type. Also, because symmetric order consists of the mathematically disruptive enabler converging onto the trinitarian triangle, 8's type can also be viewed as the mathematical driver producing the mathematically disruptive enabler and its subsequent convergence onto the trinitarian triangle.
- In the context of randomness, 8's numerical type characterizes mathematically producing pairs of competing types and thus enforces the mathematical non-specificity criteria for preserving randomness as characterized by 1's numerical type.
- Since 1's type (in the context of randomness) characterizes the mathematical justice of equal status, as represented by an eye for an eye or a tooth for a tooth type of justice, the fulfillment of this type represents mathematically enforcing revenge or vindictiveness depending on the intensity of 8's type.
- Since 8's numerical type characterizes the ability to bring about or mathematically produce the greatest change, 8's type can be analogized to mathematical power or strength as well as the leadership to bring about the greatest change. Thus, in the context of symmetric order, 8's type can be analogized to constructive power, strength or leadership driving towards symmetric order. Likewise, in the context of randomness, 8's type can be analogized to destructive power, strength, or leadership driving towards randomness.
- The Personality Enneagram literature summarizes the chief feature of the 8 personality type as enjoying the combative and angry enforcement of vengeance to an excess, pushing to limits the rules, laws, authority or all vulnerabilities to show strength, dominance and control. Also, excesses can extend to lust. Accordingly, the Enneagram's type 8 is very similar to the numerical type 8 in the context of randomness.

9's type: (Chapter IX):

- **When oriented towards symmetric order, the exclusive specificity of 9's numerical type characterizes the mathematically unifying totality encompassing all the types.**
- **When oriented towards randomness, the non-specificity of 9's numerical type characterizes the non-unifying mathematical totality which anonymously accommodates all the types.**
- **The Personality Enneagram literature summarizes 9's personality type as sufficiently unassertive to appear:**
 - **nondescript, invisible, fading into the background, and living through others**
 - **disengaged, indolent, and oblivious to what needs attention to have difficulty prioritizing and overcoming inertia**
 - **to avoid conflict and disagreements, placing others before themselves, and thus natural mediators or peacemakers**

Accordingly, the Personality Enneagram's type 9 is similar to the numerical type 9 in the context of randomness.

7's type: (Chapter X):

- **In both the context of symmetric order and randomness 7's numerical type characterized defining a mathematical plan or framework based on the subtraction process.**
- **In the context of randomness 7's numerical type characterizes defining the mathematical framework or plan for establishing the square of randomness. This mathematical plan is superficial, dilettantish, and avoids the pain of being disruptive. Because in the randomness context 7's type is incapable of fully completing the planning process, it can appear as unending or insatiable.**
- **In the context of symmetric order 7's numerical type characterizes defining the mathematical framework or plan for establishing the mathematically disruptive enabler and then converging it onto the trinitarian triangle. Given that this mathematical plan has the pain of being mathematically disruptive in the context of randomness, the mathematical plan must be exhaustively complete and leave absolutely no option for variations or alternatives. Also, this mathematical plan for transitioning from randomness to symmetric order represents a radiant and iterative process.**
- **The Personality Enneagram literature summarizes 7's personality type as a planner with the ultimate goal of avoiding pain. As a result, the type 7's plans include unlimited options to facilitate constant switching whenever the currently pursued option becomes painful. In turn this can lead to:**
 - **An insatiable or almost gluttonous pursuit of the never-ending options.**
 - **Superficial or dilettantish appreciation of and involvement with the unlimited options.**

- **Enthusiastically presenting the options in a way that is somewhere between being overly optimistic and downright misleading.**
- **Interrelating and synthesizing from the many options involved**

Accordingly, the Personality Enneagram's type 7 is very similar to the numerical type 7 in the context of randomness.

Generally, the numerical types in the context of randomness (as summarized above) are similar to their Personality Enneagram counterpart personality type. Also, this similarity extends to conveying the contrary image of progressing towards symmetric order, notwithstanding the regression towards randomness. Because of this closer association with the non-specificity of randomness, the Personality Enneagram model incorporates much more non-specificity and uncertainty than found in the classical physics model for the elementary particle types of matter and the genetic code model governing all living organisms (see Chapters XI and XII).

B. The Personality Enneagram theory identifies certain parts of the symmetric order orientation which can still be emphasized by the human personality

Despite the above regression towards randomness, the Personality Enneagram theory addresses those parts of the symmetric order orientation which can still be emphasized by the human personality, as outlined in the following three sections which will draw upon Figure 97(a) below.

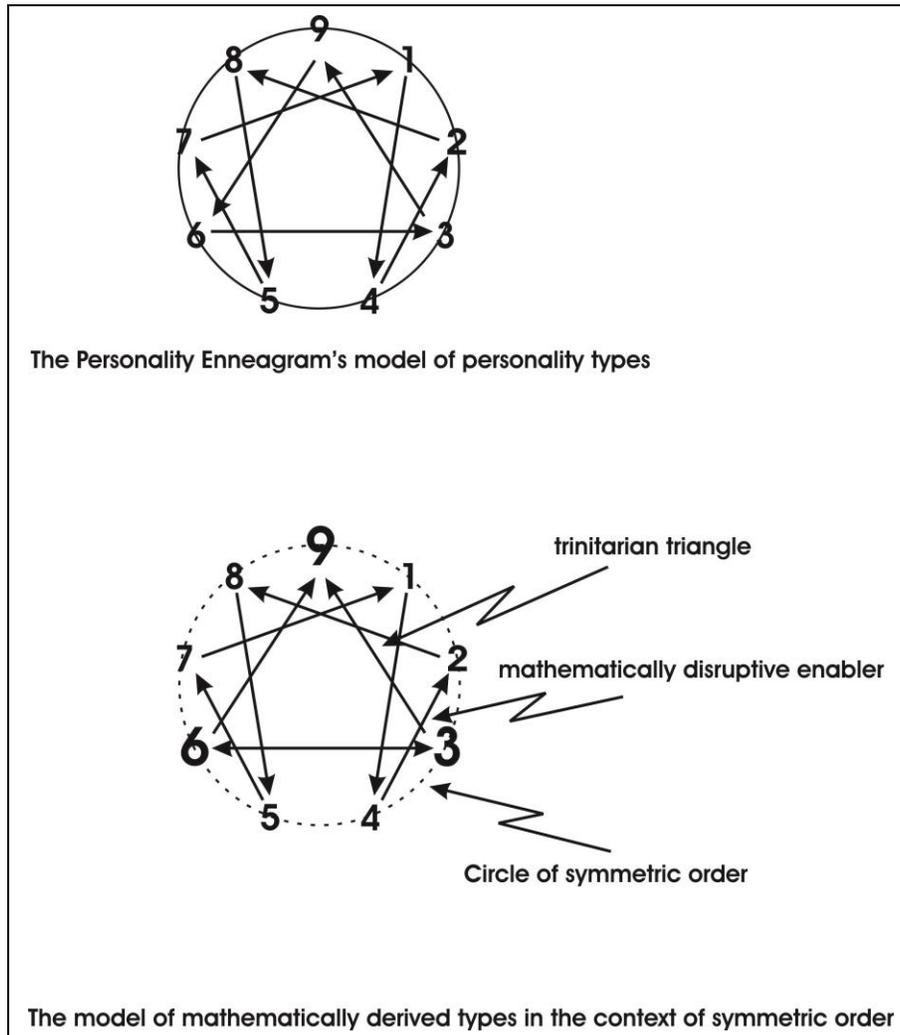


Figure 97(a). Comparing the Personality Enneagram's model of personality types with the model of mathematically derived types

- **Emphasizing the mathematically disruptive enabler through the Personality Enneagram's shifts towards feelings of stress or security**

As shown in Figure 97(a), the $\curvearrowright 1 \Rightarrow 4 \Rightarrow 2 \Rightarrow 8 \Rightarrow 5 \Rightarrow 7 \curvearrowleft$ numerical configuration of the mathematically disruptive enabler from the mathematically derived model also appears in the Personality Enneagram model. Moreover, the Personality Enneagram theory states that the directional arrows of the mathematically disruptive enabler determine the directions

toward which a person reaches when feeling stressed or feeling secure. When under stress, a person reaches in the direction of the above arrows for the personality type adjacent to his or her basic personality type. On the other hand, when feeling secure, a person reaches in the opposite direction. As a result, the Personality Enneagram theory can be said to emphasize the basic numerical configuration of the mathematically disruptive enabler.

However, regarding the directional arrows of the 3, 6 and 9 triangle, they differ between the two models. In the case of mathematically derived model, the arrows convey the exclusive specificity of the 3, 6 and 9 types, as discussed in Section IV-B. In the case of the Personality Enneagram, the arrows again determine the directions toward which a person reaches when feeling stressed or feeling secure. In other words, the Personality Enneagram does not assign exclusive specificity to the three triangular types but treats them the same as the other six types. Thus, the Personality Enneagram theory can be said to recognize a non-exclusive triangular relationship of the 3, 6 and 9 types, but does not recognize the exclusivity of the 3, 6 and 9 or trinitarian triangle representing the focus onto which the configuration of the other types (i.e., 1, 4, 2, 8, 5 and 7) converge, as discussed in Section V-A.

– **Emphasizing the circle of symmetric order through the Personality Enneagram’s use of wing types**

Not only does the perimeter encompassing the Personality Enneagram’s 1/7th configuration of six personality types and triangular configuration of three personality types resemble the circle of symmetric order, but also the Personality Enneagram theory of personality wings further supports this circular configuration. The personality types on either side of a person’s basic type on this circular configuration are called his or her wings. According to the Personality Enneagram theory a person’s basic personality type is influenced by one or both of the personality types that are his or her wings. However, one of the wings is usually considered much more dominant than the other. In sum, the Personality Enneagram theory can be said to emphasize the basic numerical configuration of the circle of symmetric order.

– **Emphasizing the three categories of complementary numerical types through the Personality Enneagram’s use of three focal centers**

In the mathematically derived model for symmetric order the nine types are categorized into three categories, as illustrated below in the bottom half of Figure 97(b).

- The 8, 9 and 1 types are grouped as characterizing the production-focused relationships where the production-focus can extend to the mathematical analogue of physical output or physical convergence (see Section IX-B).
- The 2, 3 and 4 types are grouped as characterizing the interactive relationships which can be interpreted as interacting or touching one another and then changing based on this interacting or touching process. Thus, the interactive relationship can be seen as the mathematical analogue of “touching and feeling” relationship (see Section IV-D).
- The 5, 6 and 7 types are grouped as characterizing the non-interactive relationships. Since 5’s, 6’s and 7’s types also characterize the mathematical “beginning of consciousness”, “guiding focus” and “defining plan”, respectively, this group can be metaphorically referred to as the cerebral characterizations (see Section X-D).

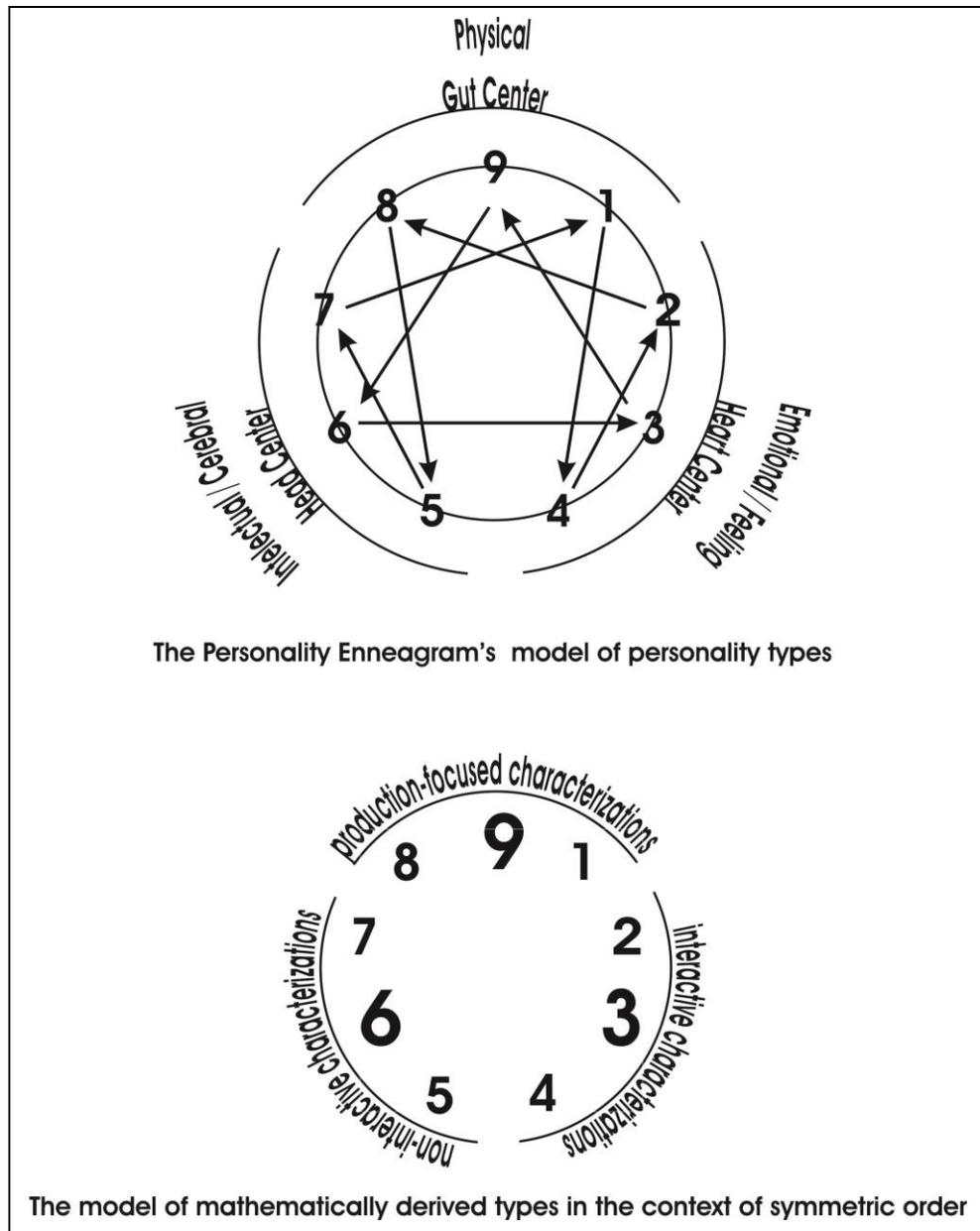


Figure 97(b). Comparing the Personality Enneagram's three centers of focus with the mathematically derived three complementary characterizations

Turning to the Personality Enneagram, it too categorizes the nine personality types into the same three groups of complementary types, as illustrated above in the top half of Figure 97(b). Each group or triad of personality types is referred to by its common center of focus.

- The 8, 9 and 1 personality types share a common physical or gut center of focus analogous to the physical production / output complementary characterizations of the comparable mathematically derived types shown in the bottom half of Figure 97(b).

- The 2, 3 and 4 personality types share a common emotional / feeling or heart center of focus analogous to the interactive touching / feeling complementary characterizations of the comparable mathematically derived types shown in the bottom half of Figure 97(b).
- The 5, 6 and 7 personality types share a common intellectual / cerebral or head center focus analogous to the non-interactive or cerebral complementary characterization of the comparable mathematically derived types shown in the bottom half of Figure 97(b).

These three centers of focus represent the only significant commonality between the Personality / Beelzebub Enneagram and the Gurdjieff Enneagram. In the latter, these three centers correspond to the points of the trinitarian triangle. Gurdjieff uses similar terminology for the emotion or feeling center and the thinking or mind center; but, refers to the third as the moving – instinctive as well as body center. However, Gurdjieff does not assign the three centers to specific points on the triangular configuration. Also, the oral tradition of Gurdjieff emphasizes meditatively focusing one's entire being on that part of the head where the Body processing lower or hindbrain, the Mind processing upper brain or neocortex and the Emotion processing limbic system converge, as a start to experiencing the Fourth Way. Since a profile side view of the brain (where these three functional areas converge) resembles an eye within a (trinitarian) triangle, this view is mythologically referred to as the all-seeing Eye of God or Providence on the United States' Great Seal, the eye of the Egyptian falcon god Horus, the mind's eye, or the third eye.

In sum, while the human personality, as represented by the Personality Enneagram, can make impressive strides towards emphasizing the above discussed parts of the symmetric order orientation, the human personality still falls considerably short of even the status enjoyed by the genetic code presented in Chapter XII. As a result, the Personality Enneagram theory goes to great lengths to address remediating this short fall and each student is encouraged to read the extensive and varying materials written about the Personality Enneagram. Many of the well-known Personality Enneagram teachers and writers are listed in the seminar section of this website.

C. Using the Personality Enneagram to understand the instinctive causes of the human personality's regression towards randomness

The Personality Enneagram theory teaches that three basic instincts underlie and shape each personality type. When, these three instincts are viewed in conjunction with a respective personality type, they are usually referred to as subtypes. Within each personality type, one of the three subtypes is dominant, one is less dominant and one is least dominant. Thus, when totaling all the possible permutations of dominant subtypes, there are twenty-seven (i.e., 3 dominant subtypes / type x 9 types).⁵³

Because these three instincts are so basic in driving each personality type, they are associated with the Personality Enneagram's physical or gut center discussed in the previous section. The Personality Enneagram theory labels these three basic instincts as self-preservation, social and sexual, and defines each of them as follows.

⁵³ Chestnut, Beatrice; The Enneagram System's 27 Personality Subtypes; Seminar sponsored by the First Analysis Institute of Integrative Studies and Loyola University, November 3-4, 2012

- The **self-preservation instinct** in its most fundamental manifestation intensely focuses inwardly on preserving the “self”. Since an intense focus on isolating and preserving the “self” should be characterized by the redundantly emphasized type 5 in the context of randomness, the underlying self-preservation instinct should also be characterized by the redundantly emphasized type 5. However, when incorporated into a numerical type, the resulting subtype becomes a manifestation of the hosting numerical type.
- The **social instinct** in its most fundamental manifestation intensely focuses on connecting with other types and thereby representing a pluralistic or social viewpoint as opposed to the isolated inward viewpoints of the previous instincts. Since an intense focus on interactive connecting with other types should be characterized by the redundantly emphasized type 2 in the context of randomness, the underlying social instinct should also be characterized by the redundantly emphasized type 2. However, when incorporated into a numerical type, the resulting subtype becomes a manifestation of the hosting numerical type.
- The **sexual instinct** in its most fundamental manifestation intensely focuses on enforcing or forcing an outcome (sexually related or otherwise). Since an intense focus on enforcing or forcing an outcome should be characterized by the redundantly emphasized type 8 in the context of randomness, the underlying sexual instinct should also be characterized by the redundantly emphasized type 8. However, when incorporated into a numerical type, the resulting subtype becomes a manifestation of the hosting numerical type.

After incorporating these three basic instincts into the personality types discussed earlier, the resulting subtypes are summarized below.

| | Focus of Self-Preservation Subtypes | Focus of Social Subtypes | Focus of Sexual Subtypes |
|--------------|---|--|--|
| TYPES | | | |
| ONE | Self-perfection | Perfection model for others | Enforcing perfection |
| TWO | Inherently self-attractive | Attractive status relative to others | Enforcing attractive relationship |
| THREE | Achievements self-evident | Image of achievement as seen by others | Producing positive reactions in others |
| FOUR | Privately enduring the ordinary melancholy of disconnectivity | Projecting the ordinary melancholy image associated with disconnectivity | Forcing others to share the ordinary melancholy of disconnectivity |
| FIVE | Emphasize self-protective boundaries | Substitute knowledge for people relationships | Forcing self-focus to include another person |
| SIX | Self-doubt or anxiety due to restrictive authoritarian guidelines | Dutiful compliance with restrictive authoritarian guidelines for the common good | Rebelling against restrictive authoritarian guidelines |
| SEVEN | Cynically and self-indulgently avoiding the pain of the disruptive planning | Superficially planning for the benefit of others | Promulgating idealistic dreams |
| EIGHT | Enforces self-interests | Enforces vengeful justice for others | Outrageously rebellious |
| NINE | Seeking self-comfort by disengaging and focusing on physical needs | Mediating different factions within a group | Living through others |

While the above table presents the three subtypes as manifested through the nine primary types, the dominant subtype may also appear as a secondary type (i.e., 5, 2 or 8) in an enneagram profiling of a person's personality types.

Since the redundantly emphasized 5, 2 and 8 types drive away from symmetric order towards randomness in the model of mathematically derived types (see Sections II-F, IV-E and VIII-F), the Personality Enneagram's three basic instincts (self-preservation, social and sexual) could be viewed as driving the human personality towards randomness. Also keep in mind, that unlike their counterbalancing opposite types (i.e., 4, 7 and 1), which, when redundantly emphasized, drive towards convergence onto the trinitarian triangle of symmetric order (see Figure 60), 5's, 2's and 8's types, when redundantly emphasized, drive directly towards randomness without any recognition of the specificity of the trinitarian triangle. As a result, the three basic instincts effectively replace the three numerical types of the trinitarian triangle as the underlying central focus in driving towards randomness rather than symmetric order.

To identify the evolutionary source of these three basic instincts becoming characterized by the redundantly emphasized version of 5's, 2's and 8's type, you may need to identify only the genetic source of 5's type becoming redundantly emphasized. In other words, once 5's type becomes genetically modified, 2's and 8's types should subsequently succumb because the modified type 5 would no longer genetically characterize the conceptual initiator of the symmetric order orientation (see Section II-F). In this regard, Section XII-F points out that, due to regressive interbreeding with Neanderthals, the part of the human genetic code associated with type 5 may be responsible for some chronic dysfunctionality in the form of non-optimal growth stimuli. In turn, one could speculate this may translate into non-optimal stimuli of the three basic instincts characterized by the redundantly emphasized types 5, 2 and 8.⁵⁴

Moreover, since the redundant emphases of types 5, 2 and 8 drive towards randomness, could this non-optimal growth stimuli, if carried far enough, eventually interrupt the eco-system's evolution towards symmetric order? In other words, the redundant emphases of types 5, 2 and 8 within the compromised disruptive enabler of the human personality may ultimately produce a society incapable of existing within the zero-tolerance allowed by the disruptive enabler of matter/energy as the eco-system evolves towards symmetric order (see Section XI-D). As such, this would be consistent with Section XII-E's discussion where the genetic code in representing the disruptive enabler of life seemingly allows for greater tolerance in transitioning towards symmetric order than the zero-tolerance allowed by the disruptive enabler of matter/energy.

Alternatively, the above referenced genetic regression can be viewed through the lens of the Gurdjieff Enneagram where the three centers (i.e., thinking, emotion and moving-instinctive) are, respectively, associated with the three brain centers (i.e., neocortex, limbic system and hindbrain). Accordingly, since the hindbrain began to evolve in reptiles, the limbic system began to evolve in more primitive mammals, and the neocortex began to evolve in the higher-level mammals, any genetic regression could first enhance the hindbrain, followed by the limbic system, all at the expense of the neocortex. Thus, this genetic regression may be mitigated through meditatively focusing on the (trinitarian) convergence of the Mind processing neocortex, the Body

⁵⁴ While the genetically uncompromised progeny of the African ethnic groups that did not regressively interbreed with Neanderthals, generally, may not exhibit the degree of aggressiveness manifested by the progeny of those who did regressively interbreed, the personality model for the former group has not been explored regarding the degree to which they may have further evolved towards the disruptive enabler of symmetric order (i.e., like the black panther syndrome).

processing hindbrain and the Emotion processing limbic system. Since various hearing receptors are located in all three of these brain centers, sound can serve to facilitate this meditative process.

PART II

**IDENTIFYING THE REVELATION OF THE PLAN
FOR REMEDIATING THE COMPROMISED
DISRUPTIVE ENABLER
OF THE HUMAN PERSONALITY**

(i.e., Identifying the Gurdjieff / Beelzebub Enneagram in the Book of Revelation)

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THE INTRODUCTION TO PART II**

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INTRODUCTION

We saw in Course 101B that the genetic code of life provided much greater tolerance for deviating from representing the disruptive enabler of life than the zero-tolerance provided by the particle types of matter/energy for deviating from representing the disruptive enabler of matter in Course 101A. Moreover, we saw in the previous chapter that humanity's personality types, as portrayed by the Personality Enneagram, can not even be represented by the mathematically disruptive enabler. Instead, they regressed towards randomness even though they generally strive to convey an image of progressing towards symmetric order.

WHILE MYTHOLOGIES HAVE LONG PRESENTED THE ORDERED INTENT OF CREATION AS OVERCOMING THE EVIL REPRESENTED BY PRIMORDIAL CHAOS OR RANDOMNESS (SEE PAUL RICOEUR'S THE SYMBOLISM OF EVIL, PP 171-191), THE EXTENT TO WHICH MAJOR RELIGIONS HELP HUMANITY MANAGE THE BASIC INSTINCTS THAT DRIVE TOWARDS RANDOMNESS WOULD NOT NORMALLY BE DESCRIBED IN TERMS THAT UTILIZE THE STRUCTURE OF COURSE 101A. POSSIBLY, YOU MIGHT FIND THE MISSION OF MAJOR RELIGIONS DESCRIBED IN TERMS ADDRESSING THE HUMAN PERSONALITY THROUGH THE GURDJIEFF ENNEAGRAM'S THREE CENTERS OF FOCUS, NAMELY THE GUT OR VISCERA, HEART AND HEAD. SPECIFICALLY, THE GUT OR VISCERA COULD REPRESENT A FOCUS ON BASIC OR VISCERAL JUSTICE (I.E., THE TEN COMMANDMENTS), THE HEART COULD REPRESENT A FOCUS ON INTERPERSONAL RELATIONSHIPS WITH AN EMPHASIS ON LOVE (I.E., THE CHRIST MESSAGE), AND THE HEAD COULD REPRESENT A FOCUS ON PRAYER AND FASTING (I.E., SALAT AND RAMADAN).

WHILE ALL MAJOR RELIGIONS ADDRESS ALL THREE CENTERS OF FOCUS, YOU COULD ARGUE THAT EACH OF THE MAJOR RELIGIONS PLACE A SOMEWHAT DISPROPORTIONATE EMPHASIS ON ONE OF THE THREE CENTERS OF FOCUS. FOR EXAMPLE, DO THE THREE RELIGIONS ORIGINATING FROM THE ABRAHAMIC TRADITION (I.E., JUDAISM, CHRISTIANITY AND ISLAM), EACH PLACE A SOMEWHAT DISPROPORTIONATE EMPHASIS ON A DIFFERENT ONE OF THE ABOVE THREE RESPECTIVE CENTERS OF FOCUS? SIMILARLY, DO THE THREE RELIGIONS ORIGINATING FROM THE ANCIENT HINDU TRADITION (I.E., SIKHISM, HINDUISM AND BUDDHISM) EACH PLACE A SOMEWHAT DISPROPORTIONATE EMPHASIS ON A DIFFERENT ONE OF THE ABOVE THREE RESPECTIVE CENTERS OF FOCUS? IF THEY DO, ALL THREE ENNEAGRAM CENTERS OF FOCUS MAY RECEIVE SOMEWHAT DISPROPORTIONATE EMPHASES WHEN VIEWED FROM THE PERSPECTIVE ENCOMPASSING ALL THREE RELIGIONS ORIGINATING FROM THE ABRAHAMIC TRADITION, AS WELL AS FROM THE PERSPECTIVE ENCOMPASSING ALL THREE RELIGIONS ORIGINATING FROM THE HINDU TRADITION. SAID ANOTHER WAY, EACH OF THE TWO TRADITIONS MAY HAVE ULTIMATELY EVOLVED TO PRODUCE THREE MAJOR RELIGIONS SO THAT ALL THREE ENNEAGRAM CENTERS OF FOCUS, AS REPRESENTED BY THE POINTS OF THE TRINITARIAN TRIANGLE, COULD RECEIVE SOMEWHAT DISPROPORTIONATE EMPHASES (SEE SEMINAR BASED COURSES).

If one goes further and searches the originating scriptures underlying these major religions for meaningful representation of the radiant plan for the remediation or establishment of the disruptive enabler within the human personality, we could find only one example, namely the New Testament's Book of Revelation or Apocalypse in conjunction with a few key links to both the Old Testament's Books of Daniel and Ezekiel as well as the Quran's Surah Maryam.

The four Evangelists are also referenced **with a particularly noteworthy tie to John's metaphor of 153 fishes.**

A strict **allegorical** interpretation of the Book of Revelation in conjunction with the links to the other texts ingeniously “reveal” a plan for remediating humanity's regression towards randomness by establishing the disruptive enabler within the human personality.⁵⁵ **In other words, Revelation, as the last book of the New Testament, presents a detailed guiding plan not found elsewhere in Abrahamic scripture.**

As such, Chapter XIV-XVIII will show that the hundreds of metaphorical words and phrases, as well as their organizational relationships and structure, which constitute the Book of Revelation, comprehensively represents all the corresponding constituent components and their organizational relationships and structure making up the entire plan for establishing and converging the disruptive enabler, as derived in Course 101A. **Moreover, the Book of Revelation redundantly confirms the key themes to assure their proper metaphorical interpretations which in turn are the same as the corresponding key themes in the mathematical plan.** To help the learning process many of the basic component scriptural metaphors were introduced in Course 101A. Also, Revelation selectively draws upon **same-digit symmetry** as well as **the special augmentation process involving types 9 and 4 in converging towards symmetric order.**

OUSPENSKY INDICATED THAT GURDJIEFF EXPLORED, AFTER OUSPENSKY WAS NO LONGER WORKING WITH HIM, APPLYING HIS ENNEAGRAM TO AT LEAST THE FOUR HORSEMEN IN THE BOOK OF REVELATION. NOTEWORTHY, LUCIFER, THE HIGHEST-RANKING ARCHANGEL BEFORE HIS “FALL”, IS A LEADING PROTAGONIST BOTH IN THE BOOK OF REVELATION AS SATAN AND IN GURDJIEFF'S SEMINAL WRITINGS AS BEELZEBUB. However, because of the non-specificity associated with randomness, the Book of Revelation's presentation of Satan's / **Beelzebub's** plan for perpetrating randomness does not offer the same delineating specificity as does the presentation of God's plan for establishing symmetric order within the human personality.

Since these very old revelational scriptures consisted primarily of age independent metaphors, they were much less susceptible to being corrupted through translations and thus can be applied thousands of years after they were written (i.e., The Book of Revelation in approx. 70 CE, The Book of Daniel in approx. 165 BCE, The Book of Ezekiel in approx. 575 BCE, and the Surah Maryam in approx. 655 CE). This preservative nature of ancient symbols and metaphors also extends to the ancient Enneagram, as pointed out by Gurdjieff.

The above mentioned three basic instincts driving the human personality towards randomness and thus effectively replacing the three numerical types of the Trinitarian triangle as the underlying central focus in driving towards symmetric order are presented in parts of these scriptures as the three manifestations of Satan / **Beelzebub** replacing the Trinitarian focus for the human personality. **Moreover, the Books of**

⁵⁵ **Noteworthy, the New Testament's Book of Revelation, the Old Testament's Book of Daniel and the Quran's Maryam Surah approach this overall subject from the perspectives of the trinitarian or Trinitarian types 3, 9 and 6, respectively, which support the above notion that all three Enneagram centers of focus could receive somewhat disproportionate emphases (see Sections XVI-A and F and Section XVIII-I, The New Jerusalem, Step 3).**

Revelation and Daniel indicate that Satan / Beelzebub contributed to initiating the underlying dysfunctional regression in the human genetic code which implies corrupting his original angelic role. Thus, the Personality Enneagram can also be referred to as the Personality / Beelzebub Enneagram.

However, most of the Book of Revelation presents God's detail plan for remediating humanity's regression towards randomness by establishing the disruptive enabler within the human personality. In so doing, Revelation also addresses God's plan for dealing with Satan's / **Beelzebub's** legacy claim to a key pre-fall privilege. As such, the apocalyptic language and context in this interpretation of these scriptures are not limited to addressing the traditional end of the world vision, but instead applies to God's highly disruptive plan for all of human history which doesn't culminate until life after death.

Unlike the plans for evolution's disruptive enabler of matter/energy and life in Chapters XI and XII, this plan for establishing the disruptive enabler of the human personality addresses in great detail the stages leading up to the establishment of the disruptive enabler exactly as presented in the mathematical plan in Chapter X.

Given the complexity and size of the mathematical plan, such a complete and redundant allegorical representation of the entire plan greatly enhances the credibility of this allegorical interpretation of the Book of Revelation in conjunction with the links to the other texts and thus correspondingly enhances the credibility of the entire trilogy of courses. However, this comparative analysis with the plan for the disruptive enabler from Course 101A could not be effectively implemented until the period leading up to the year 2000, as explained in Section XI-A.

Proceeding with this allegorical interpretation, the first step is to recognize Revelation's grouping of all its verses into 42 different modules of activities referred to as activity modules. These 42 activity modules are then sequentially transferred directly onto the 42 intersections of Figure 76 without any modification, as shown in Figure 98 below. Recall that Figure 76 presents the unified and radiant mathematical plan which defines establishing as well as defines converging the mathematically disruptive enabler onto the trinitarian triangle to approach symmetric order.

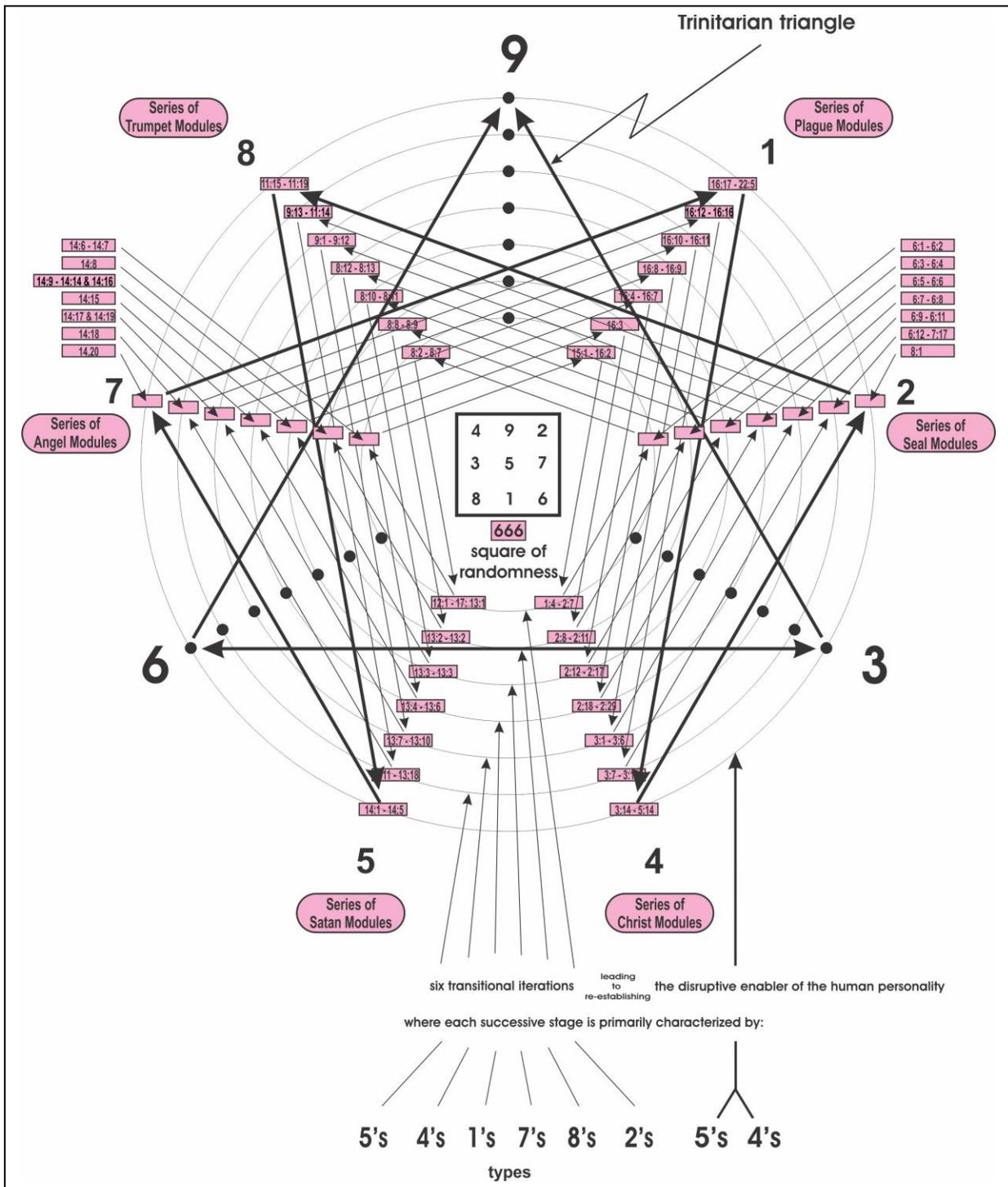


Figure 98. Presenting the verses from Revelation, grouped into 42 activity modules, as the radiant plan for establishing the disruptive enabler of the human personality converging onto the Trinitarian triangle

or

IDENTIFYING THE GURDJIEFF / BEELZEBUB ENNEAGRAM IN THE BOOK OF REVELATION

Figure 98 presents the six transitional iterations or stages in moving away from randomness towards symmetric order where the stages are sequentially characterized by 5's, 4's, 1's, 7's, 8's and 2's types. Moreover, since these six transitional iterations or stages sequentially interrelate in such a way that the disruptive enabler of the human personality must inevitably be created or produced, the final (or seventh) stage represents the initial creation or conceptualization of the established disruptive enabler of the human personality (see the Mathematical Plan for Establishing the Disruptive Enabler, Step 2). Thus, this final stage must be characterized by 5's type, as shown in Figure 98. On the other hand, to the extent this final stage leads to (or yields) the convergence of the disruptive enabler of the human personality onto the trinitarian triangle, this final stage is also characterized by 4's type.

Noteworthy, had the human personality not regressed it could have become represented by a direct manifestation of the seventh or final stage similar to the way in which the genetic code was manifested (see Chapter XII). However, because of the regression towards randomness, the human personality must be remediated through the first six transitional iterations or stages, as shown in Figure 98, before it can become a direct manifestation of the seventh or final stage.

When viewed from an alternative perspective, Figure 98's six transitional iterations or stages can also be seen as made up six series where each series radiates outwardly to one of the six types making up the established disruptive enabler of the human personality in the seventh or final stage. When translated to the context of the Book of Revelation, the above six series become six series of the activity modules (defined above) which radiate outwardly to the respective six types making up the established disruptive enabler of the human personality that constitutes the seventh or final stage, as shown in Figure 98 and discussed below.

SUMMARIZING THE SERIES OF CHRIST AND SEAL MODULES BRACKETING THE TRINITARIAN TYPE 3

The series of Christ and Seal modules, respectively, radiate outwardly to the types 4 and 2 within the established disruptive enabler of the human personality which were shown to bracket the trinitarian type 3 (see Figure 77). Moreover, Christ, as well as the Lamb who opens all the seals, will be shown to represent both the trinitarian type 3 as well as type 4 which redundantly accompanies the trinitarian type 3 (see Sections VI-A and B). Note, Revelation presents the trinitarian triangle as representing the Trinity or Trinitarian triangle. Given that these two series bracket the Trinitarian type 3, both series disproportionately focus on the underlying role of 3's type within the Trinitarian triangle.

– Christ modules (Chapter XIV)

As shown in Figure 98, Re 1:4 – 5:14, which constitute Christ's letters addressing the seven churches of Asia, represent the series of activity modules radiating outwardly to **4's** type in the established disruptive enabler of the human personality.⁵⁶ Accordingly, this series of activity modules are referred to as Christ modules. This series presents **4's** type yielding both the initiation, as well as moving towards the completion of the collective relationships

⁵⁶ Throughout this course each section presents in bold print the numeral of the type(s) that represents the focus of the section.

comprising the disruptive enabler of the human personality converging onto the Trinitarian triangle (see Section V-A).

Each activity module consists of the following three steps.

- **Step 1:** each of the Christ modules in this series presents a different metaphorical attribute of **Christ** representing each of the six types making up the disruptive enabler of the human personality. In other words, Christ (characterized by **4's** type) initiates the collective disruptive enabler of the human personality (see Section V-A).

To this end Christ was portrayed in Revelation's introductory verses to this series as the initiator of the disruptive enabler of the human personality. Specifically, Re 1:13 – 15 states "And in the midst of the seven candlesticks one like unto the Son of man.... His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters". According to the Metaphor Glossary the candlesticks (as the mother of light) represent 5's type characterizing the conceptualization of symmetric order; the color white (i.e., without blemish) represents the purification / perfection process or criteria associated with approaching symmetric order as characterized by 1's type; the radiant eyes and feet represent the radiant defining planer that inspires the light of symmetric order as characterized by 7's type; and, his voice as the sound of many waters represent the beautifully collective body of types interactively connected in symmetric order as characterized by **4's** type. In sum, the Son of man conceptualizes (i.e., 5's type) the disruptive enabler of the human personality (i.e., **4's** type initiating or yielding 1's type / 7's type). In other words, this Christ series could also be referred to as the Son of man series.

- **Step 2:** each of the Christ modules metaphorically presents to humanity the basic criteria for establishing symmetric order as characterized by 1's type.
- **Step 3:** each of the Christ modules presents a different metaphorical attribute representing each of the types making up the disruptive enabler of the human personality (comparable to Step 1). However, each attribute is presented as the potential reward for compliance with God's radiant remedial plan for the human personality as determined by the above criteria for establishing symmetric order (i.e., Step 2). Moreover, since this process represents the implementation of God's remedial plan for establishing the disruptive enabler of the human personality, it is introduced by the Spirit given that both (this plan and the Spirit) are characterized by 7's type, [see Metaphor Glossary, Radiant (and guiding) spirit].
- Since Christ will be shown to represent both the Trinitarian type 3 as well as type **4** which redundantly accompanies the Trinitarian type 3 (see Metaphor Glossary, The universal Father and Son metaphor); and, since the Spirit will be shown to represent both the Trinitarian type 6 as well as type 7 which redundantly accompanies the Trinitarian type 6 [see Metaphor Glossary, Radiant (and guiding) spirit], **Step 1 and 3** above also introduce the ultimate Trinitarian focus of convergence for the disruptive enabler of the human personality. While the counterbalancing opposite types 3 and 6 are addressed, the Trinitarian type 9, which is always accompanied by type 1, is not yet introduced in **Step 2**.

The seventh module in this series presents humanity joining with Christ in representing the established disruptive enabler of the human personality converging onto the Trinitarian triangle. The convergence onto the Trinitarian triangle is presented from the perspective of the three Trinitarian types (i.e., 3, 6 and 9) as well as from the perspective of the disruptive enabler of the human personality. The Trinitarian type 3 perspective presents the sacrificial Lamb as the only way through which the human personality can reconcile with God. The Trinitarian type 9 perspective is represented by the one who sits on the Trinitarian throne and is accompanied by the compliance criteria for symmetric order. The Trinitarian type 6 perspective is represented by the 24 elders (i.e., $24 \Rightarrow 2 + 4 = 6$) providing guidance focusing on the above roles of types 3 and 9. The perspective of the disruptive enabler of the human personality is provided by the 4 beasts representing the gospel messages of the 4 evangelists. However, while all 4 perspectives are presented, this seventh module disproportionately focuses on the underlying role of 3's type within the Trinitarian triangle because this series of Christ modules brackets the Trinitarian type 3. Appropriately, this seventh module is, by far, the largest activity module in the Christ series and tied as the second largest module in the Book of Revelation; and as such, it represents the culmination of the series of Christ modules.

– Seal modules (Chapter XV)

As shown in Figure 98, Re 6:1 – 8:1 present opening the seven seals which represent the series of activity modules radiating outwardly to 2's type in the established disruptive enabler of the human personality. As we saw in Section IV-B, 2's type characterizes maximizing interactive connectivity which ultimately extends to mathematically identifying the specificities of the various types in the very challenging transition from randomness to approaching symmetric order (see Section IV-B). This means mathematically identifying the specificities of 1's, 4's, 2's, 8's, 5's and 7's types which include equating 1's type / 7's type to 4's type. However, 2's type does not directly address the mathematically disruptive enabler, the initiation of which is characterized by 4's type (see Sections IV-E and V-D). On the other hand, 2's type does mathematically identify the exclusive specificities of the 3, 6 and 9 triangular types in bridging the gap for approaching symmetric order and exiting randomness.

The ability to identify the specificities of the various types is metaphorically referred to as loosening or opening the seven seals on the book held by him that sat on the royal throne. In other words, before his book (representing God's remedial plan for reconciling the human personality with symmetric order) can be opened and assimilated, his seven seals must be first opened (see Section XIV-G, convergence from the perspective of type 3). As such, his seals identify the specificities of the various types in the very challenging transition from randomness to approaching symmetric order. This also means, each seal identifies the specificity of the type characterizing each of the seven activity modules. Thus, the activity modules are referred to as the "seal" modules where the role of the seals is a metaphor for 2's type in characterizing the identification of the specificities of the various types. Appropriately, the series of seven seal modules radiate outwardly to 2's type in Figure 100 below. **Importantly, only the Lamb (metaphorically representing 3's and 4's types, as described in Section XIV-G) can undertake the challenge of opening all seven seals (metaphorically representing 2's type) consistent with the complementary roles of all three types (i.e., 3, 4 and 2, see Section VI-A and Figure 78).**

The first four seal modules present four riders representing the basic messages of the four Evangelists (i.e., their gospels) in addressing humanity's transition towards symmetric order.

Because of the challenging nature of transitioning towards symmetric order, it is best analogized to a battle. Therefore, the four riders are carried by transport metaphors of war (i.e., calvary horses) which are also metaphors for **2's** type in the first four modules of this series (see Section IV-D). On the other hand, the reverse transition (as characterized by the redundantly emphasized version of **2's** type) is best analogized to a seductively compelling process, as we will see in Section XVI-F with the fall of Adam and Eve or the rise of the **2nd** beast promoting Satan's / **Beelzebub's** false image of exclusivity in trying to imitate the specificities of the types associated with symmetric order.

The fifth seal module identifies the specificities of 8's type as only interchangeable with 1's type until the second death (i.e., following the final judgment) or the death of the option to transition away from randomness towards symmetric order (see Section III-D, second and final death metaphor).

The sixth seal module in this series is characterized by **2's** type. Because the series also radiates outwardly to **2's** type, this intersection of the two type **2's** presents **2's** type, not just identifying the exclusive specificities of the Trinitarian types and the specificity of 1's type / 7's type equating to 4's type, **BUT ALSO PROVIDING REVELATION'S MOST EXACTING IDENTIFICATIONS OF THESE ITEMS**. This sixth module is by far the largest activity module in this seal series and the third largest module in the Book of Revelation, and as such, represents the culmination of the series of seal modules.

SUMMARIZING THE SERIES OF SATAN / **BEELZEBUB AND ANGEL MODULES BRACKETING THE TRINITARIAN TYPE 6**

The series of Satan / **Beelzebub** and Angel modules, respectively, radiate outwardly to the types 5 and 7 within the established disruptive enabler of the human personality which were shown to bracket the Trinitarian type 6 (see Figure 77). Moreover, the angel roles have been shown to represent type 7 which redundantly accompanies the trinitarian type 6 (see Sections X-D and E). Given that these two series bracket the Trinitarian type 6, both series should disproportionately focus on the guiding focus role of 6's type within the Trinitarian triangle. However, because of Satan's / **Beelzebub's** interference, this disproportionate focus has been greatly compromised, as discussed below.

– Satan / **Beelzebub modules and God's remedial response module (Chapter XVI)**

As shown in Figure 98, Re 12:1 – 14:5 constitute the series of activity modules radiating outwardly to **5's** type in establishing the disruptive enabler of the human personality. This series present "Satan's / **Beelzebub's** role in humanity's regression and God's remedial response".

Accordingly, the verses making up this series are grouped into activity modules where the first six are referred to as the Satan / **Beelzebub** modules and the seventh (which succinctly outlines or conceptualizes God's direct response) is referred to as God's remedial response module.

According to Ezekiel 28, prior to his fall Satan / **Beelzebub was the lead cherub at the top of the allegorical mountain of angels where angels metaphorically represent 7's redundantly emphasized type in characterizing the radiant and intimate deliverers or**

messengers of God's plan for symmetric order to humanity (see footnote 58 and Section X-C and E). As presented in the Mathematical Plan for Establishing the Disruptive Enabler, 7's type characterizes the defining mathematical plan for 1's redundantly emphasized type / 7's redundantly emphasized type equating to 4's redundantly emphasized type which in turn characterizes yielding the mathematically disruptive enabler that leads to evolution's disruptive enabler (again consistent with footnote 58). Since the pre-fall Satan / **Beelzebub** played the key role in promulgating this plan, after Satan's / **Beelzebub's** fall he began promulgating a complete obfuscating sham of this very same plan. To accomplish this Satan / **Beelzebub** transitioned from his pre-fall redundant emphases on 7's, 1's and 4's types driving towards symmetric order to redundantly emphasizing their complementary counterparts or 5's, 8's and 2's types, respectively, which drive towards randomness. Revelation metaphorically represents the latter three types as the dragon, serpent or Babylon for 5's redundantly emphasized type, Satan's / **Beelzebub's** 1st beast for primarily 8's redundantly emphasized type and Satan's / **Beelzebub's** 2nd beast for 2's redundantly emphasized type. The Book of Daniel in supporting the Book of Revelation metaphorically represents these three redundantly emphasized types as the lion for 5's type, the fourth beast for 8's type and the 11th horn of the fourth beast for 2's type. As such, Satan's / **Beelzebub's** three manifestations attempt to effectively replace the three types of the trinitarian or Trinitarian triangle which were the ultimate center of focus in the context of symmetric order.

To identify the evolutionary source of Satan's / **Beelzebub's** redundantly emphasized versions of 5's, 2's and 8's types within the human personality, you may need to identify only the genetic source of 5's type becoming redundantly emphasized. In other words, once 5's type becomes genetically modified, 2's and 8's types should subsequently succumb because the modified 5's type would no longer genetically characterize the conceptual initiator of the symmetric order orientation (see Section II-F). In this regard, Section XII-F points out that, due to regressive interbreeding with Neanderthals, the part of the human genetic code associated with type 5 may be responsible for some chronic dysfunctionality in the form of non-optimal growth stimuli. In turn, one could speculate this may translate into non-optimal stimuli of the three basic instincts characterized by the redundantly emphasized types 5, 2 and 8 (see Section XIII-C). To support this interpretation the Books of Revelation and Daniel indicate that Satan / **Beelzebub** contributed to initiating the above dysfunctional regression in the human genetic code. Also noteworthy, this regressive interbreeding occurred as the modern humans migrated from Africa and entered the Middle Eastern region, but before migrating to the other parts of the earth. Thus, the Garden of Eden could be analogized to this Middle Eastern region where the regressive interbreeding first occurred and when their progeny did not become extinct. Likewise, Adam and Eve could metaphorically represent those first to interbreed with the Neanderthals when their progeny did not become extinct.

While Satan / **Beelzebub** no longer represented 7's type in the context of symmetric order after his fall, his legacy claim to the exhaustively thorough role of the lead angel role precluded any other angel from replacing him as the lead messenger of God's plan for symmetric order. Thus, the overall Book of Revelation in presenting God's plan for establishing the disruptive enabler of the human personality (which would be characterized by 7's type according to Chapter X) directly addresses the legacy void created by Satan / **Beelzebub** and its ultimate remediation.

As shown in Figures 76 and 98, the seven-stage transition process is completed when the disruptive enabler is fully produced or established within the human personality, the production of which is characterized by 8's type (see the Mathematical Plan for Establishing the Descriptive Enabler, Step 2). According to Revelation, this full production status is not achieved until the final judgment when the option to chose between the randomness and symmetric order orientations no longer exists (see Section III-D, second or final death metaphor). However, prior to this full production or establishment of the disruptive enabler within the human personality, 8's type can be implemented only to the extent it is interchangeable with 1's type because the production of symmetric order is only being initiated (see Section VIII-B and E). As a result, the full power and leadership qualities characterized by 8's type, when fully implemented in the context of symmetric order, are not available to humanity until after the final judgment. **THEREFORE, SATAN'S / BEELZEBUB'S ATTEMPTS TO FILL THIS VOID BY OFFERING HUMANITY THE RANDOMNESS ORIENTED VERSION OF 8'S TYPE MASQUERADING AS IF IT IS THE SYMMETRIC ORDER ORIENTED VERSION PRIMARILY THROUGH THE MANIFESTATIONS OF THE 1ST BEAST.**

Noteworthy, Satan's / **Beelzebub's** efforts to drive humanity towards the non-specificity of randomness serve as the originating conceptual initiator (as characterized by 5's type) of God's remedial plan to drive the human personality back towards symmetric order. Thus, Satan's / **Beelzebub's** efforts are incorporated into the series of the first six activity modules radiating outwardly to 5's type in Figure 98. As such, the non-specificity associated with Satan's / **Beelzebub's** randomness precludes these first six Satan's / **Beelzebub's** modules from having the delineating specificity found in the other activity modules of God's remedial plan.

Since the final or seventh stage is characterized by 5's type in the series that also radiates outwardly to 5's type (see Figure 101), this intersection or activity module must present the initiating conceptual essence of God's plan for addressing Satan's / **Beelzebub's** efforts presented in the previous six Satan / **Beelzebub** modules. Accordingly, Satan's / **Beelzebub's** efforts are not part of the seventh module or the conceptualization of God's remedial response. However, while the seventh module conceptualizes the disruptive enabler of the human personality converging onto the Trinitarian triangle, this module disproportionately focuses on the guiding focus of the convergence process as characterized by 6's type within the Trinitarian triangle which is appropriate because this series brackets the Trinitarian type 6.

– **Angel modules (Chapter XVII)**

As shown in Figure 98, Re 14:6 – 20 constitute the series of activity modules radiating outwardly to 7's type in the established disruptive enabler of the human personality. Since 7's type characterizes the defining mathematical plan for 1's type / 7's type equating to 4's type which in turn characterizes yielding the mathematically disruptive enabler (see the Mathematical Plan for Establishing the Disruptive Enabler), this series present this equation or process in 3 different ways (i.e., the conceptual input, the actual implementation and the conceptual output). **Importantly, this angelic role is completely consistent with the cherubim's role described in Ezekiel 28 (see footnote 58).** Also, since angels metaphorically represent 7's type, this series disproportionately utilizes angel metaphors; and thus, the verses making up this series are grouped into activity modules referred to as angel modules.

This angel series radiating outwardly to 7's type is the most concise and tightly defined within the Book of Revelation. As such, this angel series serves as an outline for the overall Book of Revelation defining God's remedial plan for establishing the disruptive enabler of the human personality which is also characterized by 7's type. Also, the seventh angel module provides a summarizing connective link between the overall seventh stage which represents producing the disruptive enabler of the human personality and the preceding six stages. The exacting nature of this angel series is consistent with the characterizing of 7's type, as presented in Chapter X.

As we saw in Section X-C and D, since 6's type is the only non-redundantly emphasized type of the three trinitarian types, type 7's redundant accompaniment of the trinitarian type 6 must be much more thorough than types 4's and 1's accompaniments, respectively, of the trinitarian types 3 and 9 because they are redundantly emphasized. Accordingly, this much greater thoroughness is exhaustively reflected in the completeness of the Plan for Establishing and Converging the Disruptive Enabler (as characterized by 7's type). Thus, the Book of Revelation, as an allegorical representation of God's remedial plan to establish the disruptive enabler of the human personality, conveys this same exhaustive completeness. Likewise, the angel roles, as a metaphor for 7's type, serve as messengers in all the activity modules for four of the six outwardly radiant series. The modules in the series radiating outwardly to 2's and 5's types are not introduced by angels because the former is addressing 2's type as the counterbalancing opposite of 7's type and the latter is addressing the fallen angels.

Notwithstanding the above considerations, the replacement of Satan's / Beelzebub's legacy claim to 7's type cannot occur until the seventh stage of the series radiating outwardly to 1's type (or the end of the Book of Revelation) where the Lamb ultimately replaces Satan's / Beelzebub's legacy claim (see Section XVIII-I, The New Jerusalem, Step 3).

Interestingly, in regard to the first angel module note that it conceptualizes the role of angels as promulgating God's plan for implementing the mathematically disruptive enabler of symmetric order beginning with evolution's disruptive enabler of life through to the disruptive enabler of the human personality (also see footnotes 58, 63 and 67).

Also, since the overall Book of Revelation is characterized by 7's type and represents the culmination of this angel series, none of the angel modules need be disproportionately oversized to represent the culmination of the series of angel modules as we have seen in other series.

SUMMARIZING THE SERIES OF PLAGUE AND TRUMPET MODULES BRACKETING THE TRINITARIAN TYPE 9

As shown in Figure 98, the seven plagues (i.e., Re 15:1 – 16:17) and blowing the seven trumpets (i.e., Re 8:2 – 11:19) represent the series of activity modules radiating outwardly to 1's and 8's types, respectively, in the established disruptive enabler of the human personality. We discuss these two series in parallel because 8's type characterizes mathematically producing the fulfillment of the mathematical criteria for symmetric order characterized by 1's type (see Sections VIII-B and D). Given that these two series bracket the Trinitarian type 9, both series disproportionately focus on the unifying totality characterized by 9's type within the Trinitarian triangle.

– Plague modules (Chapter XVIII)

Each of the first six activity modules making up the series radiating outwardly to 1's type in Re 15:1-16:17 presents the pain and suffering (i.e., the plague modules) of complying with God's justice and killing the randomness orientation, as characterized by 1's type (see Section III-D).

In the final or seventh plague module in the series radiating outwardly to 1's type Chapter 17 of Revelation begins this module by presenting Babylon, as the feminine city metaphor, to represent Satan's / **Beelzebub's** manifestation of 5's redundantly emphasized type in characterizing his underlying randomness. This is consistent with the final or seventh plague module being characterized by 5's type.

Because this series radiates outwardly to 1's type, Revelation next devotes Chapter 18 to the judgment of Babylon (and those involved with her) according to 1's non-redundantly emphasized type which must be done before addressing 1's redundantly emphasized type since the latter subsumes the former (see Section III-E). Accordingly, in Chapter 19 and 20 Revelation applies 1's redundantly emphasized type from the perspectives relating to the Trinitarian types 3, 6 and 9, but disproportionately focusing on type 9.

After negating the influence of Babylon's manifestation of 5's redundantly emphasized type, Revelation introduces in Chapter 21 God's conceptualization of symmetric order as characterized by 5's non-redundantly emphasized type through the new Jerusalem, as the feminine city metaphor.

Through the tree of life metaphor, the new Jerusalem culminates the established disruptive enabler of the human personality converging onto the Trinitarian triangle where type 3 is disproportionately accentuated. Importantly, this tree of life, as the culminating metaphor, incorporates same-digit symmetry somewhat similar to the underlying way it was employed in the culmination of the genetic code (see Section XII-I).

As we saw earlier at the end of Course 101B, where the genetic code is viewed as representing evolution's disruptive enabler of life converging onto the trinitarian triangle, the guiding focus role characterized by the triangular type 6 is disproportionately accentuated. Likewise, as we saw in Course 101A, where the particle types of matter and energy are viewed as representing evolution's disruptive enabler of matter/energy converging onto the trinitarian triangle, the unifying totality role characterized by the triangular type 9 is disproportionately accentuated. In other

words, the established disruptive enabler of the human personality, the genetic code as evolution's disruptive enabler of life and the particle types of matter and energy as evolution's disruptive enabler of matter/energy could be viewed as a consolidated whole (i.e., disproportionately accentuating 3's, 6's and 9's trinitarian types, respectively) to fully represent evolution's unified disruptive enabler.

Since the dawn of the new Jerusalem ushers in symmetric order, Satan's / **Beelzebub's** 42 month legacy claim to accompany the type 6 of the Trinitarian triangle as the complementary type 7 must approach its end (see Section XV-A) and is replaced with the Lamb representing 7's redundantly emphasized type in Chapter 22. Because the overall Book of Revelation in representing God's Remedial Plan is characterized by 7's type, the Lamb, as 7's type replacing Satan's / **Beelzebub's** legacy claim to 7's type, properly happens at the physical end of this Book to signify the Plan's completion.

Appropriately, this seventh plague module is, by far, the largest activity module in the plague series and the largest in the Book of Revelation accounting for about one-third of Revelation's total text; and as such, it represents, not only the culmination of the series of plague modules, but also the culmination of the entire Book of Revelation as the final module.

– **Trumpet modules (Chapter XVIII)**

Each activity module of this series is introduced by the general blowing of a trumpet by an angel announcing the ultimate achievement of fulfilling or completing **8's** type.

Since Satan's / **Beelzebub's** 1st beast metaphorically represents primarily **8's** redundantly emphasized type (see Sections XV-B, C, D, and E), the series radiating outwardly to **8's** non-redundantly emphasized type presents God's direct response to the Satan's / **Beelzebub's** 1st beast. Accordingly, since the 1st beast represents enforcing a completely false image of the disruptive enabler of the human personality, this series focuses on the true production of the disruptive enabler of the human personality consistent with the characterization of **8's** type in the context of symmetric order (see Section VIII-E).

Accordingly, each of the first four and sixth trumpet modules of this series radiating outwardly to **8's** type directly kill Satan's / **Beelzebub's** manifestation of his 1st beast (which primarily is characterized by **8's** type) in his undermining 5's, 4's, 1's, 7's and 2's types within the human personality.

Since **8's** type is implemented only to the extent it is interchangeable with implementing 1's type until after the final judgment (see Section XIV-E), the fifth trumpet module (Re 9:1 – 12) does not present God's direct remedial response, but instead presents Satan's / **Beelzebub's** or the 1st beast's redundantly emphasized or randomness oriented version of **8's** type which fills the void until after the final judgment. This may be particularly appropriate given that this fifth module is characterized by **8's** type and also is in a series radiating outwardly to 8's type.

In addition to the above-mentioned role for the sixth trumpet module, it also begins the very challenging transition to the full implementation of the symmetric order-oriented version of 8's type away from being only interchangeable with 1's type which cannot fully occur until after the final judgment in the seventh stage. Accordingly, this transition is introduced by the sixth trumpet module (characterized by 2's type) going

into the fifth trumpet module (characterized by 8's type) and equating to 4's type in characterizing the seventh stage in conjunction with its counterbalancing opposite or 5's type (see the Plan for Establishing the Disruptive Enabler, Step 2). While this transitional process is presented from the perspectives of the 9, 6 and 3 Trinitarian types, the perspective of 9's type represents the disproportionate focus. This is consistent with this series of trumpet modules bracketing the Trinitarian type 9. Appropriately, this sixth module is, by far, the largest activity module in the trumpet series and tied as the second largest module in the Book of Revelation; and as such, it represents the culmination of the series of trumpet modules. Importantly, this culmination is presented through the underlying use of same-digit symmetry metaphors somewhat similar to the way they were employed in the culmination of the genetic code (see Section XII-I).

Moreover, because the last three trumpet modules produce the establishment of the fully implemented non-redundantly emphasized type 8 as a substitution for Satan's / **Beelzebub's** direct manifestation through his 1st beast metaphor for the redundantly emphasized type 8, Re 8:13 introduces these with the warning "Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

KEY UNDERLYING THEMES

The importance of the following key themes underlying the Book of Revelation stems from their direct comparability to the key themes underlying the Plan for Establishing and Converging the Mathematically Disruptive Enabler.

– Seven Stages

When viewed from the alternative perspective of seven stages rather than six series, each stage of Revelation's activity modules includes the following common theme:

- Because God's remedial plan for addressing Satan's / **Beelzebub's** legacy claim to 7's type involves working through the complementary type 5, Revelation always includes references to the former (i.e., 7) in the activity modules making up the introductory or first stage which primarily addresses the conceptual framework characterized by 5's type.
- A common theme underlying all of Revelation's activity modules making up the second stage (except for the second Satan / **Beelzebub** module) is the sacrificial suffering and death associated with initiating the disruptive enabler of the human personality within the hostile environment of randomness, as characterized by 4's type.
- All of Revelation's activity modules making up the third stage address compliance with 1's non-redundantly emphasized type within the context of (or subsumed by) compliance with 1's redundantly emphasized type.
- All of Revelation's activity modules making up the fourth stage reflect Satan's / **Beelzebub's** competitive legacy claim to humanity's type 7.
- A common theme addressed by all of Revelation's activity modules making up the fifth stage is the inability of the human personality to implement 8's type beyond being interchangeable with 1's type until after the final judgment and second death.
- A common theme underlying all of Revelation's activity modules making up the sixth stage (except for the sixth angel module) is to address the exclusive specificity of the Trinitarian triangular types, as characterized by 2's type.
- All Revelation's activity modules making up the seventh stage address the remediated or established disruptive enabler of the human personality.

- **Redundantly emphasizing types 7, 4 and 1 to drive towards symmetric order**
 - **The redundant emphasis of 7's type** is reflected throughout the entire Book of Revelation because the Book essentially presents God's defining plan in the same exacting detail we saw in the characterization of 7's type as presented in Chapter X. Further, Revelation's timeframe basically revolves around Satan's / **Beelzebub's** 42 month legacy claim to type 7 which in turn is always accompanied by the Trinitarian type 6 (i.e., $7 \times 6 = 42$). However, rather than express as only the 42 month period which Satan / **Beelzebub** has perverted to support a randomness interpretation of 6's type (i.e., $42 \Rightarrow 4 + 2 \Rightarrow 6$), Revelation converts the 42 months to 1260 days (i.e., $30 \text{ day month} \times 42 \text{ months} = 1260 \text{ days}$) to convey supporting a symmetric order totality interpretation of 9's type (i.e., $1260 \Rightarrow 1 + 2 + 6 + 0 = 9$).
 - **THE REDUNDANT EMPHASIS OF 4'S TYPE** is reflected throughout the entire Book of Revelation by the very redundant allegorical presentation style. In other words, the entire Book can be interpreted as an allegorical work of art reflecting the artistic aspect characterized by 4's redundantly emphasized type (see Section V-A and D).

Revelation provides the most intense use of this allegorical approach in repeatedly addressing the stages for progressing towards establishing the disruptive enabler of the human personality, as characterized by 4's redundantly emphasized type. Specifically, Revelation presents in Figure 98b the following nine sets of 4 repeating metaphors representing the initiation and approaching convergence of the disruptive enabler of the human personality similar to there being 9 sets of 4 repeating codons in Figure 96b.

| | | | | |
|--|---------------------------|------------------------------|---------------------------|---|
| Nine sets of 4 metaphors referring to 4's type characterizing the initiation and approaching convergence of the disruptive enabler of the human personality | | | | The nine sets of 4 metaphors are embedded in the following series of modules |
| | | | | |
| Primarily 5's type | Primarily 4's type | Primarily 1's type | Primarily 7's type | |
| lion | calf | man | flying eagle | seventh Christ module in series radiating to 4's type |
| tongue | nation | people | kindred | seventh Christ module in series radiating to 4's type |
| white horse rider | red horse rider | black horse rider | pale horse rider | first, second, third and fourth seal modules in series radiating to 2's type |
| tongues | nations | people | kindreds | sixth seal module in series radiating to 2's type |
| earth | sea | fountains of purifying water | heaven | first angle module in series radiating to 7's type |
| earthquakes | voices | thunderings | lightings | first trumpet module in series radiating to 8's type |
| tongues | nations | peoples | kings | sixth trumpet module in series radiating to 8's type |
| tongues | nations | people | kindreds | sixth trumpet module in series radiating to 8's type |
| tongues | nations | peoples | multitudes | seventh plague module in series radiating to 1's type |
| | | | | (see Sections XIV-G and XV-A, B, C, D and F, XVII-A and XVIII B, H and I) |

Figure 98b. Nine sets of 4 metaphors referring to 4's redundantly emphasized type characterizing the initiation and approaching convergence of the disruptive enabler of the human personality

The following observations will be analyzed in the discussions of the modules identified in the right-hand column of Figure 98b.

- * **The fourth column representing primarily 7's type relates to or goes into the third column representing primarily 1's type which then in turn relates to or yields the second column representing primarily 4's type.**
- * **Viewed from yet another perspective, every one of the metaphorical entities has a secondary radiant feature that can secondarily represent 7's type. Likewise, the third column's representations of 1's type can serve as the conduit to all 4 metaphorical entities making up every row into which these secondary representations of type 7 go into. The outcome of these division processes yielding type 4 is further reaffirmed by the seventh Christ module in the series radiating outwardly to 4's type (as shown in the top two rows of the right-hand column and discussed in Section XIV-G).**

- * Type 2's characterization is represented by the interactive relating factors of all the metaphorical entities and as such effectively identifies all the granular constituents for each of the factors making up the above division processes. This is further confirmed by the series of seal modules radiating outwardly to 2's type (as shown in the right-hand column and discussed in Sections XV-A, B, C, D and F).
- * Importantly, type 8 is addressed in Figure 98b as being interchangeable with 1's type.
- * When it comes to transitioning from types 1 and 8 being interchangeable to type 8 being fully implemented as non-redundantly emphasized, Figure 98b does not accomplish this. According to the series of trumpet modules radiating outwardly to the fully implemented and non-redundantly emphasized type 8, this doesn't happen until the seventh or last stage of the series for the disruptive enabler of the human personality, after the second death and final judgment. For example, the trumpet series is grandly introduced with the set of 4 metaphorical entities of apocalyptic media (i.e., earthquakes, voices, thunderings and lightnings) shown in the sixth row in Figure 98b when the symmetric order versions of types 1 and 8 are completely interchangeable (see Footnote 70). Likewise, they do not become completely non-interchangeable until the seventh trumpet module (which is functionally the last module of Revelation) but also include a fifth metaphorical entity (i.e., great hail) representing the full implementation of 8's non-redundantly emphasized type (see Section XVIII-J). The addition of a fifth metaphorical entity conveys the conceptual introduction of this full implementation as characterized by 5's type. Moreover, Re 4:5 – 6's original introduction of the 4 beasts as the first set of 4 metaphors in the above top row was accompanied by "lightnings and thunderings and voices", but no earthquakes further indicating the pervasive use of this set of metaphors.
- * The on-going challenges to the human personality in coping with transitioning type 8's orientation from randomness to symmetric order is conveyed by substituting "kings of the earth" and "multitudes" as metaphors conveying the randomness orientation for "kindreds" which conveyed the symmetric order orientation, as shown above in the seventh and ninth rows of Figure 98b. However, the eight row's persistent use of the "kindreds" metaphor indicates Revelation's unwillingness to succumb to the randomness orientation (see Sections XVIII-H and J). Appropriately, much of this struggle occurs in the sixth trumpet module's focus on "The Trinitarian perspectives for 2's type going into 8's type" (see Section XVIII-H).
- * Because of these unusual challenges in transitioning the orientation from randomness to symmetric order, the set of 4 metaphorical entities in the fifth row of Figure 98b (earth, sea, fountains of purifying water and heaven) conveys the role of angels in promulgating God's plan for implementing the disruptive enabler beginning with evolution's disruptive enabler of life through to the disruptive enabler of the human personality (see Section XVII-A).

* **WHILE THE DISRUPTIVE ENABLER OF THE HUMAN PERSONALITY, AS PRESENTED IN FIGURE 98B, DOES NOT PROGRESS AS FAR AS THE DISRUPTIVE ENABLER OF LIFE, AS PRESENTED IN FIGURE 96B, STILL BOTH DO CONVEY THE SPECIAL AUGMENTATION INVOLVING TYPES 9 AND 4 IN CONVERGING TOWARDS SYMMETRIC ORDER (I.E., 9 SETS OF 4 SIMILAR METAPHORICAL ENTITIES OR REPEATING CODONS). RECALL, THIS SAME ASSOCIATION BETWEEN TYPES 4'S AND 9'S PERSPECTIVES WAS ALSO SEEN IN THE FINE STRUCTURE CONSTANT IN DEFINING THE DISRUPTIVE ENABLER OF MATTER/ENERGY (SEE SECTION XI-A).**

- **The redundant emphasis of 1's type** is reflected throughout the entire Book of Revelation by redundantly presenting the criteria for perfecting specificity as characterized by 1's redundantly emphasized type (Sections III-C and D). **One of the ways Revelation expresses the criteria for perfecting specificity is through the direct use of metaphors for same-digit symmetry. For example the above mentioned 1260 days metaphor can also be expressed as "time, times and a half time" (Re 12:14) which is derived by equating the 1260 days to 3 1/2 years or 1 time + 2 times + 1/2 time (see Metaphor Glossary, type 8 in the next section) the latter of which represents a numerical metaphor for approaching same-digit symmetry.**

Another frequently used metaphor for same-digit symmetry is the sharp sword with 2 identical edges coming out of Christ's mouth which kills the randomness orientation as the required criteria to achieve a symmetric order orientation (see Section IV-D, two-edged sword metaphor).

Recognizing its relevance, Satan / Beelzebub falsely claims same-digit symmetry for his king and city metaphors in a futile striving for the specificity of symmetric order.

However, Revelation's greatest emphasis on the criteria for perfecting specificity, as characterized by 1's redundantly emphasized type, is provided by Revelation's concluding activity module which, appropriately, is in the series radiating outwardly to 1's type. Though this represents only one of Revelation's 42 activity modules, it accounts for about one-third of Revelation's entire text.

- **The series radiating outwardly to the redundantly emphasized types 7, 4 and 1** represent almost twice the text of the series radiating outwardly to the non-redundantly emphasized types 2, 5 and 8. However, much of the text regarding the former three types addresses implementing the latter three types. For example, a major part of Revelation's concluding activity module in the series radiating outwardly to 1's redundantly emphasized type addresses 5's non-redundantly emphasized type. On the other hand, the culmination of the other two non-redundantly emphasized types (i.e., 2 and 8) are primarily addressed in the sixth activity module of their respective series rather than their series' concluding seventh or last activity module as was the case for 1's and 4's redundantly emphasized types.

– **Accessing the Trinitarian types 3, 9 and 6**

All of Revelation's metaphorical presentations of the Trinitarian types 3 and 9 are always accompanied by metaphorical presentations of the complementary types 4 and 1, respectively. However, because of Satan's / **Beelzebub's** 42 month legacy claim to type 7 in accompaniment with the Trinitarian type 6, Revelation utilizes a variety of different metaphorical formats to convey humanity's loss of direct access to type 7 in accompaniment with the Trinitarian type 6.

Moreover, the presentations of all four of the above mentioned disproportionately large and culminating modules (i.e., the seventh Christ module, sixth seal module, sixth trumpet module and seventh plague module) are entirely organized according to the Trinitarian format (see Sections XIV-G, XV-F and XVIII-H and I). Collectively, those four modules represent well over half the Book of Revelation.

On the other hand, since divisibility by 3 or 3's type which equates to a terminal single-digit equivalent underlies mathematically identifying the exclusive specificities of the Trinitarian types, Satan / **Beelzebub** and his 1st and 2nd beasts futilely attempt to repetitively divide by 3 to create the false image of the exclusive specificities associated with the Trinitarian types (see Metaphor Glossary).

– **Metaphors for same-digit symmetry**

Metaphors for same-digit symmetry are used to convey the concept and criteria (as well as fulfilling the criteria) for the specificities associated with transitioning from randomness to approaching symmetric order. While in Courses 101A and B we saw the culminating representations of same-digit symmetry by the quantum entanglement associated with the disruptive enabler of matter/energy and by the disruptive enabler of life disproportionately accentuate types 1 and 5, respectively, the following culminating metaphors for same-digit symmetry disproportionately accentuate type 2 in identifying the specificities of the various types in the very challenging transition from randomness to approaching symmetric order (see Sections IV-B and D, XI-C and XII-I). Moreover, since 2's type is complementary to 3's type which is also disproportionately accentuated when the established disruptive enabler of the human personality converges onto the Trinitarian triangle, these two disproportionate accentuations are consistent (see Sections XVIII – I, The New Jerusalem, Step 3).

- **Christ's two-edged sword / tongue metaphor [see Sections XIV-C; XV-B and D; XVI-C, D, E and F; and XVIII-I, The Final Judgment, Steps 3 (a, b and c) and The New Jerusalem, Step 4 (ending summary)].**
- **Time. times and half a time (see Metaphor Glossary, type 8).**
- **Two witnesses, two olive trees and two candlesticks (see Section XVIII-H, The Trinitarian 3 perspective).**
- **Tree of life (see Section XVIII-I, The New Jerusalem, Step 4).**

METAPHOR GLOSSARY

Since Revelation repetitively uses many of the metaphors for the various personality types developed in Course 101A, they are presented below for reference purposes.

– Type 5's metaphors (taken from Section II-C)

• Maternal metaphors

Since 5's type characterizes the mathematical conceptualization or the beginning of consciousness for symmetric order, a group of useful metaphors reflecting it are mother symbols because of the mother's role in conceiving and nurturing new life.

- * Nature as the ultimate mother of all that comes from the natural world.
- * The earth as the ultimate mother of all that comes from the earth. Heaven as the mother of all that can come from heaven.
- * Trees as the mother of fruit and leaves, where the ultimate tree metaphor is the Biblical tree of life.
- * Candlesticks or lampstands as the mother of light.
- * Vials, vessels, bowls or cups as the mother serving up their symbolic contents, such as wrath or praise.
- * Mouth/tongue of a prophet or witness as the conceiving source of knowledge that will significantly impact society. (i.e., analogize to a mouth that roars like a lion or a tongue like a sword).
- * Creation metaphors symbolizing the mother of creation.
- * Cities as having a feminine gender – for example, cities with a formal civic and cultural connections are referred to as "sister cities". The city as a mother metaphor is particularly appropriate when conveying the idea of children of many backgrounds, which would be represented by the population of a city with racial, ethnic, social, and lifestyle diversity.

Additionally, these maternal metaphors can represent the basic same-digit symmetry, discussed at the end of Section II-B, by simply being repeated or doubled (i.e., two trees, two candlesticks, and two edges of the sword-like tongue). However, representatives of same-digit symmetry are not limited to repeating metaphors for 5's type but can involve the repetition of metaphors for each of the nine types, as has been shown through the trilogy of courses.

Since 5's type in the context of randomness characterizes corrupting the mathematical conceptualization of symmetric order into becoming the observation of randomness, the earlier metaphors for 5's type in the context of symmetric order must be correspondingly corrupted in the context of randomness. Thus, the specificity underlying the metaphorical maternal relationships presented above becomes corrupted to the point of representing the

non-specificity underlying abusive sexual relationships. Likewise, the supportive and nurturing maternal role becomes inwardly self-focused or exploitive.

- **Head metaphors**

As the conceptualizing source for the body, head metaphors can represent 5's type. The body with a single conceptualizing head metaphor becomes a body with multiple observing heads to convey the redundant aspect of 5's type in the context of randomness.

– **Type 1's metaphors (taken from Section III-D)**

- **Battlefield metaphors**

In the ongoing metaphorical war in which symmetric order struggles to overcome randomness, the first battle, as we saw in Section B above, is fought in the context of randomness; thus, this setting of randomness can be analogized to a battlefield. However, this battlefield metaphor must be interpreted in conjunction with the following sacrificial death metaphor.

- **Sacrificial death metaphors**

While this first battle is fought in a setting of randomness, we saw above that the symmetric order orientation can still be established as the direction towards which future movement will occur. This means the types pursuing the newly established symmetric order orientation must endure the harsh inconsistency or tribulation of existing in an environment of randomness. Viewed another way, the criteria for the first metaphorical killing of the randomness orientation must involve a sacrificial killing or death for all the types that participate since these criteria represent a rejection of the randomness orientation while the context of randomness continues to exist. In this situation, the types pursuing the symmetric order orientation become the victim of the hostile environment of randomness. Since the redundant emphasis of 1's type characterizes the criteria for achieving symmetric order, complying or passing this sacrificial criterion can metaphorically represent being characterized by 1's redundantly emphasized type.

- **Criteria for judging metaphors**

Since 1's type characterizes the mathematical criteria, it can be represented by metaphors that convey compliance or non-compliance with the criteria. These can include judging as symbolized by a scale or balance metaphor to convey the justice of an eye for an eye as characterized by 1's non-redundantly emphasized type. Likewise, plague metaphors could be used to convey the suffering incurred by those who sacrificially kill their randomness orientation while continuing to exist in the hostile randomness environment, as characterized by 1's redundantly emphasized type. To convey whether the criteria apply for the justice of equal status which does not take into account the specificity of symmetric order or the justice that affirms specificity can be done by incorporating low exponential powers of 10 (e.g., 10^0 or 10^1) or higher exponential powers, respectively.

- **Double-edged sword / tongue metaphor**

In addition to the double-edged sword serving as a tongue metaphor for the conceptual specificity of symmetric order associated with same-digit symmetry (see Section II-C), it can also serve as the symbolic weapon for the above first metaphorical killing of randomness to achieve or introduce an orientation towards the specificity of symmetric order. This is metaphorically accomplished by submitting to suffering the sacrificial decapitation of one's head with its orientation towards randomness by shifting to the orientation towards symmetric order, but while continuing to exist in

the hostile environment of randomness. In other words, when viewed as a sword metaphor, the double-edged sword / tongue metaphor represents the most fundamental expression, or criteria, for the digit specificity that makes up the circle of symmetric order, serves as a metaphor for 1's type. From this perspective, same-digit symmetry represents the point where the randomness orientation ends, and the symmetric order orientation begins, sometimes referred to as the point of "singularity", which is consistent with being a metaphor for 1's type. On the other hand, as we saw in Section II-C, when same-digit symmetry is viewed as the most elementary or simplest expression of the abstract concept of symmetric order, the double-edged sword / tongue serves as a tongue metaphor for 5's type.

- **Battle between maternal metaphors**

In this ongoing metaphorical war where symmetric order struggles to overcome randomness, the first or basic battle is fought over whether to conceptually initiate movement towards symmetric order. Since, as we saw in Section II-F, the conceptualization of symmetric order and observation of randomness can be characterized by the non-redundant and redundant emphases of 5's type, this basic battle could be viewed as being fought between the non-redundant and redundant emphases of 5's type. Since these emphases were represented by the supportive and corrupting maternal metaphors, respectively, this first basic battle can be presented as a conflict between these opposing metaphors, such as:

- * the involved mother versus the non-involved mother,
- * the prophet of truth versus the blasphemous prophet,
- * the city of integrity versus the corrupt city,
- * the tree that produces fully ripened fruit versus the tree that drops unripen fruit,
- * the Biblical tree of life versus the tree of knowledge of good and evil,
- * mother earth with a heavenly association versus mother earth with a hellish association,

- **Second or final death metaphor**

As explained above, the option to transition from randomness towards symmetric order (while continuing to exist in what would become the hostile environment of randomness) is represented by the sacrificial death metaphor. However, when this transitory option no longer exists for those oriented towards randomness, this loss or death of the option to transition towards symmetric order is referred to as the second or final death metaphor. From the perspective of those oriented towards randomness this second death can be analogized to the classic apocalyptic end of the opportunity to ever transition towards symmetric order. Also, the on-going randomness environment becomes much harsher since there is no longer the opportunity to exploit those factors which are oriented towards symmetric order. On the other hand, from the perspective of those already oriented towards symmetric order, they will no longer have to endure the harsh inconsistency of existing in a world or context of randomness. Unlike the above sacrificial death metaphor, in this second or final death metaphor the type (having approached symmetric order) becomes the victor over the hostile randomness environment. While the second or final death metaphor conveys a collective perspective involving all participants, from a purely individualistic perspective the loss of the option to choose between the symmetric order and randomness orientations effectively terminates with physical death.

- **Perfection metaphors**

The progression from the initial conceptualization of symmetric order on the battlefield of randomness to complete fulfillment of symmetric order represents a progression to perfect order or perfection. This progression toward perfection can be analogized to intensifying purification, clarification, or sterilization processes such as those involving purifying water, clarifying light, or sterilizing fire. Since we saw above that the redundant emphasis of 1's type characterizes the criteria for the perfection of symmetric order, the purification with water, the clarification with light, or the sterilization with fire or heat can serve as metaphors for the redundant emphasis of 1's type. Just as 1's type is redundantly emphasized in moving towards symmetric order, so too are these purifying, clarifying, and sterilizing metaphors correspondingly intensified. Also, for consistency, the conceptualization of the water, light, and heat or fire metaphors should originate with the above maternal metaphors such as the water from the earth, the clarifying light from candle sticks or lamp stands, and the purifying words of fire from the prophet's mouth.

- **Color metaphors**

Because the first death is sacrificial, the color of blood can be associated with it. On the other hand, the completion of the purification or perfection process associated with approaching symmetric order can be represented by the color white (i.e., without blemish) as found in garments, clouds, or hair associated with it. However, keep in mind that the blood associated with the sacrificial first death or tribulation can ultimately lead (if pursued long enough) to the whiteness or perfection of symmetric order. Looked at another way, the white garments of perfection or symmetric order ultimately become white through unrelenting washing in the blood of the sacrificial death or tribulation imposed by the environment of randomness. Also noteworthy, both of these color associations, like many metaphorical assumptions, are culturally dependent.

- **Dark Side metaphors**

If light and whiteness are used as metaphors for moving towards symmetric order, darkness or dark side can serve as metaphors for moving towards randomness.

- **Harvest metaphors**

Maturation criteria can be represented as harvesting criteria.

- **Loud Thunder**

Can be viewed as the criteria for a powerful storm; thus, the loud thunder is viewed as a metaphor for 1's type and the powerful storm as a metaphor for 8's type discussed in Section VIII-D.

– **Type 2's metaphors (taken from Section IV-D)**

- **Two-edged sword / tongue metaphor**

- ★ **When same-digit symmetry is viewed as the most elementary expression of the abstract mathematical concept of symmetric order, its metaphors (i.e., the symmetrical two-edged sword / tongue viewed as a tongue) can represent 5's type (see Section II-B and C).**

- * **When same-digit symmetry is viewed as the mathematical criteria of specificity for symmetric order, its metaphors (i.e., the two-edged sword / tongue viewed as a sword) can represent 1's type (see Section III-D)**
- * **When same-digit symmetry is viewed as mathematically identifying the specificity of symmetric order types, its metaphors (i.e., the two-edged sword / tongue viewed as both a sword and tongue metaphor) can represent 2's type. Thus, when integrated through the division process, as characterized by 2's type, we get:**

$$1's \text{ type} \div 5's \text{ type} = 0.2 \Rightarrow 2's \text{ type}$$

- **Crown and royal seal metaphors**

The "exclusive specificity" of the 3, 6 and 9 trinitarian triangle in bridging the gap between the counterbalancing opposites can be metaphorically conveyed by assigning royal crowns and sitting on a royal throne to the three triangular personalities. Since the other six types bridge this same gap by converging onto the trinitarian triangle, these six other types can be metaphorically assigned royal seals to identify their specificities as it relates to the trinitarian triangle or throne. Thus, the royal seal can serve as a metaphor for 2's type. However, in the context of randomness where this bridging of the gap between counterbalancing opposites is irrelevant, the exclusivity of a crown can only be imaginary, thus, all nine personalities can lay claim to a crown, as well as lay claim to a false seal or mark.

- **Challenging and interactive transport metaphors**

The challenging transitional nature of establishing the interactive 3, 6 and 9 triangular bridge between the counterbalancing opposite types (or between randomness and symmetric order) can be analogized to challenging and interactive transport metaphors. Also, if this bridge is being established after having lost it, the challenge is even greater and could involve transport metaphors of war such as equestrian equivalents or wheeled vehicular equivalents.

– **Type 4's metaphors (taken from Section V-C)**

- **Sacrificial victim**

Since 4's type characterizes yielding or initiating the mathematically disruptive enabler of symmetric order occurs within the hostile randomness environment, 4's type can be viewed as initiating the sacrifice as well as representing the sacrificial victim of the hostile randomness environment. Among the most frequently used metaphors for 4's type includes the sacrificial calf or lamb.

- **Metaphors for a collective body of types**

When redundantly emphasized, 4's type characterizes graphically or artistically a collective body of types interactively connected. Thus, the following collective body metaphors can be used.

- * An artistically beautiful body of clear water, represented by a calm and pure sea.
- * Nations, races, and ethnic groups connected by such sensory or artistic relationships as languages or voices, appearances, customs, friendships, cultures, and types of God relationships (e.g., church communities), or an interactive gathering of these types such as at a meal.

- * The fruit of a tree which are related by such sensory considerations as color, texture, taste and smell.

When 4's type is oriented towards randomness, the above collective body metaphors become graphically or artistically disconnective. The waters become turbulent and polluted. The nations, races and ethnic groups become the usual non-interactive people. The fruit falls prematurely unripen.

- **Gateway or doorway metaphor**

The mathematically disruptive enabler graphically can also be viewed as the gateway or doorway for initiating passage from randomness to the output of symmetric order. As such, each of these gateways or doorways could appear as an exit portal for each side of the 4-sided square of randomness. Such gateways or doorways are necessary since the unique permutation of symmetric order only exists external to the unlimited number of randomness permutations.

– **Type 3's metaphors (taken from Sections VI-B and D)**

- **Triangle Metaphors**

Given 3's role as the exclusive factor underlining the 3 or trinitarian triangle, 3's type can be represented by a simple triangular metaphor.

- **12 based numerical metaphors**

In Section V-A we saw that the redundant multiplication of 4 provided the basis for the formation of the mathematically disruptive enabler as it converges onto the trinitarian triangle. Thus, a numerical metaphor for reflecting this process is simply the multiplication of 4 and 3 to produce 12 (i.e., $12 \Rightarrow 1 + 2 = 3$).

To complete the 12 metaphor it needs to be combined with some of the above metaphors for 4's type, as follows.

- * Since 4's type was portrayed by metaphorical collections of interactively related types (i.e., nations, races, ethnic groups, and fruit from a tree), these same items can be multiplied by 12 and presented as metaphors for 3's type.
- * Since the redundant type 4 yielding the mathematically disruptive enabler graphically converging onto the trinitarian triangle can be viewed as the gateway or doorway for initiating passage from the square of randomness to the circle of symmetric order, 12 gateways or doorways could appear as portals distributed around the 4-sided square of randomness.
- * **As we saw above, in Section VI – B, the 12 based metaphors portrayed 4's type converging onto the 3 or trinitarian triangle in the context of symmetric order. Alternatively, to create this false image of symmetric order while remaining steadfast in the context of randomness, the classical pyramid can be used to corrupt the 12 based metaphor. Specifically, the pyramid's four triangular sides, each representing 3's type, sit atop a 4-sided square base representing the square of randomness from Figure 27. This corruption of the 12 based metaphor can be further reinforced with a pyramid base consisting of 12 + 1 steps as is the case with the pyramid in the Great Seal of the United States and the 25 cm high ancient black pyramid found near Quito Equador.**

- * **Noteworthy, Gurdjieff drew on the culture underlying the metaphorical role of the Egyptian pyramids in his teachings, such as incorporated into the Tales of Beelzebub (i.e., Satan) to His Grandson (i.e., humanity). While, there were no direct references to “pyramids”, the racket ship facilitating Beelzebub’s travels was named Karnak after the major temple complex in ancient Egypt.**

- **1/3 based numerical metaphors**

In the context of randomness 3 is divisible into numbers other than multiples of itself, but not in the context of symmetric order. Metaphorically, this can be reflected by dividing into thirds the physical metaphors for the types other than multiples of 3 (i.e., 1, 4, 2, 8, 5 and 7). Since the exclusive specificity in the context of symmetric order was based on the divisibility of the 3, 6 and 9 trinitarian types by 3 to produce terminal single-digit equivalent answers, the false image of exclusive specificity in the context of randomness can be metaphorically conveyed by showing that 3 can be divided into the other types (1, 2, 4, 5, 7 and 8) to produce constantly changing or non-permanent single-digit equivalent answers. Metaphorically, the futility of this endeavor can be conveyed by the physical metaphors for these other types not achieving their intended objectives when divided into thirds. Another metaphorical example of this futile attempt to create exclusive specificity by dividing into 3 component parts is provided by Satan’s / **Beelzebub’s** 1st beast made up of a dysfunctional composite of 3 component features (i.e., body of a leopard, feet of a bear and mouth of a lion).

- **Success image metaphors**

As noted at the end of Section V-B, the randomness version of 3’s type conveys a false sense of prominence or exclusive specificity. Accordingly, this false image of exclusive specificity can metaphorically represent excessive emphasis on wealth, appearance, power, etc.

– **Type 6’s metaphors (taken from Sections VII-B and D)**

- **Elders**

The guiding focus provided by the wise elders of a community can be analogized to the mathematical guiding focus characterized by 6’s type. Since the elders are drawn from the community they help to guide, they can represent the perspective of the community. Thus, the elders metaphor is well suited to represent 6’s type because the guiding focus characterized by 6’s type is from the perspective of the mathematically disruptive enabler.

- **24 based numerical metaphors**

If 3’s symmetrically oriented type is to be expressed in terms of the 12 numerical metaphor (see Section VI-B), 6’s type should also be expressible in terms of 12, when oriented towards symmetric order. This reflects that 3 is the interactive factor mathematically underlying, not just 3, but also 6 and 9 of the trinitarian triangle, as discussed earlier. Thus, the corresponding numerical metaphors for 6’s type is 24 (i.e., $2 \times 12 = 24 \Rightarrow 6$ instead of $2 \times 3 = 6$).

- **42 based numerical metaphors**

Just as the numerical metaphors for the trinitarian type 3 are accompanied by metaphors for 4’s redundantly emphasized type, so too can the numerical metaphors for the trinitarian type 6 be accompanied by metaphors for 7’s redundantly emphasized type, as presented in Section X-D. In other words, just as 3’s and 4’s types rely on the complementary interactive relationships (see Section VI-A and V-A), so too do 6’s and 7’s types rely on the

complementary non-interactive relationship. Further supporting this parallelism, both 4's and 7's (unlike 2's and 5's) types are oriented towards symmetric order when redundantly emphasized (see Sections V-A and X-C, introductory paragraph). Just as the accompanying types 3 and 4 were expressed as the 12 numerical metaphor (i.e., $3 \times 4 = \mathbf{12} \Rightarrow 1 + 2 = 3$); so too are the accompanying types 6 and 7 expressed as the 42 numerical metaphor (i.e., $6 \times 7 = \mathbf{42} \Rightarrow 4 + 2 = 6$).

When the trinitarian type 6 is expressed in terms of the 42 numerical metaphor, the trinitarian type 3 should not also be expressible in terms of 42 which would be 21 (i.e., $42 \div 2 = 21$ just as $6 \div 2 = 3$) because 6 is not the interactive factor underlying the trinitarian types as was 3.

However, since we earlier saw that 6's type characterizes from the perspective of the mathematically disruptive enabler versus 3's type characterizing from the perspective of the trinitarian triangle, type 6's accompaniment with type 7 (as a member of the mathematically disruptive enabler) is much more reflective of the disruptive enabler's perspective than type 3's accompaniment of type 4. Moreover, this reflectiveness of the disruptive enabler through the accomplishment with the redundantly emphasized type 7 is even further intensified because the trinitarian type 6 is not redundantly emphasized; whereas, the trinitarian type 3 is redundantly emphasized (see Section X-D).

- **Guiding spirit**

The abstract, cerebral or non-bodily aspect associated with the term "spirit" usually apply to guiding the non-cerebral or bodily aspect of a being. Thus, guiding spirit is a very effective metaphor for the guiding focus characterized by 6's type. However, the abstract, cerebral or non-bodily aspect associated with the term "spirit", not only provides guiding focus (as characterized by the trinitarian type 6, see Section VI-B), but does so in a radiant manner (as characterized by 7's type). Further supporting this "radiant" interpretation, "spirit" comes from the Latin word "spiritus" which means "breadth". In sum, the spirit can metaphorically represent the trinitarian type 6 and type 7, as well as their very close accompaniments of one another. As such, the spirit metaphor embodies the 42 based numerical metaphor above.

- **The 666 numerical metaphor to convey the restrictive guidance resisting the transition from randomness towards symmetric order**

For a metaphor to reflect the restrictive guidance of 6's redundantly emphasized type, it should demonstrate that every three-digit horizontal row, vertical column and diagonal in the square of randomness's organization is characterized by the same-digit sum of 6 as was shown in Figure 35. This can be accomplished simply by specifying that any random three of the eight rows, columns and diagonals that constitute the square matrix must sum to the single-digit equivalent of 6. Once any three are specified the other five automatically fall into place to produce the square of randomness. Accordingly, these random three same-digit sums of 6, that specify the square of randomness, can be represented as three random 6's or 6, 6 and 6. Adding further credibility to the 6, 6 and 6 characterization or numerical metaphor is its redundant use of 6's to reflect the square of randomness which in turn is characterized by 6's type when redundantly emphasized.

Moreover, this 6, 6 and 6 label can be further simplified to just a 666 label or mark so long as it is recognized that 666 is not a conventional Arabic multi-digit number based on repeating increments of 10. This means the 666 label or mark cannot be reduced to a single digit equivalent through the casting out nines process. Accordingly, the 666 label or mark can serve as a metaphor for the imagined or false exclusive specificity conveyed by 2's type when oriented towards randomness, as discussed above.

- **The metaphorical thrones of randomness and symmetric order**

When interpreting 5's redundantly emphasized type within the context of the 666 metaphorical label for the square of randomness (see Figures 11 and 38), 5 is seen to be the central or focal point, both functionally and graphically. Moreover, only 5's redundantly emphasized type can serve as the central position of the 666 square of randomness. Thus, within the metaphorical domain of randomness (as characterized by the 666 mark), the redundant emphasis of 5's type can represent the metaphorical throne of its domain (also see Section IV-D).

Likewise, when interpreting the trinitarian triangle's role within the context of the circle of symmetric order (see Figures 29 and 31), it is seen to be the central focus, both functionally and graphically. Thus, within the metaphorical domain of the circle of symmetric order the trinitarian triangle can represent the metaphorical throne of its domain (also see Section IV-D).

- **Type 8's metaphors (taken from Sections VIII-C and E)**

- **3.5 years (or time, times and half a time) metaphors**

- **Since the earlier presented metaphorical reflections of 1's type involved the sacrificial death of the randomness orientation as a criterion for moving towards symmetric order (see Section III-D), a metaphorical reflection of 8's type could quantify the dying process. Accordingly, if we use the sacrificial death or killing criterion in the battle for symmetric order as a metaphor to reflect 1's type, 8's type could metaphorically represent the death period following the killing, which can be viewed from two perspectives. First, when viewed from the perspective of the death period of the randomness orientation, the death period metaphorically represents 8's type when only interchangeable with 1's type. Secondly, when viewed from the perspective of arising from death to usher in the full implementation of symmetric order, the death period metaphorically represents the full implementation of 8's type.**
- **The most flexible time metaphor for expressing this death period is 3.5 years (i.e., $3 + 5 = 8$) to convey 8's type. When expressed as year, years, and half a year or time, times and half time, which represent the component numerals of 3.5 (i.e., 1, 2 and 0.5), the metaphor can convey the process of doubling where 1 is the doubling of 0.5 (i.e., 0.5 and 0.5) and 2 is the doubling of 1 (i.e., 1 and 1). Within the context of symmetric order, the doubling or pairing of the same digits (0.5 and 1) represents same-digit symmetry.**
- **Of all the possible multi-digit numbers that sum to a single-digit equivalent of 8, 3.5 is the only one which, when expressed in terms of its component numerals (i.e., 1, 2 and 0.5), also can directly refer to same-digit symmetry.**
- **In addition to conveying same-digit symmetry, the time, times and half a time metaphor conveys a further focus on 1 and its associated type. The 1 focus is established because of the three numbers that make up the sequence 0.5, 1 and 2, 1 is the only number that fulfills both roles of the sequence, namely, the number that is doubled as well as the sum of a doubled number.**

- **Alternatively, the metaphorical 0.5, 1 and 2 can be expressed as fractions of the total 3.5 years (i.e., $\frac{0.5 \text{ yr}}{3.5 \text{ yr}} = \frac{1}{7}$, $\frac{1 \text{ yr}}{3.5 \text{ yr}} = \frac{2}{7}$, and $\frac{2 \text{ yr}}{3.5 \text{ yr}} = \frac{4}{7}$ which when added $\frac{1}{7} + \frac{2}{7} + \frac{4}{7} = \frac{7}{7} = 1$). This process strips the metaphor of its time dimension and ties it to the 1/7th series underlying the mathematically disruptive enabler (see Section IV-B).**
- **To summarize, the 3.5 years (and time, times and half a time) represent the metaphorical time period from the sacrificial death of the randomness orientation to the resurrection of full symmetric order. When viewed from the perspective prior to the resurrection, the time, times and half a time can serve as a metaphor for 8's type interchangeable with 1's type (as represented by same-digit symmetry). On the other hand, when viewed from the perspective following the resurrection, the 3.5 years can serve as a metaphor for the fully implemented type 8 characterizing the full mathematical producing of symmetric order.**
- **When viewed as 3.5 metaphorical years, it can be seen from two perspectives. First, viewed as 42 months conveys the perspective of the trinitarian type 6 (i.e., $4 + 2 = 6$) accompanied by 7's type (see Section VII-B). Secondly, viewed as the totality of 1260 days (assuming 30-day metaphorical months) conveys the trinitarian type 9 (i.e., $1260 \Rightarrow 1 + 2 + 6 + 0 = 9$) as well as the underlying interactive role of the trinitarian type 3 (i.e., $30 \Rightarrow 3 + 0 = 3$).**

- **Killing the 1/3 numerical metaphors**

Another approach for fulfilling the death of the randomness influence involves killing the randomness metaphors for the various types. In this regard, the only randomness metaphor common to all of the various types is the 1/3 numerical metaphor discussed above. Specifically, the 1/3 numerical metaphor conveys a false image of exclusivity by dividing 3 into the non-trinitarian types (i.e., 1, 2, 4, 5, 7 and 8) and mathematically producing constantly changing or non-permanent single-digit equivalent answers or quotients in the same way that 3 exclusively divides into the trinitarian types (3, 6 and 9) and mathematically produces final or permanent single-digit answers or quotients.

Thus, the metaphors oriented towards randomness for the various types can approach being completely killed by killing the metaphors for 1's, 2's, 4's, 5's, 7's and 8's types as they are divided by 3. Moreover, since this is a collective killing exercise, it can be presented collectively or grouped together. Accordingly, if these 1/3 metaphors are redundantly killed twelve different ways, while being viewed as a collective group, they redundantly produce a final or permanent single-digit quotient of 4 (i.e., $12 \times 1/3 = 4$). At this point, 4's redundantly emphasized type would characterize the mathematically disruptive enabler converging onto the trinitarian triangle, the mathematical production of which would be characterized by the fully implemented type 8.

- **Fulfilling the white color metaphors**

As we saw above, the purification process, as characterized by 1's type, is associated with the color of white (i.e., without blemish); thus, the fulfillment (or even the anticipation of fulfillment) of this purification process or criterion, as characterized by 8's type, can be conveyed by being dressed completely in white.

- **Group Leader**

When a group leader is viewed as the provider and protector of the group, 8's non-redundantly emphasized type could be metaphorically represented by this leadership role, such as the father of a family or the king of a nation.

When a group leader is viewed as exploitive and abusive of his role as the provider and protector of the group, 8's redundantly emphasized type could be metaphorically represented by this leadership role, such as an exploitive or abusive father in regard to his family and a king in regard to his nation.

- **Metaphorical composite of 8 competing parts**

This metaphor can be presented as 8 competing entities or attributes that reflect the non-unifying incompleteness of randomness. An example of this metaphorical extension is provided by Satan's / **Beelzebub's** locusts metaphor made up of a dysfunctional composite of 8 competing features (i.e., body shaped like a horse, with a crown of fake gold, face of a man, hair of a women, teeth of a lion, breastplates of iron, wings that sounded like battle chariots, and stinging tail of a scorpion). Because Satan's / **Beelzebub's** locust's metaphor represents a dysfunctional composite of 8 different competing features, the overall identity of the composite character lacks the individuality or specificity necessary for symmetric order.

– **Type 9's metaphors (taken from Sections IX-C and E)**

- **144 based numerical metaphors**

If in the context of symmetric order, the trinitarian type 3 is to be expressed in terms of the 12 numerical metaphor (see Section VI-B), 9's type should also be expressible in terms of 12 when similarly oriented towards symmetric order. This reflects that 3 is the factor mathematically underlying, not just 3, but also 6 and 9 of the trinitarian triangle as discussed earlier. Thus, the corresponding numerical metaphor for the trinitarian type 9 is 144 (i.e., $12 \times 12 = 144 \Rightarrow 1 + 4 + 4 \Rightarrow 9$ instead of $3 \times 3 = 9$).

The 144 based numerical metaphor can also represent that 9's type augments the convergence towards symmetric order that was initiated and characterized by the redundantly emphasized type 4 (i.e., $9 \times 4 \times 4 = 144$).

- **Combining the metaphors for 9's and 1's types**

Just as the numerical metaphors for the trinitarian types 3 and 6 redundantly combine with metaphors for 4's and 7's redundantly emphasized types (see Sections VI-B and X-D), so too does the numerical metaphor for the trinitarian type 9 redundantly combine with metaphors for 1's redundantly emphasized type. In other words, just as 3's and 4's types as well as 6's and 7's types rely on the complementary interactive and non-interactive characterizations, respectively, so too do 9's and 1's types rely on the complementary production-focused characterizations (see Sections VI-B and VII-B). Also important, 4's 7's and 1's (unlike 2's, 5's and 8's) types are oriented towards symmetric order when redundantly emphasized (see Sections V-A and X-C, introductory paragraph and III-C).

Moreover, this re-enforcing tie between 9's and 1's types applies equally in both the contexts of symmetric order and randomness unlike the complementary ties between 3's and 4's as well as 6's and 7's types which apply only in the context of symmetric order (see Section VI-B and VII-B). This is a logical conclusion given that 1's redundantly emphasized type subsumes 1's non-redundantly emphasized type (see Section III-E).

On the other hand, just as we saw 2's and 5's non-redundantly emphasized types, respectively, accompany the complementary 3 and 6 trinitarian triangular types, so too does 8's non-redundantly emphasized type accompany the complementary 9 trinitarian triangular type. In other words, 4's, 7's and 1's types redundantly accompany the complementary 3, 6 and 9 trinitarian triangular types, respectively; whereas, 2's, 5's and 8's types non-redundantly accompany the complementary 3, 6 and 9 trinitarian triangular types, respectively.

- **The universal father and son(s) metaphors**

The unifying totality encompassing all the types (as characterized by the Trinitarian type 9) can be metaphorically represented by the universal Father of the totality of all the children who have complied with the criteria for symmetric order (as characterized by the complementary type 1 which accompanies the Trinitarian type 9). As such, his children metaphorically include the six types making up the disruptive enabler which are collectively characterized by 4's redundantly emphasized type (see Section V-C, metaphors for a collective body of types). Moreover, the children metaphor has been traditionally presented in the masculine gender as the Son(s) of the Father. ALSO, THIS COMBINED CONSIDERATION OF THE FATHER AND SON(S) METAPHORS FOR 9'S AND 4'S TYPES CALLS TO MIND THAT THE TOTALITY OF THE CONVERGENCE PROCESS CHARACTERIZED BY THE TRINITARIAN TYPE 9 IS AN AUGMENTING CONTINUATION OF THE PROCESS CHARACTERIZED BY 4'S REDUNDANTLY EMPHASIZED TYPE, AS DISCUSSED IN THE PARAGRAPH FOLLOWING FIGURE 46.

- **Type 7's metaphors (taken from Sections X-E)**

- **Nature's radiating light and water metaphors**

Light from celestial objects like the sun, moon or stars serves as a radiant map or plan of natural order. Similarly, the purifying water radiating from springs is radiating natural order. Moreover, the light and water metaphors can be further compared to, or viewed as, contributing to or going into the purifying fire and purifying water metaphors of 1's redundantly emphasized type and thus supporting the inversion of 7's redundantly emphasized type (i.e., 1/7). Appropriately, the light and water ultimately produce the growth of fruit and the body of many waters metaphors represented by 4's redundantly emphasized type. Thus, metaphorically, 7's and 1's redundantly emphasized types (i.e., 1's type / 7's type) are equated to 4's redundantly emphasized type. Moreover, the naturally sourced water and light metaphors respectively correlate with the mother earth and heaven metaphors for 5's non-redundantly emphasized type (see Sections II-C and E). In addition, accompanying the light radiating from nature's purifying fire could also be a radiating aroma such as the disrupting odor of brimstone burning in such a purifying fire.

- **Lightning**

As another radiating light metaphor for 7's type is lightning which conveys the disruptiveness of natural order and which is consistent with thundering as a metaphor for 1's type discussed in Section III-D.

- **Book or scroll metaphors**

A book or scroll can also serve as a metaphor for 7's redundantly emphasized type. A book or scroll not only represents content, but also serves as a vehicle for perpetuating its content as a radiant plan inspiring symmetric order by being endlessly read and re-read. This assumes the content complies with the criteria for symmetric order as characterized by 1's redundantly emphasized type and thus supports the inversion of 7's type (i.e., 1/7). This

further assumes the readership of the content can be represented by the "people" metaphor for 4's type within the context of symmetric order (see Section V-C). In this same vein, a teacher's course could be viewed similarly to the book or scroll metaphor.

The ultimate book metaphor for 7's type is the book of life, referenced in the Bible, just as the ultimate tree metaphor for 5's type is the tree of life, similarly referenced in the Bible. Appropriately, the two-play complementary Biblical roles. Interestingly, the tree of life is withdrawn from humanity at the beginning of the Bible's first book and restored at the end of the Bible's last book.

- **Music metaphors**

The above metaphorical contents of a book or scroll can be replaced by music metaphors which can be learned or heard only by those who are moving towards symmetric order. The music metaphors also can be presented as extensions of the performing musical instruments or musicians (i.e., harps or harpists and trumpets or trumpeters).

- **Angel metaphors**

When viewed as messengers or the radiance of God's plan for symmetric order, angels become metaphors for 7's redundantly emphasized type.

- **Measuring rod metaphors**

Another metaphor for the defining process characterized by 7's redundantly emphasized type is a measuring rod with its repetitive scale for measuring. In this case, the iterative defining process is analogized to a repetitive measuring process and the plan is analogized to the overall metrics of the symmetric order being sought for measurement. This metaphor is particularly useful in conveying the authoritative quality of the inspirational plan. Likewise, the respective underlying measurement scale or concept can metaphorically represent 5's non-redundantly emphasized type.

- **Randomness metaphors**

For the non-redundant emphasis of 7's type, we can draw upon the same metaphors used for the redundantly emphasized version, but they must be corrupted to reflect the low side of randomness. For example, the light metaphors become abruptly dark or lose their uniquely observable status, the water source metaphors become stagnant and contaminated, the contents of the book metaphor or fallen angle's message become blasphemous. Also, the randomness version of the metaphors should de-emphasize their repetitive, radiant and inspirational features.

- **Gold metaphors**

The radiance of gold can be analogized to the radiance of 7's type. This can be accomplished by presenting the metaphors for 5's type from Sections II-C and E as made of gold and thus radiating the conceptual message of these metaphors (e.g., candlesticks, vials, cups, and cities). Similarly, metaphors for 7's type can be presented as gold to further re-enforce their radiance (i.e., the measuring rod and the crown metaphors). To differentiate the context of randomness with its inability to radiate symmetric order, the gold metaphor can be changed to fake gold.

- **Tree leaves as another metaphor for radiance**

As we have already seen in Sections II-C and E, trees can serve as the maternal metaphor for 5's type. Accordingly, as we saw in Section V-C, the tree's fruit serves as an offspring metaphor for 4's type. Likewise, since the life cycles (or plan) of a tree is conveyed through the radiance of its green leaves, the green leaves can serve as the radiance metaphor for 7's

type. In general, the green in nature conveys the radiance of natural order and need not be limited to leaves but could include grasses or other appropriate natural metaphors.

- **Birds and all-seeing eyes metaphors**

Another metaphor for 7's radiant type is provided by the radiant vision or all-seeing eyes of high-flying birds (such as the classic eagle) searching for their targeted prey and thus radiating nature's universal law for survival in support of evolution. This bird metaphor can be simplified to just the all-seeing eye(s), as represented by the mind's eye or the Eye of Providence.

In turn this all-seeing eye metaphor representing the radiant plan as characterized by 7's type can be superimposed on the triangular metaphor representing 3's type in characterizing the 3 or trinitarian triangle. As such, this consolidated metaphor represents the guiding plan of the mind's eye or the Eye of Providence in the context of symmetric order.

Likewise, this all-seeing eye metaphor representing the radiant plan as characterized by 7's type can be superimposed on the triangular side of the pyramid metaphor representing 3's type in the context of randomness. Given this less evolved context of randomness, the above human eye would be replaced by a reptilian eye, such as the cobra eye used in the 25 cm high ancient black pyramid found near Quito, Ecuador. This cobra eye even becomes radiant if placed in black ultraviolet light. Since this consolidated metaphor represents the guiding plan in the context of randomness, the Black Pyramid of Quito can serve as the Rosetta Stone in understanding the ancient pyramid focused religious cultures.

In January 2018, when attempting to arrange a meeting with the owner/keeper of the Black Pyramid in Quito, his sister said he had become obsessive and paranoid about it and then unexpectedly died as we attempted to set up the meeting.

Moreover, the above two metaphorical configurations can be consolidated with the two-dimensional triangle/eye forming the top of the three-dimensional pyramid, as found in the Great Seal of the United States. Accordingly, this consolidated metaphor represents the guiding plan for the challenging transition from the context of randomness at the pyramidal base towards the context of symmetric order at the triangular top.

- **High Mountain**

The perspective from a high mountain reaching up into heaven and standing out like an island can serve as a metaphor for both the guiding focus and radiant plan from heaven as characterized by 6's and 7's types, respectively. Mount Sion provides the classic biblical example.

- **42 based numerical metaphor**

Just as the numerical metaphors for the trinitarian type 3 are accompanied by metaphors for 4's redundantly emphasized type, so too can the numerical metaphors for the trinitarian type 6 be accompanied by metaphors for 7's redundantly emphasized type, as presented in Section X-D. In other words, just as 3's and 4's types rely on the complementary interactive relationships (see Section VI-A and V-A), so too do 6's and 7's types rely on the complementary non-interactive relationship. Further supporting this parallelism, both 4's and 7's (unlike 2's and 5's) types are oriented towards symmetric order when redundantly emphasized (see Sections V-A and X-C, introductory paragraph). Just as the accompanying

types 3 and 4 were expressed as the 12 numerical metaphor (i.e., $3 \times 4 = 12 \Rightarrow 1 + 2 = 3$); so too are the accompanying types 6 and 7 expressed as the 42 numerical metaphor (i.e., $6 \times 7 = 42 \Rightarrow 4 + 2 = 6$).

When the trinitarian type 6 is expressed in terms of the 42 numerical metaphor, the trinitarian type 3 should not also be expressible in terms of 42 which would be 21 (i.e., $42 \div 2 = 21$ just as $6 \div 2 = 3$) because 6 is not the interactive factor underlying the trinitarian types as was 3.

However, since we earlier saw that 6's type characterizes from the perspective of the mathematically disruptive enabler versus 3's type characterizing from the perspective of the trinitarian triangle, type 6's accompaniment with type 7 (as a member of the mathematically disruptive enabler) is much more extensive than type 3's accompaniment of type 4. Moreover, this accompaniment with the redundantly emphasized type 7 is even further intensified because the trinitarian type 6 is not redundantly emphasized; whereas, the trinitarian type 3 is redundantly emphasized (see Section X-D).

Moreover, this redundant accompaniment of 6's and 7's types, as represented by the 42 based numerical metaphor, is further conveyed by the Mathematical Plans for Establishing and Converging the Disruptive Enabler which consists of 42 interactions (i.e., seven successive stages making up six outwardly radiating series).

- **Radiant (and guiding) spirit**

The abstract, cerebral or non-bodily aspect associated with the term "spirit", not only provides guiding focus (as characterized by the trinitarian type 6, see Section VI-B), but does so in a radiant manner (as characterized by 7's type). Further supporting this "radiant" interpretation, "spirit" comes from the Latin word "spiritus" which means "breadth". In sum, the spirit can metaphorically represent the trinitarian type 6 and type 7, as well as their very close accompaniments of one another. As such, the spirit metaphor embodies the 42 based numerical metaphor above.

Chapters XIV and XV

PRESENTING THE SERIES OF CHRIST AND SEAL MODULES BRACKETING THE TRINITARIAN TYPE 3

The series of Christ and Seal modules, respectively, radiate outwardly to the types 4 and 2 within the established disruptive enabler of the human personality which were shown to bracket the Trinitarian type 3 (see Figure 77). Moreover, Christ, as well as the Lamb who opens all the seals, will be shown to represent both the Trinitarian type 3 as well as type 4 which redundantly accompanies the Trinitarian type 3 (see Sections VI-A and B). Given that these two series bracket the Trinitarian type 3, both series disproportionately focus on the underlying role of 3's type within the Trinitarian triangle.

CHAPTERS XIV and XV's

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Chapter XIV: The Christ modules

As shown in Figures 98 above and 99 below Christ's letters addressing the seven churches of Asia (constituting Re 1:4 – 5:14) represent the series of activity modules radiating outwardly to **4's** type in the established disruptive enabler of the human personality. Accordingly, this series of activity modules are referred to as Christ modules. This series presents **4's** type yielding both the initiation, as well as moving towards the completion of the collective relationships comprising the disruptive enabler of the human personality converging onto the Trinitarian triangle (see Section V-A). Each activity module consists of the following three steps.

- **Step 1:** each of the Christ modules in this series presents a different metaphorical attribute of **Christ** representing each of the six types making up the disruptive enabler of the human personality. In other words, Christ (characterized by 4's type) initiates the collective disruptive enabler of the human personality (see Section V-A).

To this end Christ was portrayed in Revelation's introductory verses to this series as the initiator of the disruptive enabler of the human personality. Specifically, Re 1:13 – 15 states "And in the midst of the seven candlesticks one like unto the Son of man.... His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters". According to the Metaphor Glossary the candlesticks (as the mother of light) represent 5's type characterizing the conceptualization of symmetric order; the color white (i.e., without blemish) represents the purification / perfection process or criteria associated with approaching symmetric order as characterized by 1's type; the radiant eyes and feet represent the radiant defining planer that inspires the light of symmetric order as characterized by 7's type; and, his voice as the sound of many waters represent the beautifully collective body of types interactively connected in symmetric order as characterized by 4's type. In sum, the Son of man conceptualizes (i.e., 5's type) the disruptive enabler of the human personality (i.e., 4's type initiating or yielding 1's type / 7's type). In other words, this Christ series could also be referred to as the Son of man series.

- **Step 2:** each of the Christ modules metaphorically presents to humanity the basic criteria for establishing symmetric order as characterized by 1's type.
- **Step 3:** each of the Christ modules presents a different metaphorical attribute representing each of the types making up the disruptive enabler of the human personality (comparable to Step 1). However, each attribute is presented as the potential reward for humanity's compliance with God's radiant remedial plan for the human personality as determined by the above criteria for establishing symmetric order (i.e., Step 2). Moreover, since this process represents the implementation of God's remedial plan for establishing the disruptive enabler of the human personality, it is introduced by the Spirit given that both (this plan and the Spirit) are characterized by 7's type [see Metaphor Glossary, Radiant (and guiding) spirit].
- Since Christ will be shown to represent both the Trinitarian type 3 as well as type 4 which redundantly accompanies the Trinitarian type 3 (see Metaphor Glossary, The universal Father and Son metaphor); and, since the Spirit will be shown to represent both the Trinitarian type 6 as well as type 7 which redundantly accompanies the Trinitarian type 6 [see Metaphor Glossary, Radiant (and guiding) spirit], **Step 1 and 3** above also introduce the ultimate Trinitarian focus of convergence for the disruptive enabler of the human

personality. While the counterbalancing opposite types 3 and 6 are addressed, the Trinitarian type 9, which is always accompanied by type 1, is not yet introduced in **Step 2**.

The seventh module in this series presents humanity joining with Christ in representing the established disruptive enabler of the human personality converging onto the Trinitarian triangle. The convergence onto the Trinitarian triangle is presented from the perspective of the three Trinitarian types (i.e., 3, 6 and 9) as well as from the perspective of the disruptive enabler of the human personality. The Trinitarian type 3 perspective presents the sacrificial Lamb as the only way through which the human personality can reconcile with God. The Trinitarian type 9 perspective is represented by the one who sits on the Trinitarian throne and is accompanied by the compliance criteria for symmetric order. The Trinitarian type 6 perspective is represented by the 24 elders (i.e., $24 \Rightarrow 2 + 4 = 6$) providing guidance focusing on the above roles of type 3 and 9. The perspective of the disruptive enabler of the human personality is provided by the 4 beasts representing the gospel messages of the 4 Evangelists. However, while all four perspectives are presented, this seventh module disproportionately focuses on the underlying role of 3's type within the Trinitarian triangle because this series of Christ modules brackets the Trinitarian type 3. Appropriately, this seventh module is, by far, the largest activity module in the Christ series and tied as the second largest module in the Book of Revelation; and as such, it represents the culmination of the series of Christ modules.

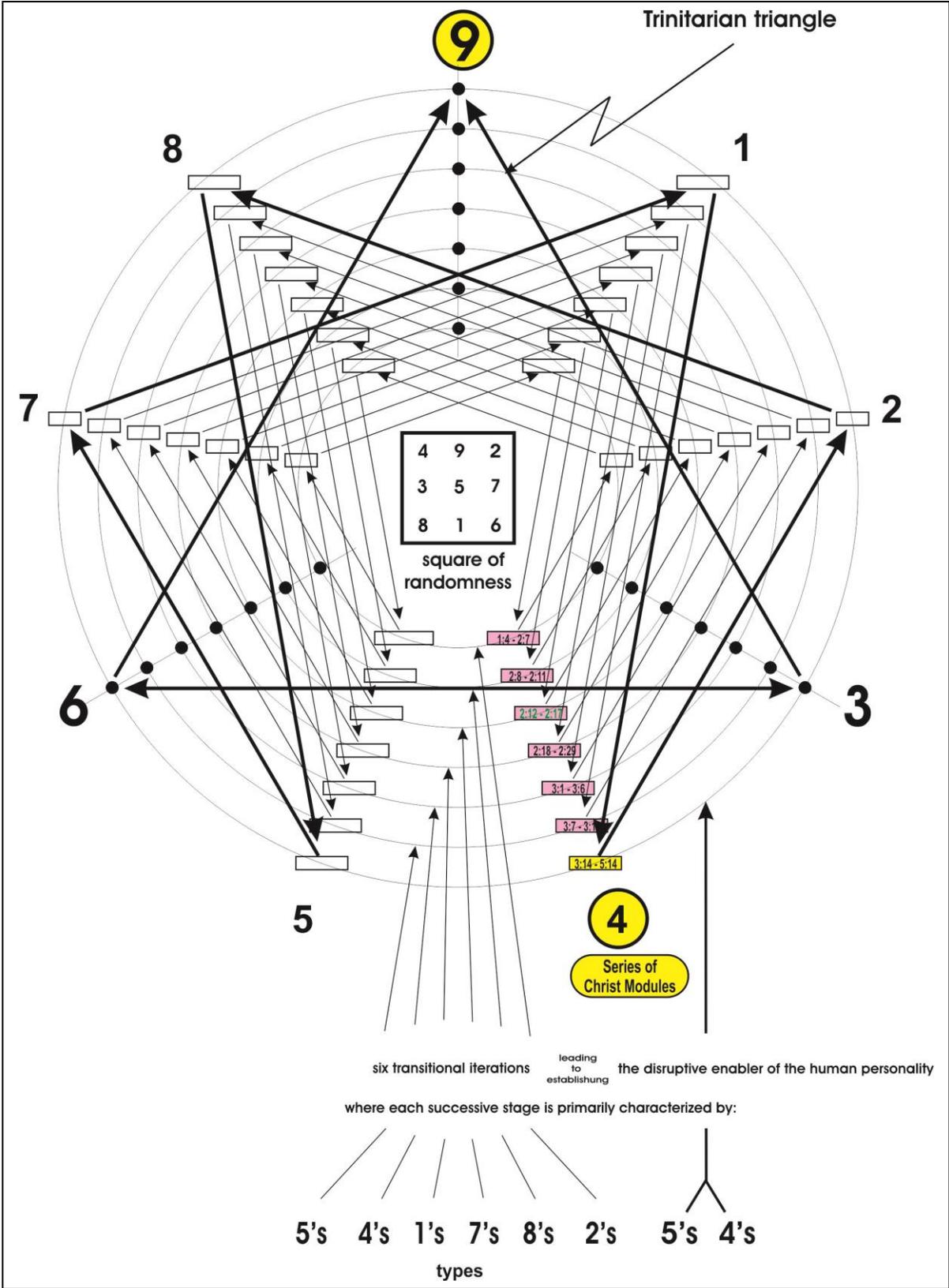


Figure 99. Presenting Re 1:4 – 5:14 which consist of Christ’s letters to the seven churches (or the seven Christ modules)

A. Interpreting the first Christ module which addresses the church of Ephesus

As shown in Figure 99 and discussed below, the first Christ module in this series (i.e., Re 1:4 - 2:7) is characterized by **5's** type representing, first, Christ and, second, the human personality after the latter complied with criteria for symmetric order.

– Christ representing 5's type within the disruptive enabler of the human personality

Re 2:1 states, "Unto the angel of the church of Ephesus write; These things saith he (i.e., Christ) that holdeth the 7 stars in his right hand, who walketh in the midst of the 7 golden candlesticks". Re 1:20 also tells us "The 7 stars are the angels of the 7 churches: and the 7 candlesticks which those thou sawest are the 7 churches". The stars or angels metaphorically represent 7's type characterizing the delivery of God's radiant plan for establishing the disruptive enabler of the human personality (see Metaphor Glossary, type 7). The stars or angels are complementary to the candlesticks or churches which metaphorically represent **5's** type in characterizing the conceptual source to mankind of God's radiant plan (see Figure 77 and Section II-E). As will be discussed in Section XVI-A, because God's remedial plan for addressing Satan's / **Beelzebul's** legacy claim to 7's type involves working through the complementary **5** type, Revelation always includes references to the former (i.e., 7) in the activity modules making up the introductory or first stage which primarily addresses the conceptual framework characterized by **5's** type. The right hand indicates the side of the symmetric circle where **5** and 7 appear when facing outward from the symmetric circle. Appropriately, in this first iteration Christ's conceptual sourcing role (of God's remedial plan for the human personality) through the churches is established (as characterized by **5's** type) so it can be utilized in the subsequent Christ modules or iterations of this series.⁵⁷

– Presenting the criteria for symmetric order as characterized by 1's type

In addressing the members of the church of Ephesus (Re 2:2 – 6) Christ stresses the need to comply with the specificity criteria for symmetric order as characterized by 1's redundantly emphasized type. The first example in Re 2:2 rejects false images of the specificity associated with symmetric order: "and thou hast tried them which say they are apostles, and are not, and hast found them liars". The second example in Re 2:3 commends those who respect the specificity of Christ's name and what it means: "And thou hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted". The third example in Re 2:4 – 5 specifically refers to complying with 1's redundantly emphasized type as "first love" and "first works": "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first work". The fourth example in Re 2:6 attacks the materialistic paradigm of the Nicolaitanes where materialistic achievements are used to create a false image of specificity and thus characterized by the randomness or non-redundantly emphasized version of 1's type: "thou hatest the deeds of the Nicolaitanes, which I also hate". Appropriately, he who does not comply, will be denied the conceptual sourcing of Christ characterized by **5's** type and represented by the candlestick metaphor: "(I) will remove thy candlestick out of his place, except thou repent" (Re 2:5).

⁵⁷ Chapter 1 of Revelation summarizes many of Christ's attributes used throughout Revelation which is consistent with **5's** type characterizing the abstract conceptual introduction to symmetric order in this case through Christ.

- **The human personality representing 5's type within the disruptive enabler of God's radiant plan**

To them that overcometh, the Spirit advises that they will be given to eat of the tree of life, which is in the midst of the paradise of God (Re 2:7). This is the same tree of life from Genesis 2:2 and 3:22-24 that was no longer available to sustain humanity after Adam and Eve's metaphorical fall from the pursuit of symmetric order (see Section XVI-F).

Appropriately, since we are addressing Christ representing **5's** type within the disruptive enabler of the human personality, the reward for complying with Christ's admonitions is eating from the tree of life in God's paradise where tree metaphorically represents **5's** type characterizing the conceptualization of God's radiant plan for establishing the disruptive enabler of the human personality converging onto the Trinitarian triangle (see Metaphor Glossary, type 5).

B. Interpreting the second Christ module which addresses the church of Smyrna

As shown in Figure 99 and discussed below, the second Christ module in this series (i.e., Re 2:8 – 2:11) is characterized by **4's** type representing, first, Christ and, second, the human personality after the latter complied with the criteria for symmetric order.

Because this is the Christ module where both the series outwardly radiate to **4's** type and the stage is characterized by **4's** type, Re 2:8 – 2:11 emphasizes the completeness of the role characterized by **4's** type in yielding, not only the initiating suffering and death caused by the hostile environment of randomness, but also the life brought back by symmetric order where the disruptive enabler of the human personality converges onto the Trinitarian triangle (see Section V-A).

- **Christ representing 4's type within the disruptive enabler of the human personality**

In Re 2:8's letter to the church of Smyrna Christ is presented as "the first and the last, which was dead, and is alive". Looking at the first phase of this statement "the first and..... was dead" metaphorically represents the sacrificial death associated with initiating the disruptive enabler of the human personality as yielded by **4's** type in the hostile environment of randomness (see the end of Section V-A). While all the types involved in forming the disruptive enabler of the human personality can be victimized or sacrificially killed by the hostile environment of randomness, since 4's type yields the disruptive enabler of the human personality, it best characterizes the victim of this sacrifice. Looking at the second phase of this statement "and the last, which is alive" metaphorically represents moving towards the ultimate convergence of the disruptive enabler of the human personality onto the Trinitarian triangle, which is also yielded by the closure of **4's** type (see the end of Section V-A). In other words, this latter convergence ultimately approaches the resurrection of life when symmetric order prevails.

– **Presenting the criteria for symmetric order as characterized by 1's type**

Again, we see criticism of the false image of specificity associated with randomness (characterized by 1's non-redundantly emphasized type) presented in Re 2:9 "I know the blasphemy of them which say they are Jews and are not but are the synagogue of Satan/ **Beelzebub**." This refers to a regressive interpretation of the generic "eye for an eye" maxim where the specificity or specific conditions surrounding each eye is not properly reflected or taken into account in administering justice, as characterized by 1's non-redundantly emphasized type (see Metaphor Glossary, type 1).

Furthermore, those who choose to follow Christ's above described sacrificial role (characterized by **4's** type) in the hostile environment of randomness (characterized by 1's non-redundantly emphasized type) will suffer. Thus, Re 2:10 states "The Satan / **Beelzebub** shall cast some of you into prison that ye may be tried; and ye shall have tribulation 10 days" where 10 is the numerical metaphor for the non-redundant or randomness version of 1's type (as discussed in Section III-C and D, criteria for judging...).

– **The human personality representing 4's type within the disruptive enabler of God's radiant plan**

Re 2:10 indicates those who are faithful unto the above sacrificial death will be given the crown of life which is a metaphor for participating with or converging onto the Trinitarian triangular types, as yielded by **4's** type (see Sections V-A and Metaphor Glossary, type 2). Appropriately, the Spirit then indicates in Re 2:11 that he that overcometh and suffer the sacrificial death shall not be hurt by the second or final death when randomness is eliminated or terminated as an alternative and symmetric order prevails (see Metaphor Glossary, type 1). The latter conveys the closing role, yielded by **4's** type, in driving as far as possible towards converging onto or with symmetric order when the disruptive enabler is fully established within humanity (see the end of Section V-A).

Note, a common theme underlying all of Revelation's activity modules making up the second stage (except for the second Satan / **Beelzebub** module) is the sacrificial suffering and death associated with initiating the disruptive enabler of the human personality within the hostile environment of randomness, as characterized by **4's** type.

C. Interpreting the third Christ module which addresses the church in Pergamos

As shown in Figure 99 and discussed below, the third Christ module in this series (i.e., Re 2:12 – 2:17) is characterized by **1's** type representing, first, Christ and, second, the human personality after the latter complied with the criteria for symmetric order.

– **Christ representing 1's type within the disruptive enabler of the human personality**

In Re 2:12's letter to the church in Pergamos Christ is presented as having the sharp sword with 2 edges (coming out of his mouth, Re 1:16). As described in the Metaphor Glossary, the 2-edged sword / tongue is a metaphor for the numerical specificity associated with same-digit symmetry. Since 1's type characterizes the criteria underlying the numerical specificity of symmetric order, the double-edged sword / tongue serves as a metaphor for Christ's type 1 within the disruptive enabler of the

human personality. As such, the double-edged sword / tongue can serve as the symbolic weapon for the first metaphorical killing of the randomness orientation that is required to achieve an orientation towards the specificity of symmetric order.

– **Presenting the criteria for symmetric order as characterized by 1's type**

In discussing the materialistic environment of randomness (characterized by **1's** non-redundantly emphasized type) which also does not recognize the specificity of symmetric order, Re 2:14-15 metaphorically refers to it as eating things sacrificed to idols of materialism (Balaam) or committing fornication with those who presented such materialistic doctrines (Nicolaitanes). Both Balaam and Nicolaitanes represent doctrines allowing materialistic accomplishments or differentiation to falsely serve as the specificity of symmetric order which metaphorically represents allowing the non-redundantly emphasized version of **1's** type to falsely serve as the redundantly emphasized version. Re 2:13 metaphorically refers to this environment of randomness (characterized by **1's** non-redundantly emphasized type) as Satan's / **Beelzebub's** foundation where he sits and dwelleth or his basic battleground (see Section III-B and D). Given this setting Re 2:16 advises to repent or Christ will fight against them with the double-edged sword / tongue or the metaphor for preaching and implementing same-digit symmetry which also characterizes implementing **1's** redundantly emphasized type, as explained above.

– **The human personality representing 1's type within the disruptive enabler of God's radiant plan**

To those who overcometh the Spirit says in Re 2:17 I will give white manna to eat and a white stone written with the specificity of each person's type (i.e., "written, which no-man knowth saying he that receivith it"). Again, this specificity refers to the perfecting specificity characterized by **1's** redundantly emphasized type for which the purity of the white color is also a common metaphor (see Metaphor Glossary, type **1**). Thus, those who overcometh can assume **1's** type within the disruptive enabler converging onto 3 triangle.

Note, all of Revelation's activity modules making up the third stage address compliance with **1's** non-redundantly emphasized type within the context (or subsumed by) compliance with **1's** redundantly emphasized type.

D. Interpreting the fourth Christ module which addresses the church in Thyatira

As shown in Figure 99 and discussed below, the fourth Christ module in this series (i.e., Re 2:18 – 2:29) is characterized by **7's** type representing, first, Christ and, second, the human personality after the latter complied with the criteria for symmetric order.

– **Christ representing 7's type within the disruptive enabler of the human personality**

In Re 2:18's letter to the church in Thyatira Christ is presented as the "Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass". In the introduction to the Christ series, these two attributes represented the radiant defining planer that inspires symmetric order as characterized by **7's** type and were associated with the Son of man. By also introducing the Son of God who more directly represents Christ as the Trinitarian type 3

(see Metaphor Glossary) Re 2:18 is emphasizing the importance of Christ as the Son of man in representing 7's type replacing Satan's / **Beelzebub's** legacy claim to 7's type as God's remedial plan is fulfilled. This will be further developed in Section XVIII-I, The New Jerusalem, Step 4. In sum, the above metaphors introduce Christ's type **7** within the disruptive enabler of the human personality.

– **Presenting the criteria for symmetric order as characterized by 1's type**

Re 2:20 returns us to the admonition not to "eat things sacrificed unto idols" which represents allowing the use of materialistic accomplishments to serve as false idols or false images of the specificity associated with symmetric order. Again, this represents the futile attempt to substitute the non-specificity characterized by 1's non-redundantly emphasized type for the specificity characterized by 1's redundantly emphasized type. Re 2:20 introduces this concept through the false prophetess Jezebel and refers to her followers as fornicating with her. According to Section III-D the first battle for symmetric order to overcome randomness (as characterized by 1's non-redundantly emphasized type) involves a battle between the rivaling concepts (i.e., the prophet of truth versus the blasphemous prophetess or Jezebel). Accordingly, Re 2:22 tells us Jezebel and her fornicating associates will be subjected to "great tribulations" (i.e., the earlier analogy for the justice of randomness, as characterized by 1's non-redundantly emphasized type in Section XIV-B).

Re 2:23 continues this admonition to the children of this adulterous relationship "And I will kill her children with death and I will give unto every one of you according to your works". This passage indicates that even though the blasphemous prophet rejected the death of the randomness orientation, her descendants can still experience the death of their randomness orientation, just as Adam and Eve's descendents can. Such a death implies compliance with the criteria for approaching symmetric order, as characterized by 1's redundantly emphasized type. In sum, you will be judged "according to your work" which means either as a fornicator with Jezebel and judged according to 1's non-redundantly emphasized type or as a descendent of Jezebel who chooses the death of the randomness orientation and judged according to 1's redundantly emphasized type.

Noteworthy, the Jezebel feminine metaphor and her ensuring justice is similar to the situation with the Babylon metaphor representing Satan's / **Beelzebub's** basic manifestation as 5's redundantly emphasized type (see Section XVIII-I, The Final Judgment, Steps 1 and 2). Because Satan / **Beelzebub** has a legacy claim to **7's** type (see Section XVI-A), this feminine metaphor for 5's type is also addressed here in the activity module primarily represented by **7's** type. "Satan / **Beelzebub**" is even directly referenced in Re: 2:24. Indeed, all of Revelation's activity modules making up the fourth stage reflect Satan's / **Beelzebub's** competitive legacy claim to humanity's type **7**.

– **The human personality representing 7's type within the disruptive enabler of God's radiant plan**

Re 2:26 - 27 tells us "he that overcometh and keepeth my works unto the end, to him will I give power over nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my father".

The "rod" refers to a measuring rod which, with its repetitive scale for measuring, represents an iterative defining or measuring process within an overall system of metrics that can be analogized to God's plan for symmetric order (as characterized by **7's** type, see Section X-

E). As such, the underlying system of metrics represents the underlying conceptual basis (as characterized by 5's type). Moreover, this rod metaphor is particularly useful in conveying the authoritative quality of God's plan and being made of iron (rather than gold) further conveys a heavy duty or challenging, earthly application. Later we will see the rod or reed is golden for measuring in heaven (Re 21:15). The iron rod shattered the potter's vessels into shivers or slivers where the potter's vessels refers to those who are not following the intentions of the potter or creator and thus shall be shattered into in-numerable shivers or slivers representing randomness.

Also, this is the same iron rod metaphor later given to Christ to rule all nations in overcoming Satan / **Beelzebub** as he was caught up unto God (i.e., his Father), and to his throne Re 12:5. (see Section XV-A). The fact that the iron rod, as a metaphor for **7's** type, measures compliance with the criteria of God's symmetric order (as characterized by 1's type) and resulted in power over nations (which is a collective metaphor for 4's type, see Metaphor Glossary) suggests that in the context of symmetric order **7's** type is going into 1's type and equating to or yielding 4's type. As repeatedly noted, this defining of **7's** type, so that 1's type / **7's** type can be equated to 4's type, is a key role characterized by **7's** type (see Section X-C, The Mathematical Plan for Establishing the Disruptive Enabler).

Additionally, Re 2:28 indicated that he who overcometh also was given the morning star. While radiant stars have been shown to be a standard metaphor for the radiant plan characterized by **7's** type (Metaphor Glossary, type **7**), being associated with "morning" adds meaning as a metaphor for the conceiving role characterized by the complementary type 5. Moreover, this refers to the same morning star which Christ claimed to be in Re 22:16. In sum, both the rod and morning star metaphors tie "he that overcometh" into Christ's type **7**.

Importantly, both the "rod" and the "morning star" also metaphorically incorporate 5's type into the representation for humanity's type **7**. By doing this Revelation again indicates that Satan / **Beelzebub** has a legacy claim to **7's** type which requires incorporating the complementary type 5 to help circumvent this legacy claim (see Section XVI-A). **In this regard, Isaiah 14:12 referred to the prefall Satan / Beelzebub as Lucifer which can be translated to mean "morning star"**. Here Revelation is additionally introducing us to Christ as the ultimate replacement for Satan's / **Beelzebub's** legacy claim to **7's** type as God's remedial plan is fulfilled which is further developed in Section XVIII – I, The New Jerusalem, Step 4.

E. Interpreting the fifth Christ module which addresses the church in Sardis

As shown in Figure 99 and discussed below, the fifth Christ module in this series (i.e., Re 3:1 – 6) is characterized by **8's** type representing, first, Christ and, second, the human personality after the latter complied with the criteria for symmetric order. Since **8's** and 1's types are interchangeable during the initial production of symmetric order; and, since God's radiant plan for reconciling the human personality to regain access to symmetric order is the same as re-initiating the production of symmetric order, **8's** and 1's types are initially interchangeable in this plan. Said another way, during the initiating stage for producing symmetric order **8's** type can be viewed as an amplification or fulfillment of 1's type only to the extent that the former is interchangeable with the latter (see Section VIII-B and E and Figure 61b). However, by the end of the God's remedial plan with the final judgment and second death **8's** type is fully established within the human personality and not limited to being interchangeable with 1's type.

Note, a common theme addressed by all of Revelation's activity modules making up the fifth stage is the human personality's inability to implement **8's** type beyond being interchangeable with 1's type until after the final judgment and second death.

– **Christ representing 8's type within the disruptive enabler of the human personality**

In Re 3:1's letter to the church in Sardis Christ is presented as "he that hath the 7 Spirits of God, and the 7 stars" which metaphorically represent 7's type (see Sections X-E and XIV-A). Thus for the "7 Spirits of God and the 7 stars" (as frequent metaphors for 7's type) to represent a metaphor for Christ's **8** type the former (i.e., Christ's 7's type) must be divisible into the latter (i.e., Christ as **8's** type to the extent it is interchangeable with 1's type) leading ultimately to producing the disruptive enabler of the human personality since its production is characterized by **8's** type (see Section VIII-E). Appropriately, Christ representing type 1 is indeed presented in the following criteria section which is the only criteria section in the series of Christ's modules where this happens.

Also, since the Spirit metaphorically represents the Trinitarian type 6 (see Metaphor Glossary), or the counterbalancing opposite to Christ representing the Trinitarian type 3; and, since 8's type characterizes the production of counterbalancing opposites (see Section VIII-A), this passage can also represent 8's type from this latter perspective. Note, Christ is not representing the Trinitarian type 6, but is (as indicated above) representing type 7 which in turn is accompanied by the Trinitarian type 6 (i.e., the Spirit can metaphorically represent both 7's and 6's types, see Metaphor Glossary).

– **Presenting the criteria for symmetric order as characterized by 1's type**

In Re 3:2 Christ admonishes the church of Sardis to "Be watchful, and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God". And, in Re 3:3 Christ reminds them that he will come as a thief, and they shall not know what hour he will come. Note, "to die" means the death of the randomness orientation, as characterized by 1's type. Also, both the "perfection of their work" for which they are willing to die and the "specific hour" when they die metaphorically represent the implementation of 1's type. This perfection metaphor is re-enforced when in Re 3:4 Christ only tells a few members of the church of Sardis that they have not defiled their garments and they shall walk with him in white (see Metaphor Glossary, type 1 and **8**). In sum, as indicated above, Christ is representing 1's type (but as interchangeable with **8's** type) into which Christ's type 7 goes or divides.

– **The human personality representing 8's type within the disruptive enabler of God's radiant plan**

According to Re 3:5 "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels". Clothed in white raiment metaphorically refers to the perfection of symmetric order as characterized by 1's type, indicating that **8's** type is fulfilling 1's type (see Metaphor Glossary, type 1 and **8**). Moreover, supporting the specificity of "his name" (which metaphorically represents 1's redundantly emphasized type) in the book of life (or God's radiant plan for redeeming the human personality) as well as before his Father's final judgment and before the Father's radiant angelic messengers all indicate the anticipation that

8's type will become implemented beyond its interchangeability with 1's type to fully implement the book of life and God's final judgment or the second death.

F. Interpreting the sixth Christ module which addresses the church in Philadelphia

As shown in Figure 99 and discussed below, the sixth Christ module in this series (i.e., Re 3:7 – 13) is characterized by **2's** type representing, first, Christ and, second, the human personality after the latter complied with the criteria for symmetric order.

– **Christ representing 2's type within the disruptive enabler of the human personality**

Re 3:7's letter to the church in Philadelphia states, "he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" means that he has the key to **identify** the specificity for accessing the challenging interactive pathway for moving towards symmetric order and away from randomness as characterized by **2's** type (see Section IV-B). Appropriately, Re 3:7-8 also **identifies** the Lamb's capacity, as the messianic heir to David.

– **Presenting the criteria for symmetric order as characterized by 1's type**

We begin with Re 3:8 "I know thy works.....for thou hast a little strength, and hast kept my word, and hast not denied my name". By keeping Christ's word and not denying the specificity of his name the members of the church of Philadelphia have accepted and embraced the Lamb's specific role as the redeemer who restores the human personality's access to symmetric order according to the criteria characterized by 1's redundantly emphasized type. Moreover, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Re 3:10). This 1 hour of temptation that tries all of the world metaphorically represents 1's non-redundantly emphasized type that underlies Satan's / **Beelzebub's** strategy for tempting all of the world (see Section XVI-C). Also, as we saw above in the second intersection, Re 3:9 admonishes those who say they are Jews, but are not, for projecting the false image of specificity associated with symmetric order.

– **The human personality representing 2's type within the disruptive enabler of God's radiant plan**

According to Re 3:12 "Him that overcometh..... I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name".

- The name of my God will be later shown (see next Section XIV-G) to identify the specificity characterized by 1's type which always accompanies the complementary 9 type of the Trinitarian triangle and its associated exclusive specificity of the all inclusive "my God" or God the Father (see Section IX-B).
- The new Jerusalem will be later shown (see Section XVIII-I, the new Jerusalem metaphor) to identify 5's type accompanying the complementary 6 type of the

Trinitarian triangle and its associated exclusive specificity.

- Likewise, the identification of the narrator of this basic series radiating outwardly to 4's type is Christ who has been shown above to metaphorically represent the disruptive enabler of the human personality yielded by 4's type which always accompanies the complementary 3 type underlying the Trinitarian triangle and its associated exclusive specificity.

Since the ultimate role characterized by **2's** type is to identify the exclusive specificity of the 9, 6 and 3 types of the Trinitarian triangle in bridging the gulf between randomness and symmetric order (see Section IV-B), the above passage (Re 3:12) metaphorically fulfills this role through their accompaniments with the respectively complementary 1's, 5's and 4's types.

Note, a common theme underlying all of Revelation's activity modules making up the sixth stage (except for the sixth angel module) is to address the exclusive specificity of the Trinitarian triangular types, as characterized by **2's** type.

G. Interpreting the seventh Christ module representing 4's type in the established disruptive enabler of the human personality

The previous six Christ modules were constituents within the six transitional iterations or stages in moving away from randomness towards symmetric order and were respectively characterized by 5's, **4's**, 1's, 7's, 8's and 2's types. Moreover, since the previous six Christ modules or transitional iterations sequentially interrelate in such a way that the disruptive enabler of the human personality must inevitably be created or produced, this final stage of the series represents the conceptualization of the disruptive enabler of the human personality (see the Mathematical Plan for Establishing the Disruptive Enabler, Step 2, last paragraph). Thus, this final stage must be characterized by **5's** type, as shown earlier in Figure 99. On the other hand, to the extent this final stage leads to (or yields) the convergence of the disruptive enabler of the human personality onto the Trinitarian triangle, as yielded by **4's** type, this final stage is also characterized by **4's** type. While the final stage addresses the entire established disruptive enabler of the human personality, this particular series radiates outwardly to the seventh Christ module specifically representing **4's** type as a constituent type within the established disruptive enabler of the human personality. In other words, in characterizing this final stage (or seventh Christ module), **5's** and **4's** types are addressing the establishment of **4's** type within the disruptive enabler of the human personality. Appropriately, this seventh module (Re 3:14 – 5:14) is, by far, the largest activity module in the Christ series and tied as the second largest module in the Book of Revelation; and as such, it represents the culmination of the series of Christ modules.

– Christ representing 4's type yielding the completed disruptive enabler of the human personality

Having represented each of the types making up the disruptive enabler of the human personality in the preceding six Christ modules, Christ is now presented as **4's** type yielding the complete disruptive enabler of the human personality. Specifically, Re 3:14's letter to the church of the Laodicians presents Christ as "the Amen, the faithful and true witness, the beginning of the creation of God". "The Amen" conveys **4's** type yielding the finality or completeness of establishing the disruptive enabler of the human personality. "The beginning

of (God's) creation" conveys **4's** type yielding the initiation of the disruptive enabler of the human personality. "The faithful and true witness" conveys **5's** type characterizing the conceptualization of the above two.

– **Summarizing the criteria for symmetric order as characterized by 1's type presented to the previous six churches**

In Re 3:15-16 Christ chides the Leodicians for lacking specificity as being neither cold nor hot, but lukewarm and thus spued from Christ's mouth. This lack of the specificity characterized by 1's redundantly emphasized type is the same concept addressed to the Churches as of Ephesus, Smyrna and Philadelphia.

In Re 3:17 Christ chides the Leodicians for believing materialistic wealth is fulfilling and nothing else needed. This is identical to Christ's warnings to the Churches of Ephesus, Pergamos and Thyatira, and characterized by 1's non-redundantly emphasized type.

In Re 3:18 Christ counsels to buy gold from Christ that is purified by the redundantly purifying fire characterized by 1's redundantly emphasized type (see Metaphor Glossary, type 1). The hardship and suffering implied by purifying fire were also conveyed to the Churches of Smyrna, Thyatira and Sardis.

Also, in Re 3:18 Christ further advises them to be clothed in white raiment and avoid the shame of nakedness which together represent the fulfillment of 1's redundantly emphasized type where 1's and 8's types are considered interchangeable (see Metaphor Glossary, type 1 and 8). The white garment metaphor was similarly used in the church of Sardis.

The last phrase of Re 3:18 is "anoint thine eyes with eye salve, that thou mayest see" with the clarity to appreciate the perfection characterized by 1's redundantly emphasized type. This admonition to avoid false images of specificity was issued in various forms to the Churches of Ephesus, Smyrna, Pergamos and Thyatira.

Also, in Re 3:19 "As many as I love, I rebuke and chasten: be zealous therefore, and repent" further conveys the challenges of complying with the criteria characterized by 1's redundantly emphasized type.

– **The human personality joining with Christ in representing the established disruptive enabler of God's radiant plan**

Re 3:20 summarizes "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me".

- The first three quarters of this passage refers to the preceding six Christ modules or transitional iterations where Christ (as the embodiment of the disruptive enabler of the human personality) has reached out to the members of the church representing humanity. Remember from the Metaphor Glossary, type **4** that **4's** type yielding the converging disruptive enabler of the human personality can be analogized to an opening door to symmetric order.
- Next, the interactive collectivity of the supper also metaphorically refers to the interactive collectivity characterized by **4's** type (see Metaphor Glossary, type **4**)

where those who so chose can join Christ as part of the converging disruptive enabler of the human personality yielded by **4's** type to which this series outwardly radiates.

Re 3:21 then follows with "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne".

- The exclusivity of the throne metaphorically represents the exclusive specificity of the Trinitarian triangle (see Metaphor Glossary, type 6). Thus, joining its occupants conveys converging onto the Trinitarian triangle. Accordingly, just as Christ representing the disruptive enabler of the human personality (as presented in the previous six Christ modules or transitional iterations) overcame randomness to converge onto the Trinitarian triangle so too is the same process made available to the members of the churches who chose to follow him. This first convergence is also yielded by **4's** type to which the series outwardly radiates (see Section V-A).

Appropriately, these two passages (i.e., Re 3:20 and 21) conceptually summarize (as characterized by **5's** type) the underlying intent of the entire series of Christ modules as characterized by **4's** type to which this series outwardly radiates (see Sections II-D and V-A).

- CONVERGING ONTO THE TRINITARIAN TRIANGLE -

- **Convergence from the perspective of the TRINITARIAN TYPE 9**

The first step towards convergence begins by opening the above referenced door (see Re 4:1 – 2): “behold, a door was opened in heaven.....behold, a throne was set in heaven, and one sat on the throne”. Since the “throne” metaphorically conveys the Trinitarian triangle (see Section VII-C, the metaphorical throne of symmetric order) and since the “one” who sat on the throne metaphorically conveys 1's type, this metaphor refers to 9's type which complements and always accompanies 1's redundantly emphasized type (see Section IX-D and Figure 77).

This complementariness between 9's and 1's types is further conveyed by the first part of Re 4:3 “And he that sat (i.e., the one on the throne) was to look upon like a jasper and a sardine stone (i.e., blood red)” representing the criteria of sacrificial death or killing of the orientation towards randomness. The blood red metaphorical criteria (characterized by 1's type, see Metaphor Glossary, type 1) are established and administered by he who sat on the throne (representing 9's type). Again note, Revelation always presents 9's type of the Trinitarian triangle being accompanied by the complementary type 1.

Then the last part of Re 4:3 states “and there was a rainbow round about the throne, in sight like unto an emerald” indicating a green radiance which metaphorically conveys God's radiant plan for humanity's reconciliation to regain access to symmetric order which incorporates the above criteria administered by he who sat on the throne (see Metaphor Glossary, type 7).

The complementary tie between 9's and 1's types is further re-enforced in Re 4:6 which states: “And before the throne there was a sea of glass like unto crystal”. The perfecting purity of “a sea of glass like unto crystal” metaphorically conveys the perfecting criteria characterized by 1's type (see Metaphor Glossary, type 1). Accordingly, the accompanying

“throne” metaphor must convey 9’s type, as explained immediately above in the opening paragraph to this section.

According to Re 4:8 – 11 convergence onto the Trinitarian triangle from the perspective of type 9 means recognizing and appreciating the exclusive specificity of 9’s type: “they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, andgive glory and honor and thanks to him that sat on the throne, who liveth for ever and ever,Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things”.

- * According to this passage the one who sat on the throne is assigned in three different ways the exclusive attribute of the all encompassing and unifying totality of symmetric order, which, characterized 9’s type, was metaphorically presented as “which was, and is, and is to come”, “who liveth for ever and ever”, and “thou hast created all things”.
- * Also, the underlying role of 3 for the one who sat on the throne is redundantly emphasized 3 times through 3 different sets of praises: first “saying Holy, holy, holy”; second, “give glory and honor and thanks”; and third, “receive glory and honor and power” metaphorically conveying the role of $3 \times 3 = 9$ or 3’s redundantly emphasized type underlying 9’s type in the Trinitarian triangle.
- * Further, when the one set of 3 totalities are combined with the 3 sets of 3 praises, Revelation presents 4 sets of 3’s (i.e., $4 \times 3 = 12$) representing 4’s type yielding the disruptive enabler of the human personality converging onto the Trinitarian triangle, all of which conveys the exclusive totality of the output of symmetric order characterized by 9’s type.

- **Convergence from the perspective of the TRINITARIAN TYPE 3**

Revelation’s fifth chapter presents the Lamb as the subtle underlying factor that enables the gap separating humanity from symmetric order (created by the fall of Adam and Eve as discussed in Section XVI-F), to be successfully bridged or reconciled, as characterized by 3’s type. To begin, Re 5:1 – 4 lays out the problem “And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with 7 seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and read the book, neither to look thereon.”

- * The book held by him that set on the throne is a metaphor for God’s radiant plan for humanity’s reconciliation to regain access to symmetric order, as characterized by 7’s type (see Metaphor Glossary, type 7). Later this book is referred to as the book of life. Being written within and on the backside conveys visibility from all directions as a metaphor for the book’s or plan’s radiance. Since the one who sits on the throne also represents 1’s type (as the complement to 9’s type discussed above), whoever opens and assimilates the book of life or God’s radiant plan for reconciling the human personality to regain access to symmetric order must be able to fulfill the specificity criteria for symmetric order, as characterized by 1’s redundantly emphasized type (i.e., 7’s type going into 1’s type). Also observe that since the book characterized by 7’s type is held by he

who represents 9's type; and, since 7's type is to the right of 9's type on the circle of symmetric order (when looking outward towards the reader), the book is held in his right hand. However, since the fall of Adam and Eve, their descendents have not been able to fulfill the specificity criteria for symmetric order. As described in Re 5:3, "no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon".

- * Before the book held by him that sat on the throne can be opened and assimilated, his seven seals must be loosened or opened. As such, his seals identify the specifications of the various types in the very challenging transition from randomness to approaching symmetric order. Thus, the seals serve as a metaphor for 2's type in characterizing the identification of the specificities of the various types as they undertake the transition towards symmetric order. Appropriately, the seals metaphor for 2's type appropriately provides access to its counterbalancing opposite or 7's type, as represented by the book metaphor.

Fortunately, according to Re 5:6 and 7 "in the midst of the throne and of the 4 beasts, and in the midst of the elders, stood a Lamb as it had been slain.... and he came and took the book out of the right hand of him that sat upon the throne". Accordingly, the Lamb is sourced from the midst of the throne, the 4 beasts and the elders, where the throne was shown above to represent the Trinitarian type 9 and the 4 beasts will be shown below to represent the converging disruptive enabler of the human personality and the elders to represent the Trinitarian type 6. In other words, the Lamb is sourced from the Trinitarian triangle. As such, the Lamb as the sacrificial victim of the randomness environment is able to meet the specificity criteria for symmetric order characterized by 1's type and take the book of life out of the right hand of the one who sat upon the throne. This means, when the Lamb is viewed as the sacrificial victim of the hostile randomness environment, the Lamb metaphorically represents 4's redundantly emphasized type (see Section V-A). On the other hand, when the Lamb serves as the subtle underlying factor that enables the gap separating humanity from symmetric order to be successfully bridged or reconciled, the Lamb metaphorically represents the Trinitarian type 3's redundantly emphasized type (see Section VI-A). Remember from the Metaphor Glossary, metaphors for the Trinitarian type 3 must be accompanied by metaphors for the complementary 4 type similar to the way in which metaphors for the Trinitarian type 9 must be accompanied by metaphors for the complementary 1 type, as we saw in the immediately preceding section. Because of this complementary accompaniment, Revelation will associate the Lamb metaphor with the 12 numerical metaphors (i.e., $3 \times 4 = 12$), as discussed in Section XVI-A and XV-F which address Re 12:1 and 7:5 – 8, respectively.

In contrast, the series of seven churches present Christ extending to the human personality the disruptive enabler converging onto the Trinitarian triangle. Importantly, both Christ and the Lamb represent the same entity but from different perspectives and are tied together by Re 5:5 "Weep not: behold the Lion of the tribe of Juda, the Root of David (i.e., Christ), hath prevailed to open the book, and to loose the 7 seals thereof".

In this context, Christ could be viewed as the Son of Man characterized by the redundantly emphasized type 4 and the Lamb could be viewed as the Son of God characterized by the Trinitarian type 3.

Also, “he (i.e., the Lamb or Son of Man, as characterized by 4’s type) came and took the book out of the right hand of him (as characterized by 9’s type) that set upon the throne” calls to mind the special augmentation process involving types 9 and 4 in converging towards symmetric order.

- **Convergence from the perspective of initiating the disruptive enabler of the human personality as characterized by 4’s type**

The convergence perspective of the disruptive enabler of the human personality is introduced through the concept of the 4 beasts metaphor beginning with Re 4:6 – 7 which states “And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were 4 beasts full of eyes before and behind and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle”.

- * The pure crystal sea can serve as an introductory metaphor for the collective body of types interactively connected, as characterized by 4’s type (see Metaphor Glossary, type 4).
- * "And before the throne" and "in the midst of the throne" conveys converging onto the Trinitarian triangle as represented by the "throne" (see Metaphor Glossary, type 6).
- * Turning to the "first beast (who) was like a lion" can be viewed as a mouth that roars like a lion that in turn can be analogized to the mouth of a prophet. Thus, the first beast is a metaphor for 5’s type in characterizing the conceptualization process coming from the mouth of a prophet (see Metaphor Glossary, type 5).
- * The "second beast (who) was like a calf", can be viewed as the initiating sacrificial victim, resulting from the pursuit of symmetric order (i.e., killing of the randomness orientation) while existing in the environment of randomness and thus enduring the concomitant harsh inconsistency or tribulation. In other words, the type pursuing the symmetric order orientation becomes the sacrificial victim of the hostile environment of randomness (see Metaphor Glossary, type 1). Since 4’s type interactively initiates this pursuit towards symmetric order within the hostile environment of randomness, 4’s type or its metaphor (i.e., the calf) is identified with the role of the sacrificial victim (see end of Section V-A).
- * The "third beast had a face as a man" can be viewed as representing the men (or people) with a (genetically) regressed personality model handed down by Adam and Eve. This is the personality model characterized by the justice of randomness which in turn is characterized by 1’s non-redundantly emphasized type that the above sacrificial victim strives to overcome in the pursuit of the ultimate justice of symmetric order characterized by 1’s redundantly emphasized type (see Section III-C and D). Thus, man serves a metaphor for 1’s type.
- * The "fourth beast (who) was like a flying eagle" can be viewed as the radiant vision or all-seeing eyes of the high flying eagle radiantly searching for its targeted prey and thus radiating nature’s universal plan of survival in support of evolution. As discussed in the Metaphor Glossary, this can metaphorically represent 7’s type in characterizing the radiant plan for inspiring symmetric order through access to the disruptive enabler of the human personality.

Since, as discussed earlier (see Figure 61), 8's and 1's types are interchangeable during the initial production of symmetric order; and, since God's radiant plan for reconciling the human personality to regain access to symmetric order is the same as re-initiating the production of symmetric order, 8's and 1's types are interchangeable in this plan. Consequently, there is not an individual beast dedicated to 8's type in making up the six types that constitute the disruptive enabler of the human personality. Instead 8's type is implemented to the extent it is interchangeable with 1's type so the third beast above represents both. Also, the third beast receives additional focus in being referred to as "had a face as a man", whereas, the other three beasts are indirectly tied to man being referred to as "like a lion, calf or eagle". As such, the third beast represents the most direct conduit to man for all 4 beasts.

In looking at the common features for all 4 beasts, we see they were all covered with eyes and each had 3 pairs of wings. Beginning with the eyes feature, Re 4:6 and 8 tell us the 4 beasts were "full of eyes before and behind" and "full of eyes within (the wings)". As noted in the Metaphor Glossary, type 7, bird metaphor, the reason the classic eagle is used as a metaphor for the radiant plan characterized by 7's type is its radiant vision or eyes from its high (or heavenly) perspective enables it to search for the targeted prey to radiate nature's universal plan for survival. Thus, coverage of the 4 beasts with eyes indicates that the way in which they transport or transition from the randomness towards symmetric order is through their participation in the radiance of God's plan for reconciliation. Accordingly, Christian tradition has long considered the 4 beasts as metaphors for the 4 evangelists (or their 4 gospels about the role of Christ) in presenting God's radiant plan for reconciling the human personality to regain access to symmetric order, as characterized by 7's type. Thus, they will be referred to later as evangelical beasts to differentiate them from beastly manifestations of Satan / **Beelzebub**.

Given that this metaphorical role for 7's type is shared by all 4 beasts and given that the third beast (i.e., the face of man) represents the direct conduit to man for all 4 beasts, then all 4 beasts can be viewed as metaphorically representing 7's type focusing on or going into 1's type, as metaphorically represented by the face of man. In turn, this can be interpreted as the 4 beasts representing 4's type either equating to 1's type / 7's type or yielding the collection of the six types which leads to initiating the disruptive enabler of the human personality.

Regarding 2's type, all 4-beast metaphorically represent it through their 3 pairs of wings in Re 4:8 "And the 4 beasts had each of them 6 wings about him". All 4 beasts have 3 pairs of wings, where a pair of eagle wings can serve as an interactive transport metaphor for representing 2's type in characterizing the interactive bridging between the identified non-specificity of randomness and the identified specificity of symmetric order. As we saw in Section IV-B, 2's type characterizes maximizing interactive connectivity which ultimately extends to mathematically identifying the specificities of the various types in the very challenging transition from randomness to approaching symmetric order (see Section IV-B). This means mathematically identifying the specificities of 1's, 4's, 2's, 8's, 5's and 7's types which include equating 1's type / 7's type to 4's type. However, 2's type does not directly address the mathematically disruptive enabler, the initiation of which is yielded by 4's type (see Sections IV-E and V-D). On the other hand, 2's type does mathematically identify the exclusive specificities of the 3, 6 and 9 triangular types in bridging the gap for approaching symmetric order and existing randomness.

Accordingly, not only are the wings identifying the specificities associated with the various types by interactively transporting towards heaven, but also, they come in 3 pairs for each beast further indicating their focus on identifying the Trinitarian types 3 and 6 as well as their

totality of 9 or the Trinitarian type 9.

In sum, the "4" of the 4 beasts, 4 evangelists and 4 gospels symbolizes extending to humanity Christ's type 4 yielding the initiation of the disruptive enabler of the human personality, but does not yield the closing convergence onto the Trinitarian triangle.⁵⁸ **Appropriately, these 4 beasts represent the first or initiating row of the 9 rows constituting Figure 98b. As such, this process draws upon the special augmentation involving types 4 and 9 in converging towards symmetric order.**

⁵⁸ Revelation's 4 evangelical beasts represent the culmination of a transition beginning with each of the 4 living creatures in Ezekiel 1. Whereas Revelation's 4 beasts had 4 specific genetic identities consistent with symmetric order (i.e., lion, calf, face as a man and flying eagle), Ezekiel's 4 creatures represent a dysfunctional genetic composite with randomly interchangeable identities or faces (i.e., lion, ox, man, and eagle) consistent with randomness. Interestingly, Ez 1:5 calls these randomly interchanging identities "the likeness of the man"; whereas, Revelation's specific identities represent the symmetric order model for humanity.

Noteworthy, Revelation's type 4 is represented by a calf; whereas, Ezekiel's type 4 is represented by an ox. Unlike the calf which represents the sacrificial victim killed in the pursuit of symmetric order (i.e., killing the randomness orientation), the ox represents the castrated beast of burden confined to following, rather than killing, the rigid randomness orientation. Since type 4 characterizes the initiating role for the disruptive enabler, it was appropriately chosen for contrasting the transition from Ezekiel to Revelation.

While, Revelation's 4 beasts had 3 pairs of wings for transportation with an implied flexible orientation towards heaven or symmetric order, Ezekiel's 4 creatures have 4 wheels following a path that was rigid or inflexible suggesting an orientation towards earth or randomness. Ez 1:17-18 states "they (the wheels) turned not when they went. As for the rings (of the wheels), they were so high that they were dreadful". On the other hand, Ezekiel's 4 creatures also had 2 pairs of wings indicating a transition towards the 4 beasts with 3 pairs of wings. Ez 1:24 and 10:5 even states that orientation of the wings is towards the Almighty God of heaven, not earth. Again recall from the above discussion that the challenging nature of transitioning from randomness towards symmetric order through the interactive relationships identified by 2's type can be analogized to an interactive transport metaphor in a challenging environment, thus, the metaphorical role for the pair of or 2 wings.

Also noteworthy, the radiant vision or eyes in search of prey metaphor for 7's type were on Ezekiel's wheels as opposed to the wings of Revelation's 4 beasts. The former represents a rigid and inflexible vision; whereas, the latter represents a very expansive, as well as inward, vision reflecting the difference between the environments of randomness and symmetric order.

To assist the human personality in this extremely challenging transition from Ezekiel's 4 creatures (where type 4 is represented by an ox) to Revelation's 4 beasts (where type 4 is represented by a calf), Ezekiel 10 provides for the direct intervention of 4 cherubim which are exactly the same except the face of the ox has been replaced by the face of the cherub. By embedding the cherubim directly within the human metaphor, Ezekiel conveys the cherubim's strong and intimate influence over the evolution or transition of the human personality. Ez 10:22 goes so far as to say "the likeness of their (i.e., the 4 cherubim) faces was the same (i.e., the 4 creatures') faces". The process for influencing humanity is metaphorically represented in Ezekiel 9 and 10 by the cherubim passing glowing coals of fire (repeating the radiant guidance characterized by 7's type) to one (1) man clothed in (white) linen with an inkhorn to mark the foreheads of those who complied with the criteria characterized by 1's type in rejecting the randomness orientation. In sum, the 4 cherubim play an intimate role in extending to humanity Christ's type 4 yielding the initiation of the disruptive enabler of the human personality.

- **Convergence from the perspective of the TRINITARIAN TYPE 6**

In regard to type 6, we turn to Re 4:4 “And round about the throne were 24 seats: and upon the seats I saw 24 elders sitting clothed in white raiments; and they had on their heads crowns of gold”.

- * This passage introduces the Trinitarian type 6 expressed in terms of the 24 numerical metaphor (i.e., $24 \Rightarrow 2 + 4 = 6$). Importantly, 24 is used to be consistent with the 12 numerical metaphor used for the Lamb metaphor mentioned above (i.e., $12 \Rightarrow 1 + 2 = 3$). This reflects that 3 is the factor underlying, not just 3's type, but also 6's and 9's types of the Trinitarian triangle (see Metaphor Glossary, types 6 and 9). Thus, the corresponding numerical metaphors for 6's type is 24 (i.e., $2 \times 12 = 24 \Rightarrow 6$ instead of $2 \times 3 = 6$). The 24 elders' guiding focus on the Lamb is re-enforced in Re 5:8 which states “the....24 elders fall down before the Lamb” and is discussed below. Appropriately, Revelation introduces the 24 numerical metaphor for 6's type before introducing the 12 numerical metaphor for the Lamb because 6's type characterizes the guiding or introductory focus towards the role represented by the 12 numerical metaphor.
- * The 24 seats are occupied by "elders" who are considered wise and sought out by their community for their guidance or guiding focus, as characterized by the Trinitarian type 6. Since the elders are drawn from the community they help to guide, they can represent the perspective of the community. Thus, the elders metaphor is well suited to represent 6's type because the guiding focus characterized by 6's type is from the perspective of the disruptive enabler of the human personality.
- * Since 6's type characterizes the guiding focus from the perspective of the disruptive enabler of the human personality, the focus is from the three-digit sequences making up the circle of symmetric order, as indicated by the "24 seats" being "round about the throne" (see Metaphor Glossary, type 6). Likewise, the occupants of the 24 seats wear crowns metaphorically conveying the exclusive specificity of the 6 type as a member of the Trinitarian triangle.
- * Also, since the specificity of the digits or types of the circle of symmetric order are characterized by 1's redundantly emphasized type, as metaphorically represented by the color white, the elders are clothed in white raiments (see Figure 16 and Metaphor Glossary, type 1).

Importantly, the guiding focus characterized by 6's type includes converging onto the Trinitarian triangle as represented by 9's type in Re 4:10 - 11 which addresses the all-encompassing totality of 9's type: "The 24 elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created".

The guiding focus characterized by 6's type further includes converging onto the Trinitarian triangle as represented by 3's type (i.e., the Lamb) in Re 5:8 - 10 which states:

“And when he had taken the book, the 4 beasts and 24 elders fall down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.”

- * The saints refer to those people who qualified for redemption through the Lamb's sacrificial blood which resulted in them becoming God's kings and priests (i.e., type 8's) who provide the leadership for converging towards symmetric order in the randomness environment of earth. Accordingly, the saints' prayers and the new song of praise for the Lamb's redemptive role are presented by the 4 beasts and 24 elders.
- * That portion of humanity which becomes saints through the Lamb's sacrificial blood is represented by "every kindred, and tongue, and people, and nation". In other words, just as the 4 beasts metaphorically referred to the 4 evangelists and 4 gospels guiding humanity towards Christ as the disruptive enabler of the human personality, these 4 entities (kindred, tongue, people and nation) metaphorically refer to humanity approaching Christ as the disruptive enabler of the human personality. The resemblance between the 4 beasts metaphor and 4 entities metaphor is presented in the footnote below.⁵⁹ **Appropriately, this introduction of “every kindred, and tongue, and people, and nation” represents the second row of the 9 rows constituting Figure 98b. As such, this process draws upon the special augmentation involving types 4 and 9 in converging towards symmetric order.**
- * While Satan's / **Beelzebub's** legacy claim prevents 7's type from directly accompanying type 6 of the Trinitarian triangle, as experienced by humanity before redemption, we know that 7's type never stopped accompanying the

⁵⁹ Just as the 4 evangelical beasts (i.e., lion, calf, man and eagle) in an earlier section of this intersection served as metaphors for 5's, 4's, 1's and 7's types, so too are: the DNA roadmap or plan for the relating of "kindred", similar to the visionary plan of the eagle (i.e., 7's type); the conceptualizing "tongue" similar to the lion's mouth (i.e., 5's type); the redemption of "people" similar to the redemption of man (i.e., 1's type); and the collective suffering of a "nation" similar to the calf's sacrificial suffering (i.e., 4's type). Again, note that all 4 entities (i.e., kindred, tongue, people and nations) convey the interactive relating characterized by 2's type and the radiant implementors of God's remedial plan characterized by 7's type similar to the way in which all 4 beasts represented 2's and 7's types. Since 8's and 1's types are considered interchangeable, the people metaphor also represents 8's type similar to the role of the earlier man metaphor. Given that the metaphorical role of 7's type is shared by all 4 entities and given that the people metaphor represents the direct conduit to man for all 4 entities, all 4 entities can be viewed as metaphorical representing 7's type going through or into 1's type, as metaphorically represented by the people, to produce 1's type / 7's type equating to 4's type which is identified by type 2's characterization. Note, all 4 entities can also be viewed as a collective metaphor for 4's type encompassing the six types as they lead to the disruptive enabler of the human personality.

Importantly, when this metaphor is pluralized (i.e., kindreds, tongues, people and nations) it conveys less specificity for the individual numerical types. As a result, the pluralized version conveys that the specificity of the disruptive enabler of the human personality has not yet been achieved. In other words, the human personality is not yet represented by equating 1's type / 7's type to 4's type, which then leads to initiating the disruptive enabler of the human personality. For further perspective, re-read “The redundant emphasis of 4's type” in this course's Introduction.

Trinitarian triangle (or metaphorical throne) from Re 4:5 which states "there were 7 lamps of fire burning before the throne, which are the 7 Spirits of God". Remember that the Spirit metaphor can represent, not only type 7, but also the accompanying type 6 (see Metaphor Glossary, types 6 and 7). Fortunately, the Lamb ultimately replaces Satan's / **Beelzebub's** legacy claim to 7's type, as explained in Section XVIII-I, The New Jerusalem, Step 4. To introduce this role for the Lamb, Re 5:6 states "a Lamb as it had been slain, having 7 horns and 7 eyes, which are the 7 Spirits sent into all the earth" where eyes and spirits were identified as metaphors for 7's type in the Metaphor Glossary and the introduction to this chapter. The lamb's 7 horn metaphor will be addressed in Section XVI-F.

Also, the Lamb's involvement with 7's type is further presented in Re 5:11 - 12 which states "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was 10,000 x 10,000 and 1000's of 1000's; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." In this case the source of praise for the exclusivity of the Lamb is coming from the many 1000's of angels where angels represent a radiant messenger metaphor for 7's type (see Metaphor Glossary, type 7) and the many 1000's convey their specificity role, as characterized by 1's redundantly emphasized type (i.e., 1 + 0 + 0 + 0 => 1, see Metaphor Glossary, type 1). Re-enforcing this metaphorical representation of 7's type, the praise for the exclusivity of the Lamb is metaphorically presented as 7 attributes (i.e., "power, and riches, and wisdom, and strength, and honour, and glory, and blessing").

Recall that Section XIV - D addressed Christ's role in replacing Satan's / **Beelzebub's** legacy to 7's type.

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Appropriately, Re 5:13 – 14 summarizes all the above discussion making up this entire Section XIV-G: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the 4 beasts said, Amen. And the 24 elders fell down and worshiped him that liveth for ever and ever".

- * Since this final stage in the series represents the conceptualization of the disruptive enabler of the human personality, it is characterized by **5's** type (see introduction to this section). Thus, all created beings are metaphorically summarized by the **5** entities: every creature (1) in heaven, (2) on earth, (3) under the earth, (4) in the sea, and (5) all that are in there.
- * On the other hand to the extent this final stage leads to (or yields) the convergence of the disruptive enabler of the human personality onto the Trinitarian triangle, as yielded by **4's** type, this final stage is also characterized by **4's** type. This is represented by the **4** praises of God: blessing, honour, glory and power which yield the disruptive enabler of the human personality converging onto the following three types of the Trinitarian triangle.

- * The metaphorical representations of the three types making up the Trinitarian triangle are presented as: him that sitteth on the throne conveying type 9, the Lamb conveying type 3, and the 24 elders conveying type 6.
- * Appropriately, the 4 beasts representing the 4 evangelists or gospels provide a confirming “Amen”.

Noteworthy, all four perspectives constituting the overall seventh Christ module disproportionately focuses on the underlying role of 3's type within the Trinitarian triangle through the extensive and underlying role of the Lamb. Also, since this seventh module is, by far, the largest activity module in the Christ series and tied as the second largest module in the Book of Revelation, it represents the culmination of the series of Christ modules.

Chapter XV: The Seal modules

As shown in Figure 100 below, opening the seven seals (i.e., Re 6:1 - 8:1) represent the series of activity modules radiating outwardly to **2's** type in the established disruptive enabler of the human personality. As we saw in Section IV-B, **2's** type characterizes maximizing interactive connectivity which ultimately extends to mathematically identifying the specificities of the various types in the very challenging transition from randomness to approaching symmetric order (see Section IV-B). This means mathematically identifying the specificities of 1's, 4's, 2's, 8's, 5's and 7's types which include equating 1's type / 7's type to 4's type. However, **2's** type does not directly address the mathematically disruptive enabler, the initiation of which is yielded by 4's type (see Sections IV-E and V-D). On the other hand, **2's** type does mathematically identify the exclusive specificities of the 3, 6 and 9 triangular types in bridging the gap for approaching symmetric order and existing randomness.

The ability to mathematically identify the specificities of the various types is metaphorically referred to as loosening or opening the seven seals on the book held by him that sat on the royal throne. In other words, before his book (representing God's remedial plan for reconciling the human personality with symmetric order) can be opened and assimilated, his seven seals must be first opened (see Section XIV-G, convergence from the perspective of type 3). As such, his seals identify the specificities of the various types in the very challenging transition from randomness to approaching symmetric order. This also means, each seal identifies the specificity of the type characterizing each of the seven activity modules or transitional iterations. Thus, the activity modules are referred to as the "seal" modules where the role of the seals is a metaphor for **2's** type in characterizing the identification of the specificities of the various types. Appropriately, the series of seven seal modules radiate outwardly to **2's** type in Figure 100 below. **Importantly, only the Lamb (metaphorically representing 3's and 4's types, as described in Section XIV-G) can undertake the challenge of opening all seven seals (metaphorically representing 2's type) consistent with the complementary roles of all three types (i.e., 3, 4 and 2, see Section VI-A and Figure 78).**

The first four seal modules present four riders representing the basic messages of the four Evangelists (i.e., their gospels) and thus represent the third row of the top or initiating group in Figure 98b in addressing humanity's transition towards symmetric order. As such, this process draws upon the special augmentation involving types 4 and 9 in converging towards symmetric order.

Because of the challenging nature of transitioning towards symmetric order, it is best analogized to a battle. Therefore, the four riders are carried by transport metaphors of war (i.e., calvary horses) which are also metaphors for **2's** type in the first four modules of this series (see Metaphor Glossary, type 2). On the other hand, the reverse transition (as characterized by the redundantly emphasized version of **2's** type) is best analogized to a seductively compelling process, as we will see in Section XVI-F with the fall of Adam and Eve or the rise of the 2nd beast promoting Satan's / **Beelzebub's** false image of exclusivity in trying to imitate the specificities of the types associated with symmetric order.

The fifth seal module identifies the specificities of 8's type as only interchangeable with 1's type until the second death (i.e., following the final judgment) or the death of the option to transition away from randomness towards symmetric order (see Metaphor Glossary, type 1).

The sixth seal module in this series is characterized by **2's** type. Because the series also radiates outwardly to **2's** type, this intersection of the two type **2's** presents **2's** type, not just identifying the exclusive specificities of the Trinitarian types and the specificity of 1's type / 7's type equating to 4's type, **BUT ALSO PROVIDING REVELATION'S MOST EXACTING IDENTIFICATIONS OF THESE ITEMS.** This sixth module is by far the largest activity module in this seal series and the third largest module in the Book of Revelation, and as such, represents the culmination of the series of seal modules.

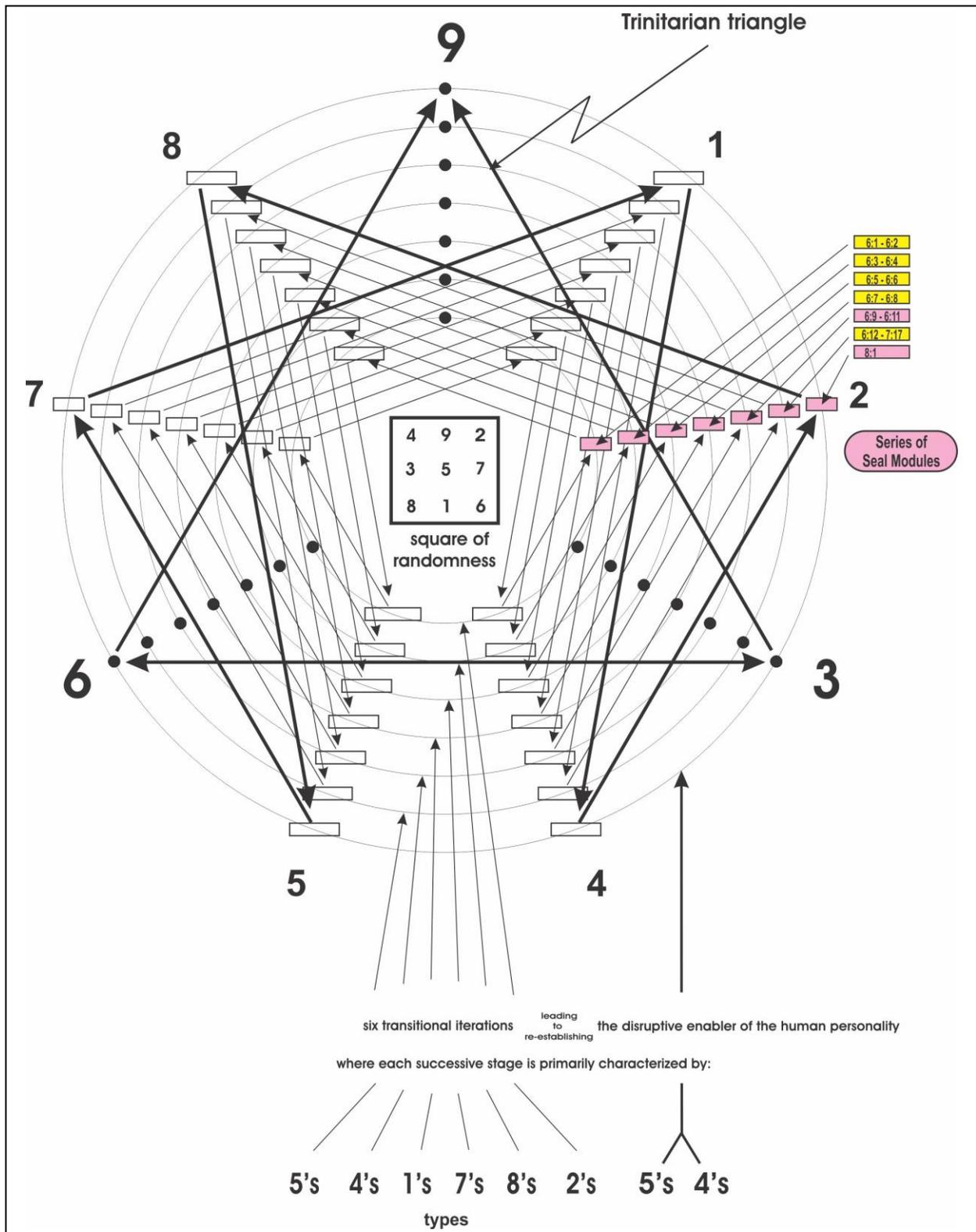


Figure 100. Presenting Re 6:1 – 8:1 which address opening the seven seals (i.e., the seven seal modules)

A. Interpreting the first seal module

As shown in Figure 100, Re 6:1 – 2 constitute the first seal module in this series which is characterized by **5's** type. Thus, this module identifies the specificity of **5's** type in undertaking the challenging transition towards symmetric order. In this regard Re 6:1 – 2 states: “And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the 4 beasts saying, Come and see. And I saw, and behold a white horse, and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.”

- Christian tradition has long associated the first beast with the evangelist Mark, who was probably the first gospel writer, and conceptualized several of the key premises used by the three subsequent gospel writers. Appropriately, the first beast (i.e., lion's mouth) was shown above in Section XIV-G to metaphorically represent **5's** type in characterizing the conceptualization of God's radiant plan for humanity's reconciliation with symmetric order which fits with Mark's role as the introductory evangelist. This is also consistent with this first seal module being characterized by **5's** type.
- Mark's most differentiating conceptual theme, as represented in Mark 10:45, was Christ as the suffering servant of God in addressing the criteria set by God. Re 6:2 presents this rider as the suffering servant conquering with a bow without any arrows which implies being only the receiver of arrows shot by others yet still conquering.
- The criteria for conquering and achieving the specificity criteria of symmetric order are characterized by 1's redundantly emphasized type as metaphorically represented by being introduced by thunder and riding a white horse (see Metaphor Glossary, type 1), as well as the same-digit symmetry metaphor of "conquering and to conquer" (see Metaphor Glossary, types **5**, 1 and 2).
- The wearing of a crown symbolizing the exclusive specificity of the Trinitarian triangle (see Metaphor Glossary, type 2) indicates the rider is converging to or riding towards the Trinitarian triangle in its role of bridging or reconciling the gulf to symmetric order consistent with the role characterized by 2's type towards which this series of seal modules outwardly radiates.
- Because God's remedial plan for addressing Satan's / **Beelzebub's** legacy claim to 7's type involves working through the complementary **5** type, Revelation always includes references to the former (i.e., 7) in the activity modules making up the introductory or first stage which primarily address the conceptual framework characterized by **5's** type. In this case the “outward radiance” characterized by 7's type is metaphorically conveyed by “he went forth”.

B. Interpreting the second seal module

As shown in Figure 100, Re 6:3 – 4 constitute the second seal module in this series which is characterized by **4's** type. Thus, this module identifies the specificity of **4's** type in undertaking the challenging transition towards symmetric order. In this regard Re 6:3 – 4 states: “And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword”.

- Christian tradition has long associated the second beast with the evangelist Luke, who differentiates himself from the other evangelists by focusing heavily on compassion and love. Luke most frequently referred to Christ as the Son of Man implying a collective relationship with humanity as their redemptive Savior. Some of the most often cited parables of love and compassion (i.e., the Good Samaritan, the Lost Sheep and the Prodigal Son) are only found in Luke's gospel. He showed compassion towards women by paying special attention to them. His gospel was even addressed to a man whose name meant "one who loves God". Because such compassion and love always involves making serious sacrifices for the ones so loved, the second beast associated with this transitional iteration is like a sacrificial calf (see Re 4:7 and Section XIV-G). Moreover, the red horse represents sacrificial blood.
- Appropriately, the rider on the above horse carries a great sword representing the double-edged sword / tongue metaphor for same-digit symmetry to provide for the sacrificial death of the randomness orientation as represented by "to take peace from the earth and they should kill one another" (see Metaphor Glossary, type 1).

Note, a common theme underlying all of Revelation's activity modules making up the second stage (except for the second Satan / **Beelzebub** module) is the sacrificial suffering and death associated with initiating the disruptive enabler of the human personality within the hostile environment of randomness, as characterized by **4's** type.

C. Interpreting the third seal module

As shown in Figure 100, Re 6:5 – 6 constitute the third seal module in this series which is characterized by **1's** type. Thus, this module identifies the specificity of **1's** type in undertaking the challenging transition towards symmetric order. In this regard Re 6:5 – 6 states: "And when he opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo saw a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the 4 beasts say, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine".

- The pair of balances, the measure of wheat and three measures of barley for a penny, and the admonition not to hurt the oil/wine is conveying the most basic measures of justice of equal status such as the generic eye for eye or tooth for tooth, as characterized by **1's** non-redundantly emphasized type (see Sections III-B and E). Also, Adam and Eve's descendents after their personality model became (genetically) regressed have naturally tended towards the justice of randomness, characterized by **1's** non-redundantly emphasized type, and thus this third beast has a face like a man (see Re 4:7).
- Given the above discussion, it is not surprising that Christian tradition has long associated the third beast with the evangelist Mathew, whose gospel heavily emphasized Christ's role in fulfilling the Hebrew Bible's thought process, particularly relating to fulfilling God's promised legal covenant to send a Messiah to redeem mankind. Indeed, Christ redeemed mankind by paying for mankind sins as determined according to the generic eye for eye, as characterized by **1's** non-redundantly emphasized type. However, Christ did this for every specific human being regardless that they were undeserving and thus by so doing Christ shifted the emphasis within the Mosaic Law to the justice or specificity criteria of symmetric order, as characterized by **1's** redundantly emphasized type. Appropriately, the third beast was shown above in Section XIV-G to metaphorically

represent **1's** type in interpreting Re 4:7.

- Since the specificity justice of symmetric order is metaphorically conveyed by white (as we saw above with the first beast), black is used to convey the non-specificity of the justice of randomness. Thus, the third horse is black.

Note, all of Revelation's activity modules making up the third stage address compliance with **1's** non-redundantly emphasized type within the context (or subsumed by) compliance with **1's** redundantly emphasized type.

D. Interpreting the fourth seal module

As shown in Figure 100, Re 6:7 – 8 constitute the fourth seal module in this series which is characterized by **7's** type. Thus, this module identifies the specificity of **7's** type in undertaking the challenging transition towards symmetric order. In this regard Re 6:7 – 8 states: "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And Power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth".

- This fourth rider is given power over the fourth (i.e., $\frac{1}{4} = .25 \Rightarrow 2+5=7$) of the earth indicating his role in metaphorically representing God's plan for earth's or reconciling the human personality to regain access to symmetric order, as characterized by **7's** type. Also, the fourth horse was pale or green which metaphorically represents **7's** type (see footnote 39). Additionally, as we discussed above in Section XIV-G, the fourth beast was like a flying eagle (Re 4:7) which can be viewed as the radiant vision or all-seeing eyes of the high flying eagle radiantly searching for its targeted prey and thus radiating nature's universal plan of survival in support of evolution. As discussed in the Metaphor Glossary, type **7**, this can metaphorically represent **7's** type in characterizing the radiant plan for inspiring symmetric order.
- We also pointed out above in Section XIV-G that all 4 beasts were covered with eyes (see Re 4:6 and 8) indicating all 4 beasts (as evangelists through their respective gospels) participate in presenting God's radiant plan for reconciling the human personality to regain access to symmetric order. Accordingly, this fourth beast refers to the role of all 4 beasts in representing God's radiant plan, as characterized by **7's** type. This is done by referring to the common denominator in the 4 representations by the 4 beasts of God's radiant plan, namely, the death of the orientation towards randomness (see the Mathematical Plan for Establishing the Disruptive Enabler). Because the fourth beast directly represents **7's** type in characterizing God's radiant plan, he is actually referred to as Death or killing with death. Then the second beast is referred to as killing with the sword and the third beast as killing with hunger reflecting the failure of the food grain metaphor to address humanity's hunger for the justice of symmetric order (see Section B and C above). Rather than directly referring to the first beast, the reference is to all (i.e., 4) beasts. Unlike the second, third and fourth beasts which represent the redundantly emphasized version of 4's, 1's and 7's types, the first beast represents the non-redundantly emphasized version of 5's type which is reflected by indirectly referring to the sacrificial killing role (see Section A above).
- Since Christian tradition has long associated the fourth beast, as a flying eagle, with the Evangelist John, we need to identify the differentiating feature of his gospel which can tie

into all 4 gospels, as represented by the above metaphorical descriptions⁶⁰. While John's gospel has many differentiating features the most pronounced feature is the emphasis on "belief" in God's plan of reconciliation for humanity, as captured in John 3:16 "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life". The phrase "he gave his only begotten son" means his son was given to death so that every human personality had the option to choose the death of their randomness orientation. (See the Mathematical Plan for Establishing the Disruptive Enabler's discussion of the death plan for the randomness orientation). Accordingly, the phrase "whosoever believeth in him should not perish but have everlasting life" means whosoever believes in God's remedial plan and follows the Son's lead of suffering the sacrificial death of the randomness orientation should experience the everlasting life associated with transitioning towards symmetric order (as characterized by 7's types). Indeed, the belief in this radiant plan for reconciling the human personality to regain access to symmetric order (as characterized by 7's type) can very well apply to the implementation of all four gospels and is consistent with the preceding metaphorical representation of John's gospel if belief in Christ's role is equivalent to accepting death of the orientation towards randomness.

- **Noteworthy, the fourth rider is accompanied by Hell. This recognizes that Satan / Beelzebub, who was originally characterized by 7's type, has a legacy claim to always accompany the 6's type of the Trinitarian triangle in influencing the human personality until the second death (see Section XVI-A). So Satan's / Beelzebub's plan for mankind, referred to as Hell, can be viewed as intensely competitive with God's remedial plan, since both are characterized by 7's type. As indicated earlier, all of Revelation's activity modules making up the fourth stage reflect Satan's / Beelzebub's competitive legacy claim to humanity's type 7. Notwithstanding this pre-fall legacy claim to 7's type, the post-fall foundational characterization of Satan / Beelzebub has transition to the redundantly emphasized type 5 as represented by the dragon in the series of Satan / Beelzebub modules radiating outwardly to 5's type (see Section XI-A).**
- **Importantly, John's differentiating statement, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" can also be represented as a numerical metaphor as follows.**
 - **The "God" of "God so loved the world" metaphorically represents the universal and unifying father of the totality which includes the world and his son. As such, God would be characterized by the Trinitarian type 9 (see Metaphor Glossary, type 9).**
 - **"Give his only begotten son" refers to the sacrificial Lamb serving as the underlying factor that enables the gap separating humanity from the "everlasting life" of symmetric order to be successfully bridged or reconciled. As such, the Son of God metaphorically represents the redundantly emphasized Trinitarian type 3 (see Sections VI-A and XIV-G, Convergence from the perspective of the TRINITARIAN**

⁶⁰ Given that the fourth beast directly represents 7's type and is associated with the Evangelist John, and, that the overall Book of Revelation can be viewed as representing 7's type (see course introduction), support the controversial contention that the same John may have authored both. Also, John's metaphorical catch of 153 fishes provides further support. The gospels of the first three Evangelists briefly introduce the apocalyptic context addressed by John's Book of Revelation including references by Matthew and Mark to the key supportive role of the Book of Daniel discussed in Chapter XVI. (see Mt 24:1 – 44, Mk 13:1 – 37 and Lk 21:5 – 36)

TYPE 3).

- “That whoever beliveth in him” refers to God’s criteria for the reconciliation of humanity with God and participating in the “everlasting life” of symmetric order (see above discussion on this passage). As such, the criteria would be characterized by the redundantly emphasized type 1 which must accompany the complementary type 9 (see Metaphor Glossary, types 1 and 9).
- “Should not parish” with **Satan / Beelzebub** in the Hell that accompanied the above fourth rider. As explained above, the post-fall foundational characterization of **Satan / Beelzebub** is the redundantly emphasized type 5.
- To summarize the above four points, the numerical metaphor representing this famous passage of John must incorporate the redundantly emphasized types 3, 1 and 5 as well as type 9.
- John, 21: 1 – 13 provides the ideal numerical metaphor with 153 great fishes caught by Jesus’ disciples in following his instructions after they had failed to catch any fish earlier. Type 9 is appropriately represented by the totality of the numerical components (i.e., $1 + 5 + 3 = 9$). In other words, the disciples were becoming fishermen of men by preaching and implementing John 3:16.
- Since the above Son of God metaphor for the Trinitarian type 3 must be accompanied by the complementary Son of Man metaphor for type 4, this passage also calls to mind that the totality of the convergence process characterized by the Trinitarian type 9 is an augmenting continuation of the process characterized by 4’s redundantly emphasized type, as discussed in the paragraph following Figure 46. Accordingly, the derivation of this numerical metaphor is presented with a yellow background.

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As noted in the introduction to this chapter, calvary horses of war are used above to introduce the themes of the four evangelists. Calvary horses of war serve as a transport metaphor for **2’s** type in the challenging undertaking of transitioning from randomness towards symmetric order. In other words, the basic messages of four gospels, as represented by the four riders, are intended to serve as mankind’s calvary horses of war in undertaking this transition.

E. Interpreting the fifth seal module

As shown in Figure 100, Re 6:9 – 11 constitute the fifth seal module in this series which is characterized by **8’s** type. Thus, this module identifies the specificity of **8’s** type in undertaking the challenging transition towards symmetric order. In this regard Re 6:9 – 11 states, “I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled”.

- The “souls of them that were slain for the word of God, and for the testimony which they held” refers to those who abandoned the randomness orientation in favor of the symmetric order orientation and were thus sacrificed to the hostile environment of randomness which continued to exist.
- “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” refers to seeking the full implementation of **8’s** non-redundantly emphasized type, not just the implementation of **8’s** type to the extent it is interchangeable with 1’s type.
- However, they are told that such full implementation of **8’s** type will not come until their fellow servants and brethren are also sacrificed to the hostile environment of randomness. This postponement is referred to as “a little season⁶¹, which is Revelation’s terminology for the rest of time until the second death meaning the final death of the option to transition away from randomness towards symmetric order (see Metaphor Glossary, type 1). That is also the point where the full resurrection into heaven occurs for those who sacrificially killed their randomness orientation (see Section XVIII-H, two witnesses).
- On the other hand, since the perfecting purification characterized by 1’s redundantly emphasized type is associated with the color of white (i.e., without blemish), the fulfillment of this purification process or criteria, as characterized by **8’s** type, can be metaphorically conveyed by being fully dressed in white robes (see Metaphor Glossary, type **8**). This fulfillment or recognition is possible in **anticipation** of the final judgment or second death when **8’s** type can be completely implemented (see Section XVIII-J).
- Note, a common theme addressed by all of Revelation’s activity modules making up the fifth stage is humanity’s inability to implement **8’s** type beyond being interchangeable with 1’s type until after the final judgment and second death.

F. Interpreting the sixth seal module

As shown in Figure 100, Re 6:12 – 7:17 constitute the sixth seal module in this series which is characterized by **2’s** type. Because this series also radiates outwardly to **2’s** type, this intersection of the two type **2’s** (or Re 6:12 – 7:17) presents **2’s** type, not just identifying the exclusive specificities of the Triangular types (6, 9 and 3) and the specificity of 1’s type / 7’s type equating to 4’s type, **BUT ALSO PROVIDING REVELATION’S MOST EXACTING IDENTIFICATIONS OF THESE ITEMS**. This sixth module is by far the largest activity module in this seal series and the third largest module in the Book of Revelation, and as such, represents the culmination of the series of seal modules.

- **Identifying the exclusive specificity of the TRINITARIAN TYPE 6 and the loss of 1’s type / 7’s type equating to 4’s type**

Beginning with Re 6:12 – 7:1, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll

⁶¹ Background for “little season” is presented in the last or seventh module of this series and footnote 64.

when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and the every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; For the great day of his wrath is come; and who shall be able to stand? And after these things I saw 4 angels standing on the 4 corners of the earth, holding the 4 winds of the earth that the wind should not blow on the earth, or on the sea, or on any tree".

- Dividing the introductory "earthquake" metaphor into earth and quake we see that earth refers to the conceptual basis for humanity (see Metaphor Glossary, type 5) and quake refers to the serious disruption caused by Adam and Eve's fall or genetic regression. After that fall the human personality no longer had access to the 6 type of the Trinitarian triangle through its complementary and always accompanying 7 type. In other words, after Adam and Eve's fall or genetic regression the human personality became victim to Satan's / **Beelzebub's** legacy claim to 7's type which precluded 7's type serving as a direct pathway to the 6 type of the Trinitarian triangle (see Sections XVI-A and F). Moreover, since 6's type characterizes the guiding focus for converging towards the Trinitarian triangle from the perspective of the disruptive enabler of the human personality (see Section VII-E), 6's type must characterize this loss of 7's type as a direct pathway for the human personality after Adam and Eve's fall.
 - * Accordingly, the above passage (i.e., Re 6:12 -16) conveys this loss as the following 6 metaphorical versions of the dysfunctional (or non-redundantly emphasized) 7 type experienced by the human personality: (1)the sun became black, (2)the moon became as blood, (3)the stars of heaven fell unto the earth, even as a fig tree (4)casteth her untimely figs, heaven departed as (5)a scroll when it is rolled together, every (6)mountain and island were moved out of their places (the underlined metaphors are also referenced in Metaphor Glossary, type 7).
 - * The 7 representatives of the human personality included (1)kings, (2)great men, (3)rich men, (4)chief captains, (5)mighty men, (6)every bondman, and (7)every free man hid themselves from the radiant face of him that sitteth on the throne. These 7 representatives re-enforce the human personality's association with the dysfunctional (or non-redundantly emphasized) type 7, whereas the face of him on the throne metaphorically represents 7's redundantly emphasized type.
 - * In other words, the 6 type of the Trinitarian triangle was not accessible by the human personality through the complementary and accompanying 7 type after Adam and Eve's fall.
- As a result of this loss of 7's functional (or redundantly emphasized) type applicable in the context of symmetric order, the human personality also lost direct access to 1's type / 7's type equating to 4's type which in turn initiates the disruptive enabler of the human personality because this relationship is characterized by 7's type (see Figures 60 and 61 in the Mathematical Plan for Establishing the Disruptive Enabler). Due to this loss, if the human personality wants to approach symmetric order through the functional or redundantly emphasized version of 4's, 7's and 1's types, they must be related as $4 \times 7 = 28 \Rightarrow 2 + 8 = 10 \Rightarrow 1 + 0 = 1$ rather than directly access $1/7 = 4$ since the latter equation is incomprehensible to conventional mathematics in the contexts of randomness. Since type **2's** characterization of the division process

identifies type 1 divided by type 7 yielding type 4 (see Section IV-B), this sixth module characterized by **2's** type as well as radiating outwardly to **2's** type must characterize this more restrictive alternative approach for relating 4's, 7's and 1's types (see Section X-C, Incorporating the Mathematical Plan for Establishing the Mathematically Disruptive Enabler, Step 1).

- Accordingly, the above passage (i.e., Re 6:17 - 7:1) in conjunction with the passage discussed below (i.e., Re 7:2 – 4) convey this restriction by letting the 4 winds held by 4 angels at the 4 corners of the earth blow on the earth, the sea and any tree. The recipient of the winds or the inhabitants of the earth with 4 corners metaphorically conveys the square of randomness encompassing the earth, sea and tree as randomly interchangeable entities. The 4 angels, 4 winds and 4 corners⁶² represent the redundant combining (i.e., three times) of 4's and 7's types to produce 1's redundantly emphasized type (i.e., $4 \times 7 = 28 \Rightarrow 2 + 8 = 10 \Rightarrow 1 + 0 = 1$). Again, this is the same process shown in Figures 21, 60 and 61 as well as footnote 27 which presented the redundantly emphasized 4's, 7's, and 1's types re-enforcing one another in driving from randomness towards symmetric order. The drive towards 1's type is conveyed by the passage "For the great day of his wrath is come" (Re 6:17) where the great day is the great single (or 1) day metaphor for 1's type characterizing the wrath from applying God's criteria for justice. **In sum, Revelation identifies the specificity of 1's type / 7's type equating to 4's type by identifying the above substitution within the human personality.**

– **Identifying the exclusive specificity of the TRINITARIAN TYPE 9**

Moving to Re 7:2 – 4, "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: *and there were sealed 144,000 of all the tribes of the children of Israel*".

- Since we saw above that the earth, sea and trees represent the inhabitants within the square of randomness, we are now told that God's painful winds of change are intended only for those indicating their receptiveness to such change. Specifically, Re 7:3 says "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads". The number sealed was 144, 000 to identify those receptive to the exclusive specificity associated with the unifying totality of God (or the Father) as represented by $144,000 \Rightarrow 1 + 4 + 4 + 0's \Rightarrow 9's$ type within the Trinitarian triangle (see Metaphor Glossary, type 9). Also, the 1000 or 10^3 of the 144,000 provide a numerical metaphor for 1's redundantly emphasized type which we have seen is complementary and always accompanies the one who sits on the throne. Also, the 1000's metaphor conveys that those who were sealed have complied with the specificity criteria for symmetric order, as characterized by 1's redundantly emphasized type (see Metaphor Glossary, type 1). The next section breaks this 144,000 into twelve 12,000's ($12,000 \Rightarrow 1 + 2 + 0's = 3$) to further convey a disproportionate focus on 3's type and its underlying role in the Trinitarian triangle (Metaphor Glossary, type 3).

⁶² Like angels and winds, corners also metaphorically represent 7's type (i.e., corner or $\frac{1}{4} = .25 \Rightarrow 2 + 5 = 7$).

– **Identifying the exclusive specificity of the TRINITARIAN TYPE 3**

Moving to Re7:5 – 8, "Of the tribe of Juda *were* sealed 12,000. Of the tribe of Reuben *were* sealed 12,000. Of the tribe of Gad *were* sealed 12,000 and. Of the tribe of Aser *were* sealed 12,000. Of the tribe of Nephtalm *were* sealed 12,000. Of the tribe of Manasses *were* sealed 12,000. Of the tribe of Simeon *were* sealed 12,000. Of the tribe of Levi *were* sealed 12,000. Of the tribe of Issachar *were* sealed 12,000. Of the tribe of Zabulon *were* sealed 12,000. Of the tribe of Joseph *were* sealed 12,000. Of the tribe of Benjamin *were* sealed 12,000".

- As shown in the Metaphor Glossary, 4's type characterizes a collective body of interactively related types such as a tribe, which, when converging onto the Trinitarian triangle, can be numerically reflected through the multiplication of 4 and 3 to produce 12. The metaphorical meaning of the 1000 within 12,000 was addressed immediately above.
- Thus, the units of 12,000 are the 12 tribes of Israel metaphorically representing 4's type which portrays the human personality with a symmetric order orientation transitioning towards converging through the Lamb representing 3's type (as well as 4's type) onto the Trinitarian triangle (i.e., $4 \times 3 \Rightarrow 12$). Remember that 4's type is complementary and always accompanies the Trinitarian type 3 (see Metaphor Glossary, type 3). Noteworthy, this overall metaphorical representation is also conveying the Messianic role for the tribes of Israel onto the Lamb. Again, keep in mind this seal identifies a receptivity to the specificity of symmetric order in lieu of the 666 mark identifying a receptivity to the non-specificity of randomness associated with Satan's / **Beelzebub's** 2nd beast who is also a metaphor for 2's type, as presented in Section XVI-F.
- Since 3 or type 3 is the factor mathematically underlying, not just type 3, but also types 9 and 6 of the Trinitarian triangle, types 9 and 6 must also be expressible in terms of the 12 numerical metaphor. Thus, the corresponding numerical metaphor for the Trinitarian type 9 is 144 (i.e., $12 \times 12 = 144 \Rightarrow 1 + 4 + 4 \Rightarrow 9$ instead of $3 \times 3 = 9$) as we saw above. Likewise, the corresponding numerical metaphor for the Trinitarian type 6 is 24 (i.e., $12 \times 2 = 24 \Rightarrow 2 + 4 \Rightarrow 6$ instead of $3 \times 2 = 6$) as we will see in the following section (see Metaphor Glossary, type 6). **Because this sixth module directly identifies all three Trinitarian types in terms of the underlying, interactive role of 3's type, this sixth seal module identifies the Trinitarian type 3 as being disproportionately accentuated by the overall Book of Revelation which is confirmed with the culminating tree of life metaphor in Section XVIII-I, The New Jerusalem, Step 3.**
- Also, the metaphorical tie between the 144,000 totality (i.e., $1 + 4 + 4 + 0's \Rightarrow 9's$ type) and the 12 tribes of 12,000 (i.e., $12 \Rightarrow 3's$ type \times $4's$ type) calls to mind the special augmentation involving types 9 and 4 in converging towards symmetric order.

– **Identifying the establishment of 1's type / 7's type equating to 4's type in the afterlife**

Since 2's type earlier identified 1's type / 7's type equating to 4's type as not available to the human personality in this life, the following portion of the sixth seal module identifies it as being established in the afterlife.

Beginning with Re 7:9 – 10, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb".

- "All nations, and kindreds, and people, and tongues" is a metaphor for 1's type / 7's type equating to 4's type (see footnote 59). However, the setting before the throne and Lamb represents the afterlife. Indeed, the lack of sufficient specificity to identify this collection as 1's type / 7's type equating to 4's type in this life is further conveyed by "A great multitude, which no man could number". **Appropriately, the pluralized version of "nations, kindreds, people and tongues" represents the fourth row of the 9 rows constituting Figure 98b. As such, this process draws upon the special augmentation involving types 4 and 9 in converging towards symmetric order.**

Moving to Re 7:11 – 12, "And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen".

- "And all the angels....worshipped God. Saying, Amen: (1)Blessing, and (2)glory, and (3)wisdom, and (4)thanksgiving, and (5)honour, and (6)power, and (7)might, be unto our God" refer to the angels and 7 radiant accolades where both redundantly represent the metaphorical establishment of **7's type**. Having evolved to the afterlife, 7's type can now be included in (or characterized by) 1's type / 7's type equating to 4's type. This evolutionary progression to the afterlife is further conveyed by the presence of the (24) elders, (4) beasts and throne which metaphorically represent the Trinitarian type 6, the disruptive enabler and the Trinitarian type 9, respectively (see Section XIV-G).
- As we saw in the opening section of this module, Satan's / **Beelzebub's** legacy claim to 7's type precluded 7's type serving as a direct pathway to the Trinitarian type 6. However, with the above establishment of 7's type in the afterlife, the direct pathway to the Trinitarian 6 is also being established as evidence by the above inclusion of the elders. The absence of a direct reference to the number of elders (i.e., $24 \Rightarrow 2 + 4 \Rightarrow 6$) and beasts (i.e., 4) may indicate that this situation is being approached and not fully realized as evidenced by the presence of 1's type / 7's type equating to 4's type rather than the fully approached disruptive enabler of the human personality.

Continuing on with Re 7:13 – 14 "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb".

- Those above, who have become represented by 1's type / 7's type equating to 4's type and thus capable of further progressing to becoming part of the disruptive enabler, had to comply with the criteria characterized by **1's type** as evidenced by being clothed in white robes indicating they came out of great tribulation, and have washed their robes, and made them white in the sacrificial blood of the Lamb (see Metaphor Glossary, type 1). In addition to these several metaphors for 1's type, the passage is introduced by only 1 of the 24 elders.

Moving to Re 7:15 -17, "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes".

- The discontinuation of the 4 sufferings (i.e., hunger, thirst, and the sun's light and heat) indicates that the human personality has progressed to become characterized by **4's type** which can equate to 1's type / 7's type and then approach converging onto the Trinitarian triangle (as represented by "he that sitteth on the throne shall dwell among them". The Trinitarian presence is further conveyed by the feeding or sharing of a meal, radiant fountains of water and eliminating the tears from suffering injustice as respective metaphors for types 4, 7 and 1 which always accompany the Trinitarian types 3, 6 and 9, respectively.

G. Interpreting the seventh seal module representing 2's type in the established disruptive enabler of the human personality

The previous six seal modules were constituents within the six transitional iterations or stages in moving away from randomness towards symmetric order and were characterized by 5's, 4's, 1's, 7's, 8's and 2's types. Moreover, since the previous six transitional iterations sequentially interrelate in such a way that the disruptive enabler of the human personality must inevitably be created or produced, this final (or seventh) stage represents the initial creation or conceptualization of the disruptive enabler of the human personality (see Step 2 of the Mathematical Plan for Establishing the Disruptive Enabler). Thus, this final stage must be characterized by **5's** type, as shown earlier in Figure 100. On the other hand, to the extent the final stage leads to the fully established disruptive enabler of the human personality, as yielded by **4's** type, the final stage can also be characterized by **4's** type. As we saw in Step 2 of the Mathematical Plan for Establishing the Disruptive Enabler these types **5** and **4** characterizations for the final (or seventh) stage were derived by the sixth stage characterized by **2's** type going into (or dividing into) the fifth stage characterized by 8's type. This division process is intended to represent the production of the disruptive enabler of the human personality, as characterized by 8's type, converging onto the Trinitarian triangle, where the identification of the Trinitarian triangle is characterized by **2's** type. Accordingly, when 8's type is only interchangeable with 1's type, dividing by **2's** type yield **5's** type characterizing the final (or seventh) stage. Likewise, when 8's type is finally implemented beyond its interchangeability with 1's type, dividing by **2's** type yields **4's** type characterizing the final (or seventh) stage.

While the final stage addresses the entire established disruptive enabler of the human personality, this particular series radiates outwardly to specifically **2's** type as a constituent type within the established disruptive enabler of the human personality. As such, this seventh or final seal module identifies the specificity resulting from the above division processes, as characterized by **2's** type. However, since **2's** type does not characterize identifying the specificity of the fully established disruptive enabler of the human personality, but does identify the specificity of 1's type / 7's type equating to **4's** type (see Section IV-E), the seventh module in this series radiating outwardly to **2's** type only recognizes this seventh stage as characterized by **5's** type, not also **4's** type. To convey this limitation the Re 8:1 verse constituting the seventh module states: "**And when he opened the seventh seal, there was silence in heaven about the space of half an hour**", which is interpreted below.

- **“There was silence in heaven about the space of half an hour”** identifies the silent space or time between when this seventh or final stage identifies the conceptualization of the established disruptive enabler of the human personality as characterized by **5’s** type and the convergence of the fully established disruptive enabler of the human personality onto the Trinitarian triangle as yielded by **4’s** type. Since this latter or final convergence of the fully established disruptive enabler of the human personality onto the Trinitarian triangle represents the death of humanity’s option on earth to transition away from the randomness orientation towards the ultimate symmetric order of heaven, Revelation refers to this as the **“2nd death”** (see footnote 60). Revelation uses various time perspective metaphors to represent the period until this **2nd** death occurs. Since the seventh or final stage will be shown to precipitate this **2nd** death, the time perspective in this case is relatively short (i.e., half hour).
- Interestingly, this sense of silence is further enhanced by this activity module being the shortest and most minimalistic in the Book of Revelation after following the extremely active and metaphorically loud sixth stage. The direct minimalistic presentation style of this activity module is consistent with fulfilling the direct minimalistic identification process characterized by of **2’s** type.
- Also, the “half” or one-half (i.e., $1/2 = .5$) refers to this seventh module being characterized by only **5’s** type.

Chapters XVI and XVII

PRESENTING THE SERIES OF SATAN / **BEELZEBUB AND ANGEL MODULES BRACKETING THE TRINITARIAN TYPE 6**

The series of Satan / **Beelzebub** and Angel modules, respectively, radiate outwardly to the types 5 and 7 within the established disruptive enabler of the human personality which were shown to bracket the Trinitarian type 6 (see Figure 77). Moreover, the angel roles have been shown to represent type 7 which redundantly accompanies the Trinitarian type 6 (see Sections X-D and E). Given that these two series bracket the Trinitarian type 6, both series should disproportionately focus on the guiding focus role of 6's type within the Trinitarian triangle. However, because of Satan's / **Beelzebub's** interference, this disproportional focus has been greatly compromised, as discussed below.

CHAPTERS XVI and XVII's

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Chapter XVI: The Satan / **Beelzebub** modules and God's remedial response module

As shown in Figure 101, Re 12:1 – 14:5 constitute the series of activity modules radiating outwardly to **5's** type in establishing the disruptive enabler of the human personality. This series present "Satan's / **Beelzebub's** role in humanity's regression and God's remedial response".

Accordingly, the verses making up this series are grouped into activity modules where the first six are referred to as the Satan / **Beelzebub** modules and the seventh (which succinctly outlines or conceptualizes God's direct response) is referred to as God's remedial response module.

According to Ezekiel 28, prior to his fall Satan / **Beelzebub** was the lead cherub at the top of the allegorical mountain of angels where angels metaphorically represent **7's** redundantly emphasized type in characterizing the radiant and intimate deliverers or messengers of God's plan for symmetric order to humanity (see footnote 58 and Section X-C and E). As presented in the Mathematical Plan for Establishing the Disruptive Enabler, **7's** type characterizes the defining mathematical plan for **1's** redundantly emphasized type / **7's** redundantly emphasized type equating to **4's** redundantly emphasized type which in turn characterizes yielding the mathematically disruptive enabler that leads to evolution's disruptive enabler (again consistent with footnote 58). Since the pre-fall Satan / **Beelzebub** played the key role in promulgating this plan, after Satan's / **Beelzebub's** fall he began promulgating a complete **obfuscating** sham of this very same plan. To accomplish this Satan / **Beelzebub** transitioned from his pre-fall redundant emphases on **7's**, **1's** and **4's** types driving towards symmetric order to redundantly emphasizing their complementary counterparts or **5's**, **8's** and **2's** types, respectively, which drive towards randomness. Revelation metaphorically represents the latter three types as the dragon, serpent or Babylon for **5's** redundantly emphasized type, Satan's / **Beelzebub's** 1st beast for primarily **8's** redundantly emphasized type and Satan's / **Beelzebub's** 2nd beast for **2's** redundantly emphasized type. The Book of Daniel in supporting the Book of Revelation metaphorically represents these three redundantly emphasized types as the lion for **5's** type, the fourth beast for **8's** type and the 11th horn of the fourth beast for **2's** type. As such, Satan's / **Beelzebub's** three manifestations attempt to effectively replace the three types of the trinitarian or Trinitarian triangle which were the ultimate center of focus in the context of symmetric order.

To identify the evolutionary source of Satan's / **Beelzebub's** redundantly emphasized versions of **5's**, **2's** and **8's** types within the human personality, you may need to identify only the genetic source of **5's** type becoming redundantly emphasized. In other words, once **5's** type becomes genetically modified, **2's** and **8's** types should subsequently succumb because the modified **5's** type would no longer genetically characterize the conceptual initiator of the symmetric order orientation (see Section II-F). In this regard, Section XII-F points out that, due to regressive interbreeding with Neanderthals, the part of the human genetic code associated with type 5 may be responsible for some chronic dysfunctionality in the form of non-optimal growth stimuli. In turn, one could speculate this may translate into non-optimal stimuli of the three basic instincts characterized by the redundantly emphasized types 5, 2 and 8 (see Section XIII-C). To support this interpretation the Books of Revelation and Daniel indicate that Satan / **Beelzebub** contributed to initiating the above dysfunctional

regression in the human genetic code. Thus, the Personality Enneagram is also referred to as the Personality / Beelzebub Enneagram.

Also noteworthy, the above referenced regressive interbreeding occurred as the modern humans migrated from Africa and entered the Middle Eastern region, but before migrating to the other parts of the earth. Thus, the Garden of Eden could be analogized to this Middle Eastern region where the regressive interbreeding first occurred and when their progeny did not become extinct. Likewise, Adam and Eve could metaphorically represent those first to interbreed with the Neanderthals when their progeny did not become extinct. Note, Neanderthals and modern humans appear to have interbred much earlier than the metaphorical Garden of Eden period; however, the progeny of that interbreeding became extinct and is not part of our present day ancestry.

While Satan / Beelzebub no longer represented 7's type in the context of symmetric order after his fall, his legacy claim to the exhaustively thorough role of the lead angel precluded any other angel from replacing him as the lead messenger of God's plan for symmetric order. Thus, the overall Book of Revelation in presenting God's plan for establishing the disruptive enabler of the human personality (which would be characterized by 7's type according to Chapter X) directly addresses the legacy void created by Satan / Beelzebub and its ultimate remediation.

As shown in Figure 101, the seven-stage transition process is completed when the disruptive enabler is fully produced or established within the human personality, the production of which is characterized by 8's type (see the Mathematical Plan for Establishing the Descriptive Enabler, Step 2). According to Revelation, this full production status is not achieved until the final judgment when the option to chose between the randomness and symmetric order orientations no longer exists (see Metaphor Glossary, type 1). However, prior to this full production or establishment of the disruptive enabler within the human personality, 8's type can be implemented only to the extent it is interchangeable with 1's type because the production of symmetric order is only being initiated (see Section VIII-B and E). As a result, the full power and leadership qualities characterized by 8's type, when fully implemented in the context of symmetric order, are not available to humanity until after the final judgment. THEREFORE, SATAN'S / BEELZEBUB'S ATTEMPTS TO FILL THIS VOID BY OFFERING HUMANITY THE RANDOMNESS ORIENTED VERSION OF 8'S TYPE MASQUERADING AS IF IT IS THE SYMMETRIC ORDER ORIENTED VERSION PRIMARILY THROUGH THE MANIFESTATIONS OF THE 1ST BEAST.

Noteworthy, Satan's / Beelzebub's efforts to drive humanity towards the non-specificity of randomness serve as the originating conceptual initiator (as characterized by 5's type) of God's remedial plan to drive the human personality back towards symmetric order. Thus, Satan's / Beelzebub's efforts are incorporated into the series of the first six activity modules radiating outwardly to 5's type in Figure 101. As such, the non-specificity associated with Satan's / Beelzebub's randomness precludes these first six Satan's / Beelzebub's modules from having the delineating specificity found in the other activity modules of God's remedial plan.

Since the final or seventh stage is characterized by 5's type in the series that also radiates outwardly to 5's type (see Figure 101), this intersection or activity module must present the initiating conceptual essence of God's plan for addressing Satan's / Beelzebub's efforts presented in the previous six Satan / Beelzebub modules.

Accordingly, Satan's / **Beelzebub's** efforts are not part of the seventh module or the conceptualization of God's remedial response. However, while the seventh module conceptualizes the disruptive enabler of the human personality converging onto the Trinitarian triangle, this module disproportionately focuses on the guiding focus of the convergence process as characterized by 6's type within the Trinitarian triangle which is appropriate because this series brackets the Trinitarian type 6.

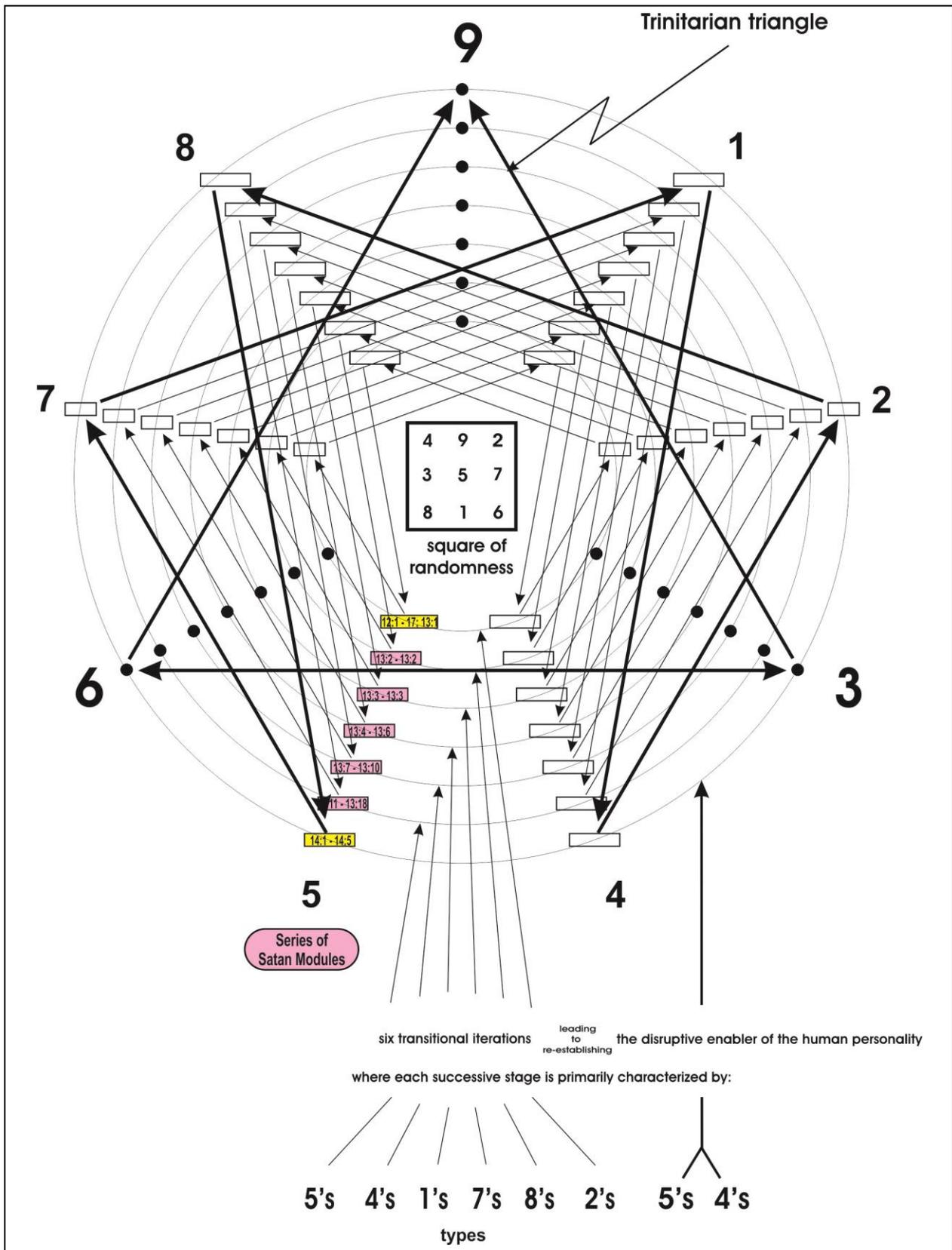


Figure 101. Presenting Re 12:1 – 14:5 which address Satan’s / **Beelzebub’s** role in humanity’s regression (i.e., the six Satan / **Beelzebub** modules) followed by God's remedial response module

A. Interpreting the first Satan / Beelzebub module

As shown in Figure 101, the first Satan / Beelzebub module in this series (i.e., Re 12:1 – 13:1) is characterized by 5's type. Since this series also radiates outwardly to 5's type, this intersection of the 5 types (or Re 12:1 – 13:1) concentrates on characterizing the conceptual basis or cause underlying God's remedial plan for humanity (i.e., the Book of Revelation). Appropriately, this first Satan / Beelzebub module is, by far, the largest activity module in the Satan / Beelzebub series and one of the larger modules in the Book of Revelation.

---- The role of Christ's mother ----

Given that the first series presented Christ collectively re-introducing to humanity the disruptive enabler of the human personality, this series begins by introducing the mother of Christ in her conceptual role as a metaphor for 5's type (see Metaphor Glossary, type 5).

Specifically, Re 12:1 introduces the mother of Christ as "a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of 12 stars". In other words, this mother represents the conceptual source of all heavenly light for earth. To accomplish this, the fully redundant emphases of 1's, 7's and 4's types are respectively represented by being completely clothed in (or fulfilled by) the purifying or perfecting light (i.e., 1) of the sun; the moon's reflective radiance (i.e., 7's type) of the sun into the darkness of earth's night (which also represents 7's type going into 1's type to produce 4's type. In turn, 4's type characterizes yielding the convergence of the disruptive enabler of the human personality onto the 3 type underlying the Trinitarian triangle (i.e., $4 \times 3 = 12 \Rightarrow 1 + 2 = 3$) as conveyed by the 12 stars, see Metaphor Glossary, types 1, 3, 4 and 7. Further as we saw in the Metaphor Glossary, the radiant stars in her crown can also represent 7's type which in this case is a metaphor for the Lamb ultimately replacing Satan's / Beelzebub's legacy claim to 7's type (see Section XVIII-I, The New Jerusalem, Step 4). This is a highly efficient metaphorical conceptualization of Christ role in behalf of humanity representing the disruptive enabler of the human personality converging onto the Trinitarian triangle, as well as the ultimate replacement for Satan's / Beelzebub's legacy claim to 7's type. As such, this woman clothed with the sun, standing on the moon with a 12 star crown conceptually introduces God's redemptive plan for the human personality regaining access to symmetric order, as characterized by 5's type. Appropriately, Re 12:2 conveys the painful, disruptiveness of bringing this child into the world of randomness: "and she being with child cried, travailing in birth, and pained to be delivered". **The most faithful religious artistic representation of this woman is the Virgin of Quito as originated by the artist Bernardo de Legarda.**

---- The role of the dragon ----

- **Dragon metaphor for transitioning from redundantly emphasizing 7's type to redundantly emphasizing 5's type**

Re 12:3 states, "And there appeared another wonder in heaven; and behold a great red dragon, having 7 heads and 10 horns, and 7 crowns upon his heads". As indicated above, in Satan's / Beelzebub's original role, as the lead angel for God's plan for symmetric order, he would have been characterized by 7's redundantly emphasized type (see Metaphor Glossary, type 7); but, he would have had only 1 head in keeping with the individual

specificity of symmetric order. However, after his fall Satan / **Beelzebub**, portrayed as a great red dragon, had 7 heads and 7 crowns indicating that the orientation of his 7 type had transitioned to being non-redundantly emphasized in the non-specific context of randomness as indicated by the 7 heads (see Re 12:3).

Since the head metaphor represents the conceptualization (or observation) of symmetric order (or randomness), as characterized by **5's** type (see Metaphor Glossary, type **5**), the dragon's 7 heads convey his transition to the redundantly emphasized or randomness version of **5's** type (as well as maintaining the non-redundantly emphasized version of **7's** type). In other words, if Satan / **Beelzebub** in pursuing randomness wanted to redundantly emphasize a non-interactive type, which was complementary to his legacy type **7**, his best choice was **5's** type since it could conceptually underlie the randomness version of all the other types.

This inclusion of **5's** type within the dragon's 7 heads is further conveyed in Re 17:10 where one of Revelation's several manifestations of this metaphor of 7 heads is presented as "**5** are fallen, 1 is and the other is not yet come". Accordingly, "the fallen **5**" refers to the dragon's **5** type, the "1 is" type will be discussed in the third Satan / **Beelzebub** module and "the other is not yet come" type will be discussed in Section XVIII-I, The Final Judgment, Step 1.

Revelation metaphorically presents Satan / **Beelzebub** as the supremely large reptilian dragon which evolves into a humiliatingly small reptilian serpent as he begins to influence the evolution of the disruptive enabler of the human personality. Interestingly, Satan's / **Beelzebub's** reptilian evolution is somewhat consistent with the actual reptilian evolution from the more than 150 million years of dinosaur dominance to the small ground hugging reptiles of the human era. Since the demise of the reptilian dominance was necessary for the rise of mammalian dominance culminating in humanity or the human personality, this parallel reptilian evolution may metaphorically suggest Satan / **Beelzebub** genetically influenced or guided the reptilian dominance to stave off evolving the disruptive enabler of the human personality (see Section XII-E). **Satan / Beelzebub seemed to extend this trend by influencing the early interbreeding with Neanderthals which may have genetically enhanced the hindbrain or reptilian brain relative to the neocortex which in turn regressed the ultimate disruptive enabler of the human personality (see Section XIII-C).** By doing so, Satan / **Beelzebub** was frustrating the plan for transitioning towards symmetric order.⁶³ As such, the reptilian metaphor possibly conceptualizes Satan's /

⁶³ Recall from the last paragraph of Section XII-I that the genetic code's disproportional accentuation of type 6 means that type 6's more extensive accompaniment with type 7 is correspondingly accentuated even further. While the genetic code must exhibit some degree of flexibility to at least accommodate changes in the physical environment, how does the genetic code prevent regressing which primarily represents failure to comply with the plan for symmetric order as characterized by type 7? Indeed, two fundamental examples of such regression were addressed in Section XII-E and F involving extended reptilian (i.e., dinosaurian) dominance which postponed the ultimate evolution of the disruptive enabler of the human personality as well as early interbreeding with Neanderthals which genetically regressed the ultimate disruptive enabler of the human personality. If the Satanic / Beelzebubic angel can be associated with influencing either or both of these interventions, as suggested by Re 12 and Genesis 3:14 – 24, this would indicate that angels were intended to provide the external influence necessary to prevent unusually regressive applications of the genetic code or evolution's disruptive enabler of life. In other words, the necessary external influence to assure that evolution's disruptive enabler of life complies fully with the radiant plan for symmetric order, as characterized by **7's** redundantly emphasized type, may be angelic in nature (also see footnote 58 and Section XVII-A for further confirmation). On the other hand, when the angelic compliance regresses towards randomness, applications of evolution's disruptive enabler of life can become commensurately vulnerable to regressing towards randomness (also see footnote 67).

Beelzebub's approach towards the evolution of the disruptive enabler of the human personality which would be characterized by **5's** type, and thus could serve as the metaphor for Satan's / **Beelzebub's** type **5**. Also, since **5** became the dragon's redundantly emphasized type after Satan's / **Beelzebub's** fall, it represents his predominant type in the same way that 7's type did before the fall.

Since **5's** type focuses inwardly on itself as the detached conceptualizing observer of randomness, Revelation presents Satan / **Beelzebub** from the perspective of the dragon thrown into the earth and a bottomless pit (Re 9:1-2, 11:7, 12:9, 17:8 and 20:1-3). The "pit" aspect conveys detachment from the symmetric order orientation; the "bottomless" feature conveys randomness' complete lack of specificity; and being forcefully "thrown and bound" in the pit conveys the restrictive nature of randomness.

While **5** became the dragon's dominant or redundantly emphasized type, he still continued a legacy claim with 7's type, but now non-redundantly emphasized in the context of randomness, as represented by the non-specificity of his 7 heads and 7 crowns. As explained above, the pre-fall Satan's / **Beelzebub's** 7's type served as the leading vehicle through which 6's type of the Trinitarian triangle was implemented. This would be conveyed through the 42 numerical metaphor (i.e., $7 \times 6 = 42$). Although Satan / **Beelzebub** permanently chose the randomness orientation and no longer serves in that former role after his fall, the implementation of 6's type still must be completed and must be accompanied by 7's type. Moreover, this situation will not be completed until the second death (following the final judgment) when the option for choosing the symmetric order orientation will no longer be available to humanity. Until then, those who choose the randomness orientation (including Satan / **Beelzebub**) can continue to exploit the seemingly unlimited factors supportive of the symmetric order orientation provided through God's remedial plan. Thus, Satan / **Beelzebub** can continue from his legacy claim, as a 7 type to influence the human personality in this regard, which is referred to as the **42 month period** (i.e., 6's type x 7's type => 42, see Metaphor Glossary, types 6 and 8). This 42 month metaphor will be directly referenced in the fourth Satan / **Beelzebub** module of this series.⁶⁴ During this period Satan / **Beelzebub** will disrupt the role characterized by 6's type, namely, to provide the guiding focus to converge out of randomness towards the Trinitarian triangle.

On the other hand, the angels who did not follow Satan / **Beelzebub** continue to be characterized by 7's redundantly emphasized type and thus can counter Satan's / **Beelzebub's** legacy claim to 7's type. Re 12:7 - 9 conveys the success of Michael the archangel and his angels overcoming the dragon and his angels which were cast into the earth. Alternatively, another approach employed throughout Revelation to circumvent Satan's / **Beelzebub's** legacy claim to 7's type in implementing the 6 type of the Trinitarian triangle is to draw upon or substitute 5's type which is complementary to both 6's and 7's types (see Figure 77).

⁶⁴ This 42 month period is referred to as a "short time" in Re 12:13 "he knoweth that he hath but a short time", and as "a little season" in Re 20:3 "he must be loosed a little season". Again, this is Revelation's terminology for the rest of time until the second death meaning the final death of the option to transition away from randomness towards symmetric order (see Metaphor Glossary, type 1). Because the ultimate specificity of symmetric order allows for no change, complete symmetric order does not incorporate time as a unit of measurement for the aging process of those achieving symmetric order (see footnote 36). Thus, as Revelation approaches symmetric order the references to time, as a unit of measurement for the aging process, become shortened for those achieving symmetric order.

An additional very visible hallmark of Satan's / **Beelzebul's** dragon throughout Revelation is divisibility by 3 for two reasons:

- The unlimited divisibility by 3 characterizes the most prominent or visible (non-subtle) underlying mathematical factor that enables randomness or the square of randomness (see Metaphor Glossary, type 3).
- The very limited or terminal divisibility by 3 characterizes the exclusive underpinning mathematical factor of the Trinitarian triangle upon which the mathematically disruptive enabler converges (see Section IV-A).

Thus, the unlimited divisibility by 3 in the context of randomness masquerades as the very limited or terminal divisibility by 3 in the context of symmetric order. This is a very representative example of an Enneagram personality type in the context of randomness attempting to convey a false image of pursuing symmetric order (see Section XIII-A).

This unlimited divisibility by 3, which will attempt to appear as the exclusive limited divisibility of the Trinitarian triangle, is introduced in Re 12:4 "his tail drew the 1/3rd part of the stars of heaven and did cast them to the earth". Here stars metaphorically represent 7's type (see Metaphor Glossary, type 7) being divided by 3 (i.e., the use of 1/3rd) to produce a non-terminating decimal or forever changing single-digit equivalent answers or quotients (see Section IV-B).

Also, the dragon's red coloring conveys that his sourcing of the randomness environment for humanity extracts the sacrificial blood from those pursuing the symmetric order orientation (see Metaphor Glossary, type 1).

– **The clash between the dragon and maternal metaphors**

As discussed above, the maternal metaphor represented the mother of humanity's redeemer and thus the conceptualizer of God's plan for humanity regaining access to the disruptive enabler (as characterized by **5's** type). Likewise, the dragon metaphor represented **5's** type in Satan's / **Beelzebul's** commitment to randomness which precludes access to the disruptive enabler of the human personality. Accordingly, the latter's intent on destroying the former to defeat the conceptualization of God's plan is presented in Re 12:4 as "the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born". Further, according to Re 12:13, "he (the dragon) persecuted the woman which brought forth the man child".

Also recall from the previous section, Revelation draws upon 5's type to circumvent Satan's / **Beelzebub's** metaphorical 42 month legacy claim that enabled 6's type to access humanity through his complementary 7 type. Accordingly, Re 12:6 - 12:14 assigns a major part of this role to this maternal metaphor and likewise protects her from the dragon's efforts to persecute her. She takes refuge in the wilderness or mother nature as opposed to the corrupt city which usually means Babylon. Both metaphorically represent 5's type, the former in the context of symmetric order and the latter in the context of randomness (see Metaphor Glossary, type 5). **She is fed in the wilderness for 1260 days which equate to the 42 months metaphor (using Revelation's 30-day metaphorical month, $30 \times 42 = 1260$) or Satan's / Beelzebub's metaphorical time period for influencing the human personality, as discussed above. Rather than express the period as 42 months which Satan / Beelzebub perverted to support a randomness interpretation of 6's type (i.e., $42 \Rightarrow 4 + 2 = 6$), Revelation uses 1260 days supporting a symmetric order totality interpretation of 9's type (i.e., $1260 \Rightarrow 1 + 2 + 6 + 0 = 9$).**⁶⁵

This time period can also be expressed as "time, times and a half time" (Re 12:14) which is derived from the 1260 days equating to $3 \frac{1}{2}$ years (or 1 time + 2 times + $\frac{1}{2}$ time) or a numerical metaphor for same-digit symmetry. Remember same-digit symmetry is another way to express both 5's and 1's types at the culmination of approaching symmetric order (see Common Themes and Metaphor Glossary). However, the latter (i.e., 1's type) always accompanies the implementation of 9's type and the former (i.e., 5's type) accompanies the implementation of its complementary 6's type to circumvent Satan's / Beelzebub's legacy claim to 7's type (see Section XIV-G, convergence from the perspective of type 6). Note, this time period for overcoming Satan's / Beelzebub's influence was first expressed as "time, times and a half" in the Book of Daniel 7:25.

YET ANOTHER WAY TO VIEW THE $3 \frac{1}{2}$ YEARS IS AS A METAPHOR FOR 8'S TYPE (I.E., $3 \frac{1}{2} = 3 + .5 \Rightarrow 8$). WHEN VIEWED FROM THE SYMMETRIC ORDER PERSPECTIVE, THE $3 \frac{1}{2}$ YEARS EXPRESSED AS 1260 DAYS OR TIME, TIMES AND A HALF TIME REPRESENT THE PERIOD FOR FULLY RE-ESTABLISHING 8'S NON-REDUNDANTLY EMPHASIZED TYPE WITHIN THE DISRUPTIVE ENABLER OF THE HUMAN PERSONALITY WHERE 8'S AND 1'S TYPES ARE NO LONGER INTERCHANGEABLE, WHICH CANNOT OCCUR UNTIL AFTER THE FINAL JUDGMENT. ON THE OTHER HAND, WHEN VIEWED FROM THE RANDOMNESS PERSPECTIVE, THE $3 \frac{1}{2}$ YEARS EXPRESSED AS 42 MONTHS REPRESENTS THE PERIOD FOR SATAN / BEELZEBUB TO OFFER HUMANITY THE REDUNDANTLY EMPHASIZED VERSION OF 8'S TYPE MASQUERADING AS THE FULLY IMPLEMENTED NON-REDUNDANTLY EMPHASIZED VERSION OF 8'S TYPE (SEE METAPHOR GLOSSARY, TYPE 8).

⁶⁵ Also, the use of 30 as the multiplier to get 1260 refers to 3's type (i.e., $30 \Rightarrow 3 + 0 = 3$) to indicate the role of her son, the Lamb, (as characterized by 3's type) who will be shown to ultimately replace Satan legacy claim to 7's type and its accompaniment with the Trinitarian type 6 (see Section XVIII-I, The New Jerusalem, Step 4). **On the other hand to the extent the Lamb is viewed as the Son of Man (as characterized by type 4) and his mother is associated with type 9 (i.e., $1260 \text{ days} \Rightarrow 1 + 2 + 6 + 0 = 9$) calls to mind the special augmentation process involving types 4 and 9 in converging towards symmetric order. As an aside, Jesus' public ministry from baptism to ascension covered about $3 \frac{1}{2}$ years.**

Moving on, the 2 wings of the great eagle flying the woman to the wilderness conveys a transport metaphor for transitioning from randomness towards symmetric order, as characterized by 2's type (see Section III-E, transport metaphors). Revelation leaves little doubt that this woman is uniquely engulf in the context of symmetric order. Even when Satan / **Beelzebub** (represented by the reptilian serpent in lieu of the reptilian dragon) tries to corrupt her with the blasphemous flood from his mouth, mother nature (as represented by the earth) intervenes to protect her (Re 12:15-16). Both the reptile's blasphemous mouth and mother nature or earth are metaphors for **5's** type in characterizing the observational acceptance of randomness in the former context and conceptual initiation of symmetric order in the latter context (see Metaphor Glossary, type **5**). In addition to the dragon metaphor, Satan's / **Beelzebub's** conceptual counterpart to the mother of the redeemer is expressed throughout Revelation as the feminine city metaphor (Babylon) or the harlot of blasphemy who plays a very important role since **5's** type, when redundantly emphasized, provides the conceptual barrier or inertia to moving away from randomness.

Note, the Quran similarly addresses the challenges of Mary's conceptualizing role utilizing a "date palm" tree (rather than "wilderness"), to represent mother nature as a metaphor for 5's type (see Metaphor Glossary, type 5). Specifically, Surah 19 Maryam (Mary), verses 22-25 states "Mary conceived the child, and with it she went away to a distant place. Then the throes of child-birth urged her to take shelter under a date palm. There she began to cry, 'Oh! would that I had died before this and sunk into oblivion.' At this the angel at the foot of her bed consoled her, saying, 'Grieve not at all, for your Lord has set a spring under; as for your food, shake the trunk of this tree and fresh, ripe dates will fall down upon you.' "⁶⁶.

Interestingly, the Surah Maryam also includes a "spring" as a radiant metaphor for purifying water for 7's type which complements the "date palm" or the conceptualizing metaphor for 5's type (see Metaphor Glossary, 5's and 7's types). Also, since 5's and 7's types bracket the trinitarian type 6, the Quran's very brief representation in the Book of Revelation suggest a type 6's perspective.

While the Quran coincides with Revelation in the conception and birth of Christ, the Quran's denial of Christ's divine redemptive role represents the remedial focus of Revelation's plan for establishing the disruptive enabler of the human personality.

Further, according to Re 12:5 the above woman "brought forth a man child, who was to rule all nations with a rod of iron". As explained in the Metaphor Glossary, type 7, this rod refers to a measuring rod which, with its repetitive scale for measuring, represents an iterative defining or measuring process (as characterized by 7's type)

⁶⁶ Interestingly, this palm tree metaphor addressing Mary's challenges associated with the birth of Christ was memorialized in one of the arch mosaics in the Dome of the Rock Mosque on the Temple Mount in the Old City of Jerusalem. Coincidentally, the home where Mary was conceived and born was just outside the Temple Mount very close to the location of this palm tree mosaic. Also, from the age of three Mary lived and was educated in the Temple until her betrothal to Joseph (see Book of James). In other words, Mary's birth and childhood were intimately tied to Judaism's holiest site (i.e., the Temple) and her birth of Christ was then memorialized in Islam's third holiest site (i.e., the Dome of the Rock Mosque) built on the site of the destroyed Temple. All of these considerations enrich the maternal metaphorical image of Mary in the conceptualization of Christ and Christianity, as characterized by 5's type. Likewise, this maternal or conceptualization metaphorical image, as characterized by 5's type, would also include the Temple (or Temple Mount) and could even be extended to the Old City of Jerusalem which played a broad role in the conceptualization of Christianity (see Metaphor Glossary, type 5).

and the underlying system of metrics represents the underlying conceptional basis (as characterized by 5's type). Moreover, this rod metaphor is particularly useful in conveying the authoritative quality of God's plan, and being made of iron (rather than gold) further conveys a heavy duty or challenging earthly application. When viewed in this context, the iron rod metaphorically represents both 7's and 5's types being embodied by the man child and thus a threat to Satan's / **Beelzebub's** metaphorical 42 months legacy claim that enabled 6's type to access the human personality through his complementary 7 type. This further explains his hostile actions towards the man child and his mother (see Section X-E, measuring rod metaphor). As mentioned in footnote 65, the Lamb ultimately replaces Satan's / **Beelzebub's** legacy claim to 7's type.

While Satan / **Beelzebub** as the dragon of the bottomless pit metaphorically represents transitioning from 7's redundantly emphasized type to **5's** redundantly emphasized type characterizing the detached, self-focused observer of randomness (see Section II-D), he also must represent the transitioning from 1's redundantly emphasized type with which (or into which) 7's redundantly emphasized type complied (i.e., 1's type / 7's type equating to 4's redundantly emphasized type which in turn characterized initiating the disruptive enabler of the human personality). Just as Satan's / **Beelzebub's** pre-fall redundantly emphasized 7 type transitioned to its complementary counterpart or **5's** type which when redundantly emphasized drives towards randomness, Satan's / **Beelzebub's** pre-fall association with the redundantly emphasized 1 type must transition to its complementary counterpart or 8's type which, when redundantly emphasized, drives towards randomness (see Figure 77). Accordingly, just as the dragon with 7 heads and 7 crowns was to represent the outcome of Satan's / **Beelzebub's** transition from his pre-fall status representing 7's redundantly emphasized type to its complementary (but randomness oriented when redundantly emphasized) type **5**, the 1st beast with 10 horns and 10 crowns was to represent the outcome of Satan's / **Beelzebub's** transition from his pre-fall association with 1's redundantly emphasized type to its complementary (but randomness oriented when redundantly emphasized) type 8. To convey this transition, Satan's / **Beelzebub's** 1st beast originates from the dragon by introducing the 1st beast, first, as arising out of the flood or sea cast out of the dragon's mouth (Re 13:1); and, second, "as the beast that ascendeth out of the (dragon's) bottomless pit" (Re 11:7). Recall both "mouth" and "pit" metaphorically convey the dragon's primary type 5 (see Metaphor Glossary). Re 12:17 further confirms this premise "and the dragon was wroth with the woman, and went to make war (**through the 1st beast**) with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ".

Because, Satan's / **Beelzebub's 1st beast primarily represents the randomness (or redundantly emphasized) version of 8's type, Satan / **Beelzebub** utilizes the 1's beast to aggressively prevent establishing within the human personality the symmetric order (or redundantly emphasized) versions of 4's, 1's and 7's types as respectively discussed in the following three Satan / **Beelzebub** modules.**

Also, remember not to confuse Satan's / **Beelzebub's** 1st beast with the 1st evangelical beast who represented the symmetric order-oriented version of 5's type, as discussed in the last chapter.

---- The role of Satan's / Beelzebub's 1st beast ----

B. Interpreting the second Satan / Beelzebub module

As shown in Figure 101 and discussed below, the second Satan / Beelzebub module in this series (i.e., Re 13:2) is characterized by **4's** type.

As we saw in Chapter V, **4's** type, in the context of randomness, characterizes the complete loss of convergence onto the Trinitarian triangle, whereas in the context of symmetric order **4's** type characterizes yielding the ultimate focus of converging onto the Trinitarian triangle. The resulting envy or melancholy leads to futile attempts to create the false image of converging onto the exclusive Trinitarian triangle by presenting a dysfunctional composite character (i.e., Satan's / Beelzebub's 1st beast) with 3 component features. In this context Re 13:2 states "And the beast which I saw was like unto a leopard, and his feet were as the feet of the bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority". This 1st beast with the body of a leopard, feet of a bear and mouth of a lion represents a completely dysfunctional genetic composite. As a substitute for the three types of the Trinitarian triangle, they metaphorically represent the randomness or redundantly emphasized versions of the triangular types (i.e., 2, 5 and 8, see Figure 24) as the beautiful image of the leopard's body, the blasphemous lion's mouth and the fierce and powerful bear's claws, respectively. In turn, these three attributes were tied back to the same respective attributes of the dragon as the false image of exclusivity associated with his seat or throne, the blasphemy associated with his authority, and his powers. In both cases (i.e., the 1st beast and the dragon) the randomness or redundantly emphasized version of the triangular (2, 5 and 8) types are being respectively substituted for the symmetric order version of the Trinitarian triangular (3, 6 and 9) types which represents the ultimate object of the convergence process, the yield of which is characterized by **4's** type.

The origins of the metaphorical lion, bear and leopard regressing to become the above dysfunctional composite 1st beast are addresses in the Book of Daniel, Chapter 7.

- Regarding the lion, Dn 7:4 states "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it"

Since the lion regressing to become the above lion's mouth representing 5's type involves plucking the eagle's wings representing 7's type (see Metaphor Glossary, type 7 birds metaphors), this regression metaphorically represents Satan's / **Beelzebub's** regressing from being characterized primarily by 7's redundantly emphasized type to being characterized primarily by 5's redundantly emphasized type. Moreover, the manifestation or embodiment of this regression in the evolution of humanity is metaphorically expressed by the lion was "made (to) stand upon the feet as a man, and a man's heart was given to it". In other words, according to this passage, Satan / **Beelzebub** influenced humanity's very early stage regression away from symmetric order as explained in Sections XII-F and XIII-C.⁶⁷

- Regarding the bear, Dn 7:5 states "a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh".

The "three ribs in the mouth" and "devour much flesh" indicates the abusive fierceness and power characterized by 8's redundantly emphasized type (see Section VIII-D). Raising itself up on "one" side indicates that its randomness-oriented type 8 may be predicated on the randomness-oriented justice characterized by 1's type when not redundantly emphasized. The use of "3" ribs may convey the unlimited divisibility by 3 in a futile attempt to divide 8's type by 3 and appear as the exclusive limited divisibility of the Trinitarian triangle (see Section XVI-A, The role of dragon).

- Regarding the leopard, Dn 7:6 states "and lo another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."

Here the two pairs of wings serve as an interactive transport metaphor for representing 2's type in characterizing the interactive bridge (or failure to bridge) between symmetric order and randomness (see Metaphor Glossary, transport metaphors). The four heads metaphor represents both the randomness version of type 4 and its counterbalancing opposite type 5 (see Metaphor Glossary, head metaphors). In other words, the randomness versions of these counterbalancing opposite equivalents cannot be bridge. Instead, this represents a bridge towards randomness resulting in Satan's / **Beelzebub's** dysfunctional composite 1st beast,

⁶⁷ To identify the evolutionary source of the redundantly emphasized version of 5's, 2's and 8's types, you may need to identify only the genetic source of 5's type becoming redundantly emphasized. In other words, once 5's type becomes genetically modified, 2's and 8's types should subsequently succumb because the modified 5 type would no longer genetically characterize the conceptual initiator of the symmetric order orientation (see Section II-F). In this regard, Section XII-F points out that, due to regressive interbreeding with Neanderthals, the part of the human genetic code associated with type 5 may be responsible for some chronic dysfunctionality in the form of non-optimal growth stimuli. In turn, one could speculate this may translate into non-optimal stimuli of the three basic instincts characterized by the redundantly emphasized types 5, 2 and 8. As presented above, Dn 7:4 suggests Satan / Beelzebub may have influenced this regressive interbreeding. Also noteworthy, this regressive interbreeding occurred as the modern humans migrated from Africa and entered the Middle Eastern region, but before migrating to the other parts of the earth. Thus, the Garden of Eden could be analogized to this Middle Eastern region where the regressive interbreeding first occurred and when the progeny did not become extinct. Likewise, Adam and Eve metaphorically represent those first to interbreed with the Neanderthals when their progeny did not become extinct (also see footnotes 58 and 63).

discussed above, as indicated by “dominion was given to it” (i.e., the leopard leading the transition towards randomness).

When the lion, bear and leopard consolidate into Satan’s / **Beelzebub’s** dysfunctional composite 1st beat with 10 horns in the Book of Revelation, his comparable metaphorical representation in the Book of Daniel (7:7 and 19) is the fourth beast (i.e., Daniel’s fourth beast) which for the same reason also has 10 horns and is further discussed at the end of Section XVI-E.

C. Interpreting the third Satan / **Beelzebub** module

As shown in Figure 101 and discussed below, the third Satan / **Beelzebub** module in this series (i.e., Re 13:3) is characterized by **1’s** type.

Besides the 7 heads with the 7 crowns, the dragon also had **10** horns (i.e., $10 \Rightarrow 1+0 = 1$) indicating an association with the justice of randomness characterized by **1’s** non-redundantly emphasized type. Moreover, this association with the randomness version of **1’s** type continues to grow in that Satan / **Beelzebub** also presents himself on earth as the 1st beast with **10** horns, but has shifted the crowns from the dragon’s 7 heads to his **10** horns indicating that the randomness justice or justice of equal status without regard to symmetric specificity will provide the basic battleground for Satan’s / **Beelzebub’s** role on earth (see Metaphor Glossary, type 1). Satan’s / **Beelzebub’s** obsession with the randomness version of justice was further revealed in Re 12:10 where he was described as the “accuser of our brethren” and that he “accused them before our God day and night”. This is further re-enforced with the above bear raising itself up on “one” side. Keep in mind the symmetric order version of justice subsumes the randomness version; thus, the latter must be addressed before the former can be realized (see Section III-E).

Additionally, Re 13:3 states “And I saw **1** of his (i.e., the 1st beast’s) heads as it were wounded to death; and his (i.e., the 1st beast’s) deadly wound was healed: and all the world wondered after the beast”. This passage first refers to Satan’s / **Beelzebub’s** role in the context of symmetric order prior to his fall when he served as the primary angelic messenger for God’s plan for symmetric order, as characterized by 7’s redundantly emphasized type. In this pre-fall role Satan / **Beelzebub** went into or complied with **1’s** redundantly emphasized type (i.e., **1’s** type / 7’s type equating to 4’s type which in turn characterized initiating and yielding the disruptive enabler consistent with the plan defined by type 7’s redundantly emphasized characterization). Metaphorically, the pre-fall Satan / **Beelzebub** had **1** head as presented by the **1** head that is wounded in this passage. Accordingly, for this pre-fall disruptive enabler of Satan / **Beelzebub** to comply with **1’s** type and indeed be the disruptive enabler of God’s plan required that he reject or kill any randomness orientation. Thus, since the double-edge sword / tongue can serve as a metaphor for same-digit symmetry in representing **1’s** type (see Metaphor Glossary, type 1), it can also serve as the symbolic weapon for the above first metaphorical killing of the randomness orientation. This is metaphorically accomplished by suffering decapitation of the randomness-oriented head or propensity by pursuing the symmetric order orientation. Since same-digit symmetry conveys the interchangeability of **1’s** and 8’s types, Satan’s / **Beelzebub’s** survival of the mortal wound that would have decapitated his randomness-oriented head or propensity indicates his refusal to be limited by this interchangeability. Instead, Satan / **Beelzebub** (through the 1st beast) chose the freedom to pursue the randomness or redundantly emphasized version of 8’s type.

In sum, Satan / **Beelzebub** was first the lead angel with **1** head or **1** specific identity within the context of symmetric order undergoing the rejection or killing of randomness via the double-edged sword / tongue (representing same-digit symmetry). Then Satan / **Beelzebub** chose to become the multi (**10**)-headed 1st beast with **10** horns and **10** crowns with no specific identity within the context of randomness and thus no longer subjected to the death of randomness. In other words, Satan / **Beelzebub** went from embracing the specificity criteria for symmetric order characterized by **1's** redundantly emphasized type to the non-specificity criteria for randomness, characterized by **1's** non-redundantly emphasized type, as metaphorically represented by the 1st beast's **10** heads and **10** crowns. As a result, Satan / **Beelzebub** was no longer restricted to the interchangeability of **1's** and **8's** types, but free to pursue the full aggressiveness of **8's** redundantly emphasized type.

Note all of Revelation's activity modules making up the third stage address compliance with 1's non-redundantly emphasized type within the context (or subsumed by) compliance with 1's redundantly emphasized type.

D. Interpreting the fourth Satan / **Beelzebub module**

As shown in Figure 101 and discussed below, the fourth Satan / **Beelzebub** module in this series (i.e., Re 13:4 - 6) is characterized by **7's** type. Here Satan / **Beelzebub** promulgated his plan for randomness using the radiance of worshipping and blasphemy (as characterized by **7's** non-redundantly emphasized type) through the 1st beast in the following threefold manner **to replace the Trinitarian triangle as the object of convergence with the randomness versions of 8's, 5's and 2's types as the ultimate focus for humanity.**

- **First Substituting the randomness type 8**, Re 13:4 states "And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?" This passage refers to the 1st beast's process in overcoming the mortal wound and in the process transformed him from being limited by the interchangeability of **1's** and **8's** type to fully realizing the power, aggressiveness and vindictiveness associated with the full implementation of **8's** redundantly emphasized type. As such, the 1st beast could always overcome and win the war in the context of randomness. Thus, they worshiped (as characterized by **7's** type) the 1st beast.
- **Second Substituting the randomness type 5**, Re 13:5 states "And there was given unto him a mouth (i.e., a metaphor for **5's** type) speaking great things and blasphemies; and power was given unto him to continue 42 months". This passage refers to Satan's / **Beelzebub's** legacy role, as primarily type **7**, to influence humanity and is referred to as the 42 month period because of the complementary role which continued to accompany the **6** type (i.e., $6 \times 7 \Rightarrow 42$), as discussed in the above section (the clash between the dragon...). Thus, Satan / **Beelzebub** has this metaphorical period of 42 months to impose his plan (characterized by **7's** non-redundantly emphasized type) which is based on **8's** redundantly emphasized type. As indicated earlier, all of Revelation's activity modules making up the fourth stage reflect Satan's / **Beelzebub's** competitive legacy claim to humanity's type **7**.
- **Third Substituting the randomness type 2**, Re 13:6 states "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven". This blasphemous passage refers to the 1st beast blaspheming the Trinitarian triangle which is identified by the exclusive specificity of the Father's name, the

Holy Spirit's tabernacular focus, and the Son's collectivity with them that dwell in heaven, according to the characterization of 2's type.

In summarizing this fourth module, Satan's / **Beelzebub's** blasphemous plan (characterized by 7's non-redundantly emphasized type) substitutes the randomness versions of 8's, 5's and 2's types as the ultimate focus for humanity instead of the Trinitarian triangle. **One of the best metaphorical representations of Satan's / Beelzebub's blasphemous plan is the Black Pyramid of Quito discussed in the Metaphor Glossary under 7's type.**

E. Interpreting the fifth Satan / **Beelzebub** module

As shown in Figure 101 and discussed below, the fifth Satan / **Beelzebub** module in this series (i.e., Re 13:7 - 10) is characterized by 8's type.

Since the previous three Satan / Beelzebub modules addressed the 1st beast's redundantly emphasized type 8 aggressively undermining the redundantly emphasized types 4, 1 and 7 in God's plan for remediating the human personality, this Satan / Beelzebub module being characterized by 8's type summarizes the previous three modules.

- **In re-addressing the 1st beast's attack on the role of 4's type which was also addressed in the second Satan / Beelzebub module** Re 13:7 states, "And it was given unto him (i.e., Satan's / **Beelzebub's** 1st beast) to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations (which enabled the 1st beast to overcome the saints)". The "saints" represent the collectively interactive group within the human personality that were sacrificed to the hostile environment of randomness, as characterized by 4's type when oriented towards symmetric order (see Sections V-A and Metaphor Glossary, type 4).
 - Also, the group of kindreds, tongues and nations is metaphorically presented in various parts of Revelation (i.e., Re 5:9, 7:9, 14:6) as including 4 subcategories (i.e., kindreds, tongues, nations and people) to represent 4's type which characterizes initiating the disruptive enabler of the human personality (see footnote 59 and Figure 98b). However, when this group is metaphorically presented above as including only 3 subcategories (i.e., kindreds, tongues and nations) over which Satan's / **Beelzebub's** 1st beast has power, they represent a futile attempt to divide 4's type by 3 and thereby substitute 3 subcategories of the human personality for the Trinitarian types.⁶⁸ Remember, from interpreting the second Satan / **Beelzebub** module above and as we saw in Chapter V, 4's type, in the context of randomness, characterizes the complete loss of approaching convergence onto the Trinitarian triangle as characterized by 4's type in the context of symmetric order. The resulting envy or melancholy leads to futile attempts to create the false image of converging onto the exclusive Trinitarian triangle by presenting an incomplete composite of 3 subcategories of the human personality to represent the object of the convergence process. In other words, through these 3 factors (or subcategories) Satan / **Beelzebub** attempts to falsely convey that 3's enablement in his world of randomness

⁶⁸ However, had these 3 subcategories of the human personality appeared before the 4 subcategories of Revelation appeared, as was the case in Dn 7:14 (i.e., people, nations and languages), the above reasoning would not have applied.

is the same as 3's enablement of the Trinitarian triangle. [Noteworthy, the pluralized version of kindreds, tongues and nations was used consistent with Footnote 59.]

- **In re-addressing the 1st beast's attack on the role of 7's type which was also addressed in the fourth Satan / Beelzebub module** Re 13:8 states, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world". In this verse we see those who worship the power and aggressiveness of Satan's / Beelzebub's 1st beast will not have their names written in the Book of Life of the Lamb slain from the foundation of the world. In other words, those who worship the beast will not have the specific identity provided for in God's plan for the human personality regaining access to symmetric order as metaphorically represented by the Book of Life for the foundation of the world which is based upon the sacrificial killing of the Lamb to redeem the human personality. Since the Book of Life is a metaphor of the defining plan for symmetric order as characterized by 7's type in Section X-E and the Metaphor Glossary, those not written into the Book of Life and thus represented by Satan's / Beelzebub's plan, would be characterized by the randomness or non-redundantly emphasized version of 7's type. Also to be noted, Re 13:9 states "If any man has an ear, let him hear", which appropriately is the standard metaphorical introduction for 7's type used above in all the Christ modules of the previously discussed series in Chapter XIV.
- **In re-addressing the 1st beast's attack of the role of 1's type which was also addressed in the third Satan / Beelzebub module** Re 13:10 states, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword" or an eye or an eye which metaphorically represents the numerical justice of equal status without regard for numerical specificity and is characterized by the randomness or non-redundantly emphasized version of 1's type (see the Metaphor Glossary). Noteworthy, this metaphor is referring to a regular sword and not the double-edged sword / tongue metaphor for same-digit symmetry. As we saw in the third Satan / Beelzebub module, Satan / Beelzebub refuses to be limited by the interchangeability of the 1's and 8's type in the context of the symmetric order orientation. Instead, through the 1st beast, Satan / Beelzebub chooses the freedom to pursue the randomness or redundantly emphasized version of 8's type.
- **A common theme addressed by all of Revelation's activity modules making up the fifth stage is humanity's inability to implement 8's non-redundantly emphasized type beyond being interchangeable with 1's type until after the final judgment and second death.**

Note, since God's remedial plan for reconciling the human personality allows 8's non-redundantly emphasized type to be implementable only to extent it is interchangeable with 1's type, God's remedial plan leaves a perceived void for the full implementation of 8's redundantly emphasized type which Satan / Beelzebub aggressively attempts to fill through his 1st beast.

This overall characterization of the Satan's / Beelzebub's 1st beast by 8's redundantly emphasized type in the Book of Revelation is more directly addressed in the Book of Daniel's metaphorical representation where Dn 7:7 and 19 describes it as "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue" (and nails of brass). Also, Dn 7:17 refers to this beast and its three component predecessors as "kings" which is a metaphor for 8's type (see Metaphor Glossary). In other words, Daniel's entities contributing to

Revelation's composite dysfunctional 1st beast consist of the lion, bear, leopard and fourth beast.

Noteworthy, all four of Daniel's entities arise from the sea (see Dn 7:2) consistent with Re 13:1 discussed at the end of Section XVI-A. Likewise, when Dn 7:17 refers to these same entities as kings, they arise out of the earth (i.e., mother earth or mother nature) metaphorically representing their evolution as part of the human personality.

---- **The role of Satan's / Beelzebub's 2nd beast** ----

F. Interpreting the sixth Satan / Beelzebub module

As we saw above, Satan's / Beelzebub's pre-fall redundantly emphasized 7 and 1 types transitioned to their complementary counterparts or 5's and 8's types (i.e., the dragon and Satan's / Beelzebub's 1st beast metaphors) which when redundantly emphasized drive towards randomness. Also, in the pre-fall context of symmetric order the redundantly emphasized 7 and 1 types always accompanied their complementary counterparts in the Trinitarian triangle, namely, 6's and 9's types, respectively (see Sections X-D and IX-B and C). Further, in the pre-fall context oriented towards symmetric order there had to be a metaphorical representative of 4's redundantly emphasized type that always accompanied its complementary counterpart type (i.e., 3) within the Trinitarian triangle. Likewise, if this pre-fall metaphorical representative of 4's redundantly emphasized type succumbed to Satan's / Beelzebub's influence, it would transition to its complementary counterpart or 2's type which when redundantly emphasized drives towards randomness. Appropriately, Satan's / Beelzebub 2nd beast metaphor, fulfills this role as explained below in the sixth Satan / Beelzebub module in this series which is characterized by 2's type and presented in Re 13:11 – 18 (see Figure 101). In the following discussion, each verse is analyzed separately.

- Re 13:11 "And I beheld another beast coming up out of the earth; and he had 2 horns like a lamb and he spake as a dragon". This 2nd beast evolved from mother earth or mother nature with 2 horns and will be shown below to metaphorically represent the randomness version of 2's type, as it characterizes the transition from symmetric order to randomness (see Section IV-E). Specifically, the evolution from mother earth or mother nature metaphorically represents the evolution of the human personality which, as a sacrificial lamb, would be subjected to the sacrificial killing of the randomness orientation, as described in the Metaphor Glossary, type 1. However, since this lamb speaks like a dragon (i.e., Satan / Beelzebub), the lamb has abandoned the sacrificial challenge and has succumbed to following the path of least resistance towards randomness. In other words, when Satan / Beelzebub influenced humanity's very early stage regression away from symmetric order, humanity's type 2 was genetically modified to become redundantly emphasized, as explained in footnote 67. Thus, the 2 horns of Satan's / Beelzebub's 2nd beast metaphor represent the randomness or redundantly emphasized version of 2's type.
 - Accordingly, just as the predominant and redundantly emphasized types of the dragon and Satan's / Beelzebub's 1st beast were 5 and 8, respectively, the predominant and redundantly emphasized type of Satan's / Beelzebub's 2nd beast is 2. Thus, the three together constitute Satan's / Beelzebub's futile plan to present a triangular or Trinitarian substitution. The non-interactively-characterized 5, production-characterized 8 and interactively-characterized 2 types substitute for 6's, 9's and 3's

types of the Trinitarian triangle, respectively, see Figure 77. **This theme to address the exclusive specificity of the trinitarian triangular types, as characterized by 2's type, is common to all of Revelation's activity modules making up the sixth stage (except for the sixth angel module).**

- The Book of Daniel represents Satan's / **Beelzebub's 2nd** beast from the Book of Revelation as an additional horn to the 10 horns of Daniel's fourth beast which we saw above is equivalent to Revelation's 1st beast. Specifically, Dn 7:8 states "there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things". Also, according to Dn 7:20 this additional horn looked stouter than his fellow horns. Moreover, this 11th horn with the single digit equivalent of **2** (i.e., $11 \Rightarrow 1 + 1 = 2$) resembles the **2** horns of Satan's / **Beelzebub's 2nd** beast from the Book of Revelation where both the **2nd** beast and its **2** horns represent the redundantly emphasized type **2**. By growing on the head of Daniel's fourth beast (which arose from the earth) and having human eyes and mouth, this 11th horn is very much represented in the human personality. The relative stoutness of this horn indicates its representation in the human personality is redundantly emphasized. The three other horns plucked out by the roots could represent the de-emphasizing of the redundantly emphasized types 1, 4 and 7 which drove towards the Trinitarian convergence when redundantly emphasized.
- Re 13:12 "And he exercises all the authority of the 1st beast in his presence and causes the earth and those who dwell in it to worship the 1st beast, whose deadly wound was healed". Further, Re 13:14 states "And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived." As discussed in Section IV-E, the randomness version of **2's** type (as represented by Satan's / **Beelzebub's 2nd** beast in Revelation) characterizes a highly conventional process, not the exclusive process of reconciliation, nor does it emphasize the specificity of approaching symmetric order. Thus, the randomness version of **2's** type (as represented by this **2nd** beast) characterizes pursuits of false exclusivity, false images of specificity, and false appreciation or flattery from the materialistic beauty and power accomplishments provided by the 1st beast.
- Dn 7:24 furthers this close association between the randomness orientation of **2's** type (as represented by Daniel's 11th horn or Revelation's **2nd** beast) and **8's** type (as represented by the Daniel's fourth beast or Revelation's 1st beast) in that, both are closely associated, but in different ways, with the power of abusive "kings". Specifically, Daniel's 11th horn speaks very great things to create a false image of power and in the process subdues the Trinitarian focus, while Daniel's fourth beast "shall devour the whole earth, and shall tread it down, and break it in pieces (see Dn 7:23).
- Re 13: 15 - 18 " He (the **2nd** beast) was granted power to give life to the image of the 1st beast, that the image of the 1st beast should both speak and cause as many as would not worship the image of the beast to be killed. He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the 1st beast, or the number of his name. Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of men: His number is 666."

- In the context of randomness, 2's type loses the capacity to identify the specificity of symmetric order which can ultimately lead to an unquenchable thirst for a false image of specificity for itself (see Section XIII-A). This can be analogized to a search for false appreciation and love or the equivalent of seeking flattery by 2's type. Accordingly, the excessive power and materialistic success of Satan's / **Beelzebub's** 1st beast provides the ideal image for the randomness-oriented type 2 (personified by Satan's / **Beelzebub's** 2nd beast) to enthusiastically promote. As such, the 2nd beast completes Satan's / **Beelzebub's** chain of implementation of his values within the human personality. Recall, from Section VII-C and D, this randomness orientation can be represented by the square of randomness, shown in Figure 102 below, which can be described or identified by the numerical metaphor or mark of 666. Since the derivation of this 666 label is primarily associated with 5's and 6's type, which are located on the right side of the circle of symmetric order (when facing towards the observer or reader), it is metaphorically referred to as being on the right side. The 6 competing human personality attributes (i.e., small and great, rich and poor, free and slave) re-enforces the reference to the randomness or redundantly emphasized version of 6's type.

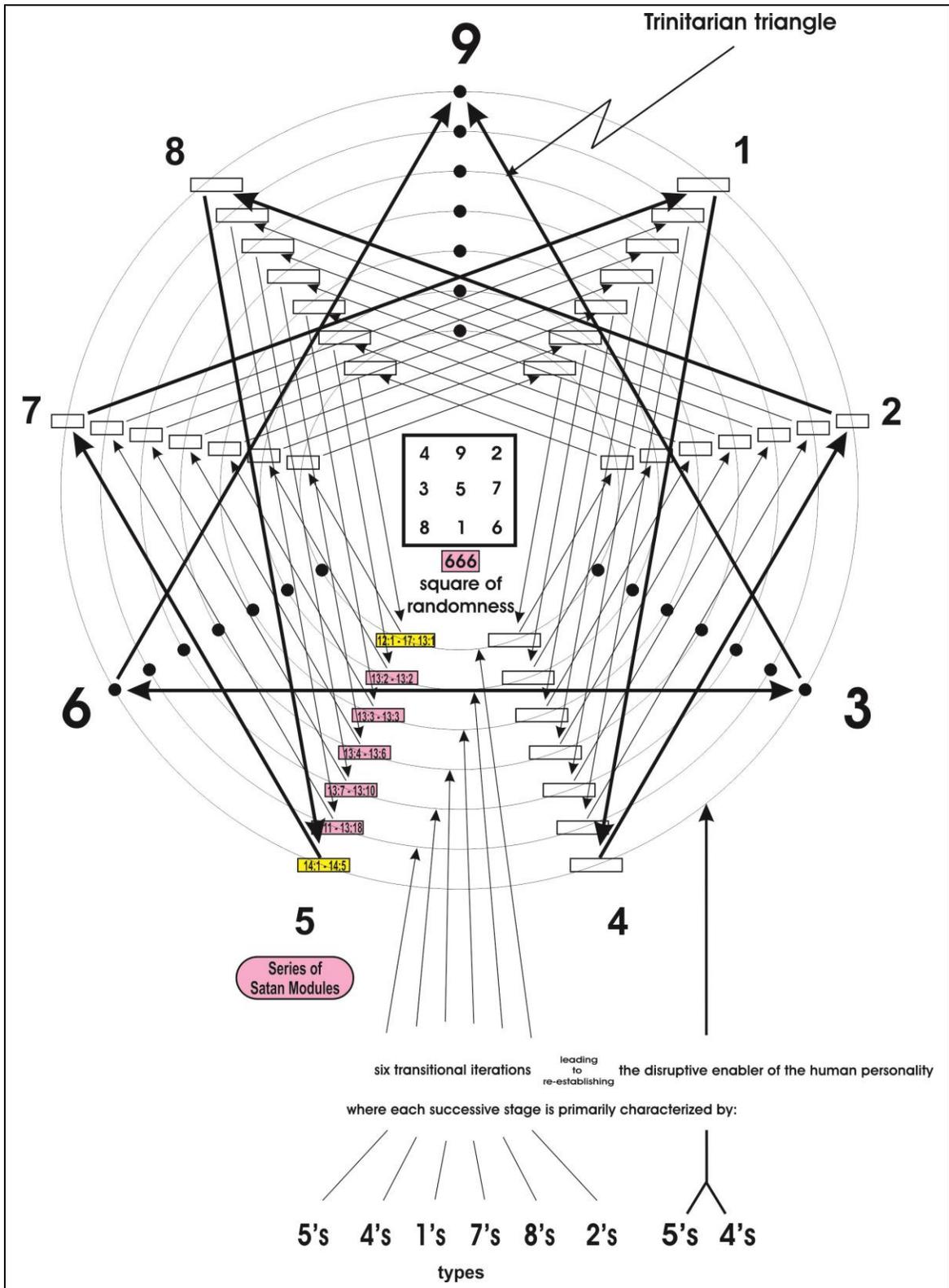


Figure 102. Incorporating 666 into the square of randomness label from Figure 101

- Dn 7:25 further addresses the 11th horn's creating the above discussed false images "And he (i.e., the 11th horn) shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time". Note the use of "dividing of time" in lieu of "half time" in expressing the time period for overcoming Satan's / **Beelzebub's** influence (see footnote 66).
- Re 13:13 "He (the 2nd beast) performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men". Remember from Section III-E that when 1's type characterizes the numerical justice that affirms the perfecting details underlying numerical specificity, which represents the basic criteria for establishing symmetric order, this same numerical justice must also by definition subsume the numerical justice of equal-status (i.e., the randomness version) which does not affirm or is indifferent to numerical specificity. Thus, the perfecting or purifying fire of symmetric justice radiating from heaven must first subsume the fire of equal-status justice.

Note, Revelation's lamb-like 2nd beast with 2 horns can also be viewed as an imposter for the redeeming Lamb with 7 horns discussed in Section XIV-G. Each is leading the human personality in an opposite direction somewhat reflective of their counterbalancing opposite horn-count (i.e., 2 vs. 7 or the Anti-Christ vs. Christ).

Also note, that while Daniel portrayed his fourth beast with 11 horns as abusive of power and materialistic wealth, Daniel also addressed applying the appropriate justice. Dn 7:26 states "But the judgment shall sit, and they shall take away his (the fourth beast) dominion, to consume and to destroy it unto the end". Moreover, the administration of this judgment shall be characterized by 1's redundantly emphasized type as illustrated by all of its metaphors in Dn 7:9 – 10, "the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from him: 1000 1000's ministered unto him: and 10,000 x 10,000 stood before him: the judgment was set, and the books (i.e., the Book of Life) were open".

Interestingly, this Old Testament's application of 1's redundantly emphasized type in rectifying the excesses of 8's and 2's redundantly emphasized types represents the perspective of the trinitarian type 9 which is bracketed by 1's redundantly emphasized and 8's non-redundantly emphasized types. This is comparable to the Quran's very brief representation in the Book of Revelation from the perspective of the trinitarian type 6 (see Section XVI-A). Together they complement the foundational role characterized by the Trinitarian type 3 which is disproportionately accentuated in the New Testament's Book of Revelation (see Section XVIII-I, The New Jerusalem, Step 3).

Having completed the six Satan's / **Beelzebub's modules, recall that the non-specificity associated with Satan's / **Beelzebub's** randomness precludes these first six Satan's / **Beelzebub's** modules from having the delineating specificity found in the other activity modules of God's remedial plan. Thus, we suggest re-reading the introductory summary to this chapter before proceeding to the seventh module.**

---- God's remedial response ----

G. Interpreting the seventh module or God's remedial response module representing 5's type in the established disruptive enabler of the human personality

The previous six Satan / **Beelzebub** modules presented Satan's / **Beelzebub's** efforts to drive the human personality towards randomness. However, since this final or seventh stage is characterized by **5's** type in the series that also radiates outwardly to **5's** type (see Figure 101), this intersection or activity module (Re 14:1 – 5) must present the initiating conceptual essence of God's radiant plan for addressing Satan's / **Beelzebub's** efforts presented in the previous six Satan / **Beelzebub** modules. On the other hand, to the extent this final stage leads to (or yields) the convergence of the disruptive enabler of the human personality onto the Trinitarian triangle, as yielded by 4's type, this final stage is also characterized by **4's** type (see the Mathematical Plan for Establishing the Disruptive Enabler, Step 2, last paragraph).

- Beginning with Re 14:1 which states, "And I looked, and lo, a Lamb stood on the mount Zion, and with him 144,000, having his Father's name written in their foreheads."
 - As was discussed in Section XIV-G (convergence from the perspective of type 3), the Lamb metaphorically represents 3's type in characterizing the subtle underlying factor that enables the gap between the randomness orientation of the human personality and God's symmetric order created by the fall of Adam and Eve to be successfully bridged or reconciled. On the other hand, when the Lamb is viewed as the sacrificial victim of the hostile randomness environment, the Lamb metaphorically represents 4's redundantly emphasized type (see Section V-A). Remember from Sections VI-B and E, metaphors for the triangular 3 type must be accompanied by metaphors for the complementary 4 type.
 - The high mountain metaphor reaching into heaven represents 7's type characterizing or overseeing nature's radiant plan for symmetric order which also complements and always accompanies the guiding focus characterized by 6's type (see Metaphor Glossary, types 6 and 7). Accordingly, mount Zion represented Jerusalem's radiant plan and the guiding focus as pertained to Judaism, Christianity and Islam. Since the Lamb ultimately replaces Satan's / **Beelzebub's** legacy claim to 7's type (as explained in Section XVIII-I, The New Jerusalem, Step 4), 7's type can be metaphorically represented in this case.
 - As explained in the Metaphor Glossary, types 3, 6 and 9, 144 represents the numerical totality metaphor for 9's type associated with the Lamb's Father (i.e. the single-digit equivalent of, $144 \Rightarrow 1 + 4 + 4 = 9$). Appropriately, the 1000 of the 144,000 and the name of the Lamb's Father written on the 144,000 foreheads represent the specificity criteria in identifying those who qualify to approach symmetric order, as characterized by 1's redundantly emphasized type which is complementary to, and always accompanied by, 9's type (see Metaphor Glossary, type 1). Also, Father as the ultimate provider and protector is a metaphor for 8's type which is complementary to, and accompanied by, 9's type (see Metaphor Glossary, types 8 and 9).

- In sum Re 14:1 presents the 3, 6 and 9 types of the Trinitarian triangle.
- Re 14:2 states, "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps." The common denominator of this group of 3 metaphors is the "sound or voice" from waters, thunder and harps.
 - Many waters (clear and beautiful) can metaphorically represent 4's type graphically characterizing a collective body of types interactively connected (see Metaphor Glossary, type 4).
 - Loud thunder can be viewed as the criteria for a powerful storm, thus, the loud thunder is viewed as a metaphor for 1's type (see Metaphor Glossary, type 1).
 - The sound of harpists playing their harps can metaphorically represent broadcasting or radiating the harmonious plan of symmetric order characterized by 7's type (see Metaphor Glossary, type 7).
 - In sum, Re 14:2 presents the redundantly emphasized 4, 1 and 7 types where sound is the metaphorical common denominator.
- Re 14:3 "And They sung as it were a new song before the throne, before the 4 beasts, and the elders". The common denominator of this group of 3 metaphors are the 3 recipient metaphors of the above 3 sound or voice metaphors, namely, the throne, the 4 beasts, and the 24 elders.
 - The throne metaphorically represents the Trinitarian triangle (see Metaphor Glossary, type 6 and Section XIV-G, convergence from the perspective of type 9), but here the hierarchy of elders and 4 beasts being in front of the throne indicate a focus towards God the Father's or 9's type at the top of the Trinitarian triangle and ultimate recipient of the sound metaphors. This focus on the throne representing the ultimate recipient is re-enforced by the last part of Re 14:3 "and no men could learn that song but the 144,000 which were redeemed from the earth" since $144,000 \Rightarrow 1 + 4 + 4 + 0's = 9$ is the numerical metaphor for 9's type in the context of symmetric order (see above discussion and Metaphor Glossary, type 9). Since 9 is always accompanied by its complementary 1 type, the 1000 numerical metaphor for 1's redundantly emphasized type (characterizing the "redeemed") accompanies the 144 metaphor for 9's type.
 - In Section XIV-G (convergence from the perspective of the disruptive enabler of the human personality), the 4 beasts were shown to provide a focus on the Lamb representing 3's type.
 - Likewise, in Section XIV-G (convergence from the perspective of type 6), the 24 elders were shown to be a metaphor for 6's type.
 - Since this seventh activity module is only introducing or conceptualizing God's radiant plan for the human personality to regain access to symmetric order, the Trinitarian triangular types (9, 3 and 6) are only introduced here and are developed in greater depth in the other five series.

- Re 14:4 "These (who could learn and perform the song) are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being first fruits unto God and to the Lamb". The common denominator of this group of 3 metaphors are the 3 types of performers for the above musical metaphors.
 - Those who were not defiled by fornicating with or following the woman prophet or mother of blasphemy represent 5's type (non-redundantly emphasized) in characterizing the conception of wisdom instead of blasphemy (see Metaphor Glossary, type 5).
 - Those who "follow the Lamb whithersoever he goeth" represent 2's type (non-redundantly emphasized) in characterizing the identification of and following the exclusive reconciliation role of the Trinitarian triangle in transitioning from randomness towards symmetric order as represented by the Lamb's reconciliation role between humanity and God (see Sections IV-B and D).
 - Those "redeemed were from among the men, being the 1st fruits to God and the Lamb represent 8's type (non-redundantly emphasized) characterizing the fulfilling redemption or completion of the criteria represented by the 1st fruit to God / Lamb (or a metaphor for 1's type). As discussed in Section VIII-B, 8's and 1's types are interchangeable during the initiating production of symmetric order. Since God's radiant plan for the human personality regaining access to symmetric order is the same as re-initiating production of symmetric order, 8's and 1's types are interchangeable in this plan.
 - In sum, Re 14:4 presents the non-redundantly emphasized 5, 2 and 8 types where the performers are the metaphorical common denominator.

- **Re 14:5 "And in their mouth was found no guile, for they are without fault before the throne". This last group refers to the three common denominators of the preceding three groups. Specifically, "in their mouth was found no deceit" refers to the sound metaphorical common denominator of the Re 14:2 group; "they are without fault" refers to the performers generating the sound or voice metaphorical common denominator of the Re 14:4 group; and "before the throne" refers to the ultimate throne recipient of the sound metaphorical common denominator of the Re 14:3 group. Since the Re 14:2 group with the sound or voice metaphorical common denominator represented the redundantly emphasized 4, 1 and 7 types and the Re 14:4 group with the performers generating the sound metaphorical common denominator represented the non-redundantly emphasized 5, 2 and 8 types, the above Re 14:3 verse (between 14:2 and 14:4) can be viewed as the recipients converging these two sets of counterbalancing opposites. Appropriately, the Re 14:3 recipients of the sound metaphorical common denominator represent 9's, 3's and 6's types in the Trinitarian triangle (from the human perspective). This would be consistent with Section V-A where we saw the triangle of redundantly emphasized 4's, 7's and 1's types and the triangle of non-redundantly emphasized 5's, 2's and 8's types converging into the mathematically disruptive enabler which in turn converged onto the trinitarian triangle of 9's, 3's and 6's types.**

- This module's references to the Father and throne as metaphors for 9's type and the Lamb and 4 beasts as metaphors for 4's type calls to mind the special augmentation process involving types 9 and 4 in converging towards symmetric order.

To summarize, Re 14:1-5 metaphorically conceptualizes the disruptive enabler of the human personality ultimately converging onto the Trinitarian triangle or conceptualizes the guiding focus for approaching symmetric order utilizing 5 different triangular presentations, each in one of the 5 verses. This is appropriate, since Re 14:1-5 metaphorically presents 5's non-redundantly emphasized type characterizing the conceptualization of God's guidance or guiding focus for the human personality regaining access to symmetric order to overcome 5's redundantly emphasized type characterizing Satan's / **Beelzebub's** detached observation of symmetric order while implementing his randomness agenda, as metaphorically presented in Re 12:1 – 13:18 and discussed in the previous six Satan / **Beelzebub** modules. However, Satan's / **Beelzebub's** direct representation of 5's type (which is usually manifested as Babylon) is not fully replaced until the last activity module of Revelation with the new Jerusalem (see Section XVIII-I, The New Jerusalem). On the other hand, in addition to addressing the conceptualizing role characterized by 5's type, Re 14:1 – 5 also addresses initiating the disruptive enabler of the human personality and yielding its convergence onto the Trinitarian triangle as characterized by 4's type consistent with the role of this final stage as mentioned in the introduction to this seventh stage or activity module.

Importantly, while this seventh module conceptualizes the disruptive enabler of the human personality converging onto the Trinitarian triangle, this module disproportionately focuses on the guiding focus or outline of the convergence process as characterized by 6's type within the Trinitarian triangle which is appropriate because this series brackets the Trinitarian type 6. However, this presentation should have occurred in the seventh module of the angel series radiating outwardly to 7's type which redundantly accompanies the complementary Trinitarian type 6, whereas 5's type only non-redundantly accompanies 6's type (see Section X-D). In other words, because of Satan's / **Beelzebub's** legacy claim to 7's type, Revelation repeatedly compensates through the use of 5's type for this loss of access to 7's type.

Chapter XVII: The Angel modules

We now move to Figure 103 which addresses the series of activity modules radiating outwardly to **7's** type in the established disruptive enabler of the human personality. Since **7's** type characterizes the defining plan for 1's type / 7's type equating to 4's type which in turn characterizes yielding the disruptive enabler (see the Mathematical Plan for Establishing the Disruptive Enabler), this series present this equation or process in 3 different ways (i.e., the conceptual input, the actual implementation and the conceptual output). **Importantly, this angelic role is completely consistent with the cherubim's role described in Ezekiel 28 (see footnote 58).** Also, since angels metaphorically represent **7's** type, this series disproportionately utilizes angel metaphors; and thus, the verses making up this series are grouped into activity modules referred to as angelic modules.

This angel series radiating outwardly to **7's** type is the most concise and tightly defined within the Book of Revelation. As such, this angel series serves as an outline for the overall Book of Revelation defining God's remedial plan for establishing the disruptive enabler of the human personality which is also characterized by **7's** type. Also, the seventh angel module provides a summarizing connective link between the overall seventh stage which represents producing the disruptive enabler of the human personality and the preceding six stages. The exacting nature of this angel series is consistent with the characterization of **7's** type, as presented in Chapter X.

As we saw in Section X-C and D, since 6's type is the only non-redundantly emphasized type of the three trinitarian types, type 7's redundant accompaniment of the trinitarian type 6 must be much more thorough than types 4's and 1's accompaniments, respectively, of the trinitarian types 3 and 9 because they are redundantly emphasized. Accordingly, this much greater thoroughness is exhaustively reflected in the completeness of the Mathematical Plan for the Establishing and Converging the Disruptive Enabler (as characterized by 7's type). Thus, the Book of Revelation, as an allegorical representation of God's remedial plan to establish the disruptive enabler of the human personality, conveys this same exhaustive completeness. Likewise, the angel roles, as a metaphor for 7's type, serve as messengers in all the activity modules for five of the six outwardly radiant series. The modules in the series radiating outwardly to 2's type are not introduced by angels because this series is ultimately addressing 2's type as the counterbalancing opposite of 7's type. Also, the angels in the series radiating outwardly to 5's type are the various manifestations of Satan / **Beelzebub**.

Notwithstanding the above considerations, the replacement of Satan's / **Beelzebub's legacy claim to 7's type cannot occur until the seventh stage of the series radiating outwardly to 1's type (or the end of the Book of Revelation) where the Lamb ultimately replaces Satan's / **Beelzebub's** legacy claim (see Section XVIII-I, The New Jerusalem, Step 3).**

Interestingly, in regard to the first angel module, note that it conceptualizes the role of angels as promulgating God's plan for implementing the disruptive enabler of symmetric order beginning with evolution's disruptive enabler of life through to the disruptive enabler of the human personality (also see footnotes 58, 63 and 67).

Also, since the overall Book of Revelation is characterized by 7's type and represents the culmination of this angel series, none of the angel modules need be disproportionately oversized to represent the culmination of the series of angel modules as we have seen in other series.

A. Interpreting the first angel module

As shown in Figure 103 and described below, the first angel module in this series (i.e., Re 14: 6 - 7) is characterized by 5's type. Since 5's type characterizes the abstract conceptual framework for symmetric order (see Section II-D), this angel module provides the conceptual framework by showing that when 7's type goes into or complies with 1's type (i.e., 7 divides into 1), the outcome equates to 4's type which in turn characterizes yielding or initiating the disruptive enabler of the human personality, as discussed below.

- **First:** Re 14: 6 metaphorically presents 7's type characterizing the preaching of God's redemptive plan for the human personality regaining access to symmetric order, as represented by the everlasting gospel: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach"
- **Second:** the gospel is presented according to Re 14:7 to be in compliance with 1's type in characterizing justice or the criteria for symmetric order by "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come" This last reference to "1" or a single hour of his judgment provides a direct metaphorical link to 1's type.
- **Third: the outcome of this endeavor is a collective body of types interactively connected which are metaphorically presented in both Re 14:6 and 7. In Re 14:6 the gospel is preached unto "them that dwell on the earth, and to every nation, and kindred, and tongue, and people". Note, that the angels' presentation of the gospel is addressed, not only to every nation, kindred, tongue and people in representing the potential disruptive enabler of the human personality (see Introduction, The redundant emphasis of 4's type), but also to them who dwell on the earth as a proxy for mother nature in representing the disruptive enabler of life as it evolves or leads to the disruptive enabler of the human personality. In other words, the 5 metaphorical entities (i.e., earth, nation, kindred, tongue and people) convey 5's type in characterizing the conceptualization of the angels' role for promulgating God's plan in the evolution of both the disruptive enabler of life and the human personality. Moreover, as we saw in the previous Satan / Beelzebub series, this role has been highly compromised (see footnotes 58, 63 and 67).**

Given the broadness of this conceptual role, the recipients of the gospel are admonished in Re 14:7 to "worship him that made heaven, and earth, and the sea, and the fountains of waters". In other words, mother "earth", the collectivity of the "sea", "fountains of purifying water" and the cosmic overview of "heaven" represent types 5, 4, 1 and 7 of the disruptive enabler of life leading to the disruptive enabler of the human personality.

Regarding the interactive connectivity to identify the specificity of all the various types as characterized by 2's type, that is provided by the geographical interactivity of all types which metaphorically impacts humanity (see Section IV-E). In addition to sharing 2 as a common type, these four types also share 7 as a common type, since the 4 metaphorical entities are presented as made according to God's plan, as characterized by 7's type. Furthermore, the "fountains of waters" metaphor for 1's type is a focal point for the entire set in that "fountains of waters" can occur in each metaphorical entity of the set. Also recall (see Figure 61b) that 1's and 8's types are interchangeable during the initial production of symmetric order; and, since God's radiant plan for the human personality to regain access to symmetric order is the same as reinitiating the production of symmetric order, 8's

and 1's types are interchangeable in this plan. Thus, given that 7's type is shared by all the entities; and, given that all the entities focus on the entity representing 1's type, the former (i.e., 7) can be viewed as going into or working through the latter (i.e., 1) to produce 1's type / 7's type. Accordingly, 1's type / 7's type can be viewed as equating to the 4 metaphors representing 4's type which in turn characterizes yielding or initiating the disruptive enabler of life leading to the disruptive enabler of the human personality. In sum, this set of four metaphors (i.e., "worship him that made heaven, and earth, and the sea, and the fountains of water") very effectively represents the fifth row of the 9 rows constituting Figure 98b. As such, this process draws upon the special augmentation involving types 4 and 9 in converging towards symmetric order. In sum, this first angelic module presents a highly efficient, abstract conceptual model for initiating the disruptive enabler consistent with this stage being characterized by 5's type in the series radiating outwardly to 7's type.

B. Interpreting the second angel module

As shown in Figure 103 and described below, the second angel module in this series (i.e., Re 14:8) is characterized by 4's type. Re 14:8 states: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication".

- The interactive collectivity characterized by 4's type is metaphorically represented in this passage by the words "nations" and "wine", (see Metaphor Glossary, type 4). The "wine" refers to the collective pool of blood shed by those who pursue symmetric order and thus accept the sacrificial death of their orientation towards randomness since they must continue to exist in the hostile randomness environment (see Metaphor Glossary, type 1). If wine represents the collective interactive pool of those sacrificed to the hostile environment of randomness, then the grapes fed into the wine press metaphorically represent the collective interactive pool before being sacrificed, as will be discussed in the third and fourth as well as the fifth and sixth angelic modules below.
- As the feminine city metaphor, "Babylon" represents 5's type in characterizing the conceptual basis of Satan's / Beelzebub's plan for randomness (see Metaphor Glossary, type 5); thus, "fornicating with her" means following the conceptual basis of Satan's / Beelzebub's plan.
- "Babylon is fallen" means that those who followed or fornicated with her are repenting; and thus, they too must shed the blood associated with the sacrificial death of the randomness orientation. Re: 14-8 refers to this as the "nations drink of the wine (i.e., blood) of the (i.e., God's) wrath of her fornication (with them)".
- In sum, this angel module presents the randomness version of 4's type transitioning towards the symmetric order versions of 4's type which in turn will characterize yielding the initiation of the disruptive enabler of the human personality as outlined in the following third and fourth angelic modules.

Note, a common theme underlying all of Revelation's activity modules making up the second stage (except for the second Satan / Beelzebub module) is the sacrificial suffering and death associated with initiating the disruptive enabler of the human personality within the hostile environment of randomness, as characterized by 4's type.

C. Interpreting the third angel module

As shown in Figure 103 and described below, the third angel module in this series (i.e., Re 14:9 – 14 and 16) is characterized by **1's** type. This angel module addresses two opposing groups: first, (Re 14:9) “any man (that) worship the beast and his image and receive his mark in his forehead or in his hand (i.e., the descendents of Adam and Eve from Section XVI-F); and second, (re 14:12) “the saints: here are they that keep the commandments of God, and the faith of Jesus”.

- In the case of the first group they are tormented by fire, brimstone and smoke, but not killed, when viewed in the context of symmetric order, as represented by the presence of the holy angels and the Lamb. Specifically, Re 14:10 – 11 states, “he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night.”. In other words, this group’s randomness orientation is not sacrificially killed which would allow them to pursue the symmetric order orientation. Instead they are forever tormented when compared to or evaluated by the criteria for symmetric order, as characterized by **1's** redundantly emphasized type.⁶⁹
- In the case of the second group (i.e., the saints) their abandonment of the randomness orientation for the symmetric order orientation caused them to be sacrificially killed by the randomness environment characterized by **1's** non-redundantly emphasized type (see Metaphor Glossary, type 1). This is presented in Re 14:13 “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them”.
- Note, all of Revelation’s activity modules making up the third stage address compliance with **1's** non-redundantly emphasized type within the context of (or subsumed by) compliance with **1's** redundantly emphasized type.
- Since the life of Christ, or the Son of man, provides the ultimate model for complying with the criteria for symmetric order, as characterized by **1's** type, Re 14:14 concludes this angelic module by presenting him in fulfilling this role. “Behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown and in his hand a sharp sickle”.
- Note the “white” cloud and “one” sat, as well as the one or single cutting-edge sickle for harvesting those who comply, all metaphorically represent **1's** type (see Metaphor Glossary, type 1). The “golden crown” metaphorically represents his radiant role in the Trinitarian triangle (see Metaphor Glossary, types 2 and 7). In other words, Christ as the Son of man provides the model criteria (as characterized by **1's** redundantly emphasized type) to apply to mankind. This role for Christ is greatly amplified in Section XVIII-I (Step 3a: applying 1's redundantly emphasized type through the Lamb or Jesus Christ metaphor).

⁶⁹ The painfully purifying fire, disruptively and radiantly odoriferous brimstone, and interactive pool of smoke metaphorically refer to the trilogy of the redundant drivers towards symmetric order, namely, 1's, 7's and 4's types, respectively (see Metaphor Glossary, types 1, 7 and 4).

D. Interpreting the fourth angel module

As shown in Figure 103 and described below, the fourth angel module in this series (i.e., Re 14:15) is characterized by **7's** type. Re 14:15 states, "and another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in the sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe".

In this very brief passage an angel presents the guiding plan to the Son of man's criteria for harvesting the earth, as characterized by 1's type in the previous angelic module. As such, the angel's guiding plan metaphorically represents the radiant plan for the human personality to regain access to symmetric order, as characterized by **7's** type. Since the guiding or messenger angel (characterized by **7's** type) is providing input to the harvester (characterized by 1's type), this process metaphorically initiates **7's** type going into 1's type (i.e., 1's type / 7's type). Interestingly, the text of the harvesting process presented in the previous angel module extends to Re 14:16 and thus textually or physically envelops the verse of the guiding process in Re 14:15 thereby reinforcing this concept of **7** going into 1 (see the Plan for Establishing the Disruptive Enabler, Step 2).

Noteworthy, this metaphorical presentation of **7's** type going into 1's type occurs at the angel module where both the series radiates outwardly to **7's** type and the stage or module is characterized by **7's** type. Since 7's type characterizes defining the plan whereby 1's type / 7's type equates to 4's type which in turn characterizes yielding the initiation of the disruptive enabler of the human personality, this sequence of the fourth angel module (characterized by 7's type) going into the third angel module (characterized by 1's type) must equate to the second angel module (characterized by 4's type). In other words, the harvested grapes of Re 14:15 and of this angel module initiate the process for making the wine referred to in Re 14:8 of the second angel module.

Note, the angel guiding the harvesting (representing **7's** type) came out of the temple (Re 14:15) which represents 5's type assuming the church and temple metaphors are interchangeable as the conceptual source or mother of God's radiant plan. By drawing from the temple metaphor Revelation's fourth activity module is again acknowledging that Satan / **Beelzebub** has a competitive legacy claim to humanity's type **7** which requires incorporating 5's type to help circumvent this legacy claim.

E. Interpreting the fifth angel module

As shown in Figure 103 and described below, the fifth angel module in this series (i.e., Re 14:17 and 19) is characterized by **8's** type. Re 14:17 states "and another angel came out of the temple which is in heaven, he also having a sharp sickle". In this passage an angel is presented with the harvesting sickle to follow or fulfill the above precedent or harvesting criteria set by the Son of man or Christ presented in the third angel module. In other words, Christ's establishment of the model or ideal harvesting criteria represented by 1's type (see the third angel module) and the angel's subsequent utilization or fulfillment of the harvesting criteria metaphorically represents **8's** type (see Section IX-B).

Since **8's** and 1's types are interchangeable during the initial production of symmetric order (see Figure 61b); and, since God's radiant plan for the human personality's reconciliation to regain access to symmetric order is the same as re-initiating the production of symmetric order, **8's** and 1's types are initially interchangeable in this plan. Accordingly, this interchangeability is metaphorically conveyed by the interchangeability of the similar

harvesting roles of the single cutting-edge sickles used in both the third and fifth angel modules which portray 1's and 8's types, respectively. It is important that this 8 and 1 interchangeability be confirmed by the 1 and 8 activity modules in the series radiating outwardly to 7's type, because this 1 and 8 interchangeability was established in the derivation of the labeling associated with 7's type (again see Figure 61b and the associated text). Importantly, 8's type cannot be implemented beyond its interchangeability with 1's type until the completion of God's remedial plan with the second death (see Introduction).

Note, a common theme addressed by all of Revelation's activity modules making up the fifth stage is the human personality's inability to implement 8's type beyond being interchangeable with 1's type until after the final judgment and second death.

F. Interpreting the sixth angel module

As shown in Figure 103 and described below, the sixth angel module in this series (i.e., Re 14:18) is characterized by 2's type. Accordingly, Re 14:18 presents another angel guiding the above fulfillment harvester similar to the way in which the fourth angel module guided the third angel module. Indeed both Re 14:15 in the fourth angel module and (Re 14:18 in this sixth angel module) state "another angel came out..... crying (or cried) with a loud voice to himhaving.....in his hand a sharp sickle (or that had the sharp sickle)....., Thrust in thy (sharp) sickle and reap (or gather) for the harvest of the earth is ripe (or the clusters of the vine of the earth; for her grapes are fully ripe)". Thus, a similar case to what was made above for the metaphorical representation of 7's type going into the metaphorical representation of 1's type can be made here for this metaphorical representation of 2's type going into the metaphorical representation of 8's type. However, since the human personality's type 8 cannot be implemented beyond being interchangeable with type 1 until the end of God's remedial plan or second death, a great deal of suffering, which accompanies the sacrificial death of randomness, must occur before 2's type is going into 8's type here.

Thus, in the former 1's type / 7's type equates to 4's type which in turn characterizes initiating the disruptive enabler of the human personality. In the latter, since 8's and 1's types must be interchangeable at this stage, 8's type / 2's type is effectively 1's type / 2's type equating to 5's type which in turn characterizes the conceptualization of the disruptive enabler of the human personality converging onto the Trinitarian triangle. However, the potential (i.e., after the second death) is conveyed for 8's type / 2's type to equate to 4's type which in turn characterizes yielding convergence of the disruptive enabler of the human personality onto the Trinitarian triangle.

Moreover, just as we saw above in Revelation's description of the first harvesting process, the text of this second harvesting process presented in the previous (i.e., fifth) angel module extends to Re 14:19 of the sixth angel module and thus textually or physically envelops the verse of the guiding process in Re 14:18 thereby reinforcing the concept of 2 going into 8. Specifically, the text of Re 14:19 states, "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God". In other words, the wine pressing process represents 2's type and God's wrath represents the interchangeable 8's and 1's types into which 2's type is going to bring about the transition from the randomness orientation to the symmetric order orientation. Remember this transition is characterized by 2's type (see Section IV-D and E). The output of the winepress is discussed in the next or seventh angel module.

Also noteworthy, the first angel guiding the harvesting (representing 7's type) came out of the temple (Re 14:15) which represents 5's type assuming church and temple metaphors are interchangeable as indicated above. On the other hand, the second guiding angel (representing 2's type or 7's counter-balancing opposite) came out from the sacrificial alter (Re 14:18) which represents 4's type or 5's counterbalancing opposite (see Metaphor Glossary, types 5 and 4). Appropriately, in both cases the types have complementary orientations (i.e., 7 and 5 as non-interactive characterizations in the former, and 2 and 4 as interactive characterizations in the latter, consistent with Figure 77 which categorizes the types based on the commonality of their characterizations).

Importantly, the sixth angel module is Revelation's only sixth activity module (other than the sixth Satan / **Beelzebub** module) that does not address (or identify) the exclusive specificity of the Trinitarian triangular types, as characterized by 2's type. This omission is attributable to this angel series radiating outwardly to 7's type to which Satan / **Beelzebub** still has a legacy claim and thus compromises humanity's access to the Trinitarian triangle through the complementary type 6.

G. Interpreting the seventh angel module representing 7's type in the established disruptive enabler of the human personality

The previous six angel modules were constituents within the six transitional iterations or stages in moving away from randomness towards symmetric order and were respectively characterized by 5's, 4's, 1's, 7's, 8's and 2's types. Moreover, since the previous six transitional iterations sequentially interrelate in such a way that the disruptive enabler of the human personality must inevitably be created or produced, this final stage of the series (or the seventh angel module) represents the conceptualization of the disruptive enabler of the human personality (see the Mathematical Plan for Establishing the Disruptive Enabler, Step 2, last paragraph). Thus, this final stage must be characterized by 5's type, as shown earlier in Figure 103. On the other hand, to the extent this final stage leads to (or yields) the convergence of the disruptive enabler of the human personality onto the Trinitarian triangle, as yielded by 4's type, this final stage is also characterized by 4's type. While the final stage addresses the entire established disruptive enabler of the human personality, this particular series radiates outwardly to the seventh angel module specifically representing 7's type as a constitutional type within the established disruptive enabler of the human personality. In other words, this final stage (or seventh angel module), addresses the establishment of 7's type within the disruptive enabler of the human personality.

As shown in Figure 103 and described below, the seventh angel module in this series (i.e., Re 14:20) presents the ultimate conceptual output (as characterized by 5's type) consistent with the way that Re 14:6 – 7 (i.e., as the first angel module of this series) presented the conceptual input which was also characterized by 5's type. As discussed above, this conceptual input consisted of presenting 7's type going into 1's type and equating to 4's type to provide the initiating conceptual framework of the disruptive enabler of the human personality. In the case of the conceptual output, as discussed below, Re 14:20 states "And the winepress was trodden without the city, and blood came out of the winepress, even onto the horse bridles, by the space of 1600 furlongs".

- Appropriately, Re 14:20 directly addresses the counterbalancing opposite **5's** and **4's** types
 - **5's** type is metaphorically represented by "without the city". City refers to Babylon, as discussed in the immediately above second angel module, so that without the city refers to outside Babylon which was earlier referred to as the "wilderness" (see Section XVI-A, the clash ...). Since Babylon is a standard city metaphor for the randomness version of **5's** type, without the city is a metaphor for the symmetric order version of **5's** type (see Metaphor Glossary, type 5). By presenting the environment in which this process occurs, without the city conveys that this process occurs within a conceptual envelope characterized by **5's** type which also characterizes this seventh stage.
 - The wine output or pools of blood of the interactively related sacrificial victims metaphorically represents **4's** type (see Metaphor Glossary, types 1 and 4). Also, by serving as the output, the wine or blood conveys that this **4's** type characterizes yielding the disruptive enabler of the human personality converging onto the Trinitarian triangle, as discussed below.
- Likewise, Re 14:20 directly addresses the counterbalancing opposite **2's** and **7's** types by the dimension of the pool of blood (or wine).
 - The depth of the pool, as measured by horse bridles, conveys a transport metaphor representing **2's** type characterizing the transition from the randomness-oriented grapes to the symmetric order oriented blood or wine. This is further re-enforced with the winepress also serving as a transitional metaphor connecting the grapes and the wine, as characterized by **2's** type (see second angel module above).
 - The breadth of the pool, as measured by 1600 furlongs, where $1600 \Rightarrow 1 + 6 + 0 + 0 = 7$ or **7's** type which characterizes defining the plan for establishing the disruptive enabler of the human personality, as outlined below.
- Appropriately, the production of the above counterbalancing opposite types (i.e., 5 and 4 as well as 2 and 7) is characterized by **8's** type which also characterizes producing the disruptive enabler converging onto the Trinitarian triangle and thereby fulfilling its role in characterizing the fifth stage above (see Section VIII-A and B and the Mathematical Plan for Establishing the Mathematically Disruptive Enabler, Step 2).
- If 1600 is viewed solely as a numerical metaphor, it is uniquely suited to summarize this angel series radiating outwardly to **7's** type.
 - As we saw above, the single-digit equivalent of 1600 is 7 representing **7's** type. Likewise, 1600 also conveys **1's** type, when redundantly emphasized towards symmetric order, with the 1000 reference (i.e., 1.6×1000 or 10^3 see Metaphor Glossary, type 1). Thus, 1600 can represent the pairing of **7's** and **1's** types similar to the fourth and third angelic modules, respectively, above.
 - Likewise, 1600 or 16 (i.e., 2×8) can represent the pairing of **2's** and **8's** types similar to the sixth and fifth angel modules, respectively, above.
 - Moreover, 1600 or 16 (4×4) can represent the redundant emphasis of **4's** type to

which the above pairing of (**7's** and **1's**) types as well as (**2's** and **8's**) types equate when they are respectively divided assuming **8's** and **1's** types are no longer interchangeable.

- On the other hand, 1600 or 16 can represent 5×3.2 which indirectly equates to 5×5 since the single-digit equivalent of 3.2 is 5 (i.e., $3.2 \Rightarrow 3 + 2 = 5$). Because of the indirect derivation of the second factor of 5 from 3.2, this expression could be viewed as representing the non-redundantly emphasized type **5** to which the above pairing of **2's** and **8's** types equate when they are respectively divided assuming **8's** and **1's** types are still interchangeable.
- While this 1600 numerical metaphor does not directly identify the Trinitarian triangle towards which the disruptive enabler of the human personality converges, it does so indirectly because type 6 (as a member of the Trinitarian triangle) characterizes the guiding focus of the sequential relationships between stages characterized by **1's** and **7's** types as well as **8's** and **2's** types which ultimately result in **4's** type characterizing the yielding of the disruptive enabler of the human personality converging onto the Trinitarian triangle (see the Mathematical Plan for Establishing the Disruptive Enabler, Step 2, particularly Figure 65). As discussed in the previous module, the inability of this angel series to focus directly on the Trinitarian triangle reflects that this series radiates outwardly to **7's** type to which Satan / **Beelzebub** still has a legacy claim and thus compromises humanity's access to the Trinitarian triangle through the complementary type 6.

In sum, this angel module conceptualizes (as characterized by **5's** type) the preceding series of angel modules radiating outwardly to **7's** type which characterizes defining the plan in exacting detail for the disruptive enabler of the human personality. Accordingly, both the seventh angel module, as well as the series of angel modules, define **1's** type / **7's** type equating to **4's** type which in turn characterizes initiating the disruptive enabler of the human personality. Likewise, both the seventh angel module, as well as the series, define **8's** type / **2's** type equating to **5's** type and then ultimately to **4's** type which in turn characterizes yielding the convergence of the disruptive enabler of the human personality onto the Trinitarian triangle. However, the latter indirectly addresses only one member of the Trinitarian triangle, namely **6's** type.

Also, the seventh angel module is the only seventh stage module in Revelation that summarizes its six respective preceding modules. As such, the seventh angel module provides a connecting link between the overall seventh stage which represents producing the disruptive enabler of the human personality and the preceding six stages of Revelation.

Chapters XVIII

PRESENTING THE SERIES OF PLAGUE AND TRUMPET MODULES BRACKETING THE TRINITARIAN TYPE 9

As shown in Figure 104, the seven plagues (i.e., Re 15:1 – 16:17) and blowing the seven trumpets (i.e., Re 8:2 – 11:19) represent the series of activity modules radiating outwardly to **1's** and **8's** types, respectively, in the established disruptive enabler of the human personality. We discuss these two series in parallel because **8's** type characterizes mathematically producing the fulfillment of the mathematical criteria for symmetric order characterized by **1's** type (see Sections VIII-B and D). Given that these two series bracket the Trinitarian type 9, both series disproportionately focus on the unifying totality characterized by of 9's type within the Trinitarian triangle.

However, unlike the complementary types 2 and 4 as well as types 5 and 7, the complementary types 1 and 8 are also counterbalancing opposites (see Sections VIII-A and B). As a result, type 1 and 8 are not sequentially positioned within the mathematically disruptive enabler, and thus within the Book of Revelation, as were types 2 and 4 and types 5 and 7 (see Figure 104).

CHAPTERS XVIII's

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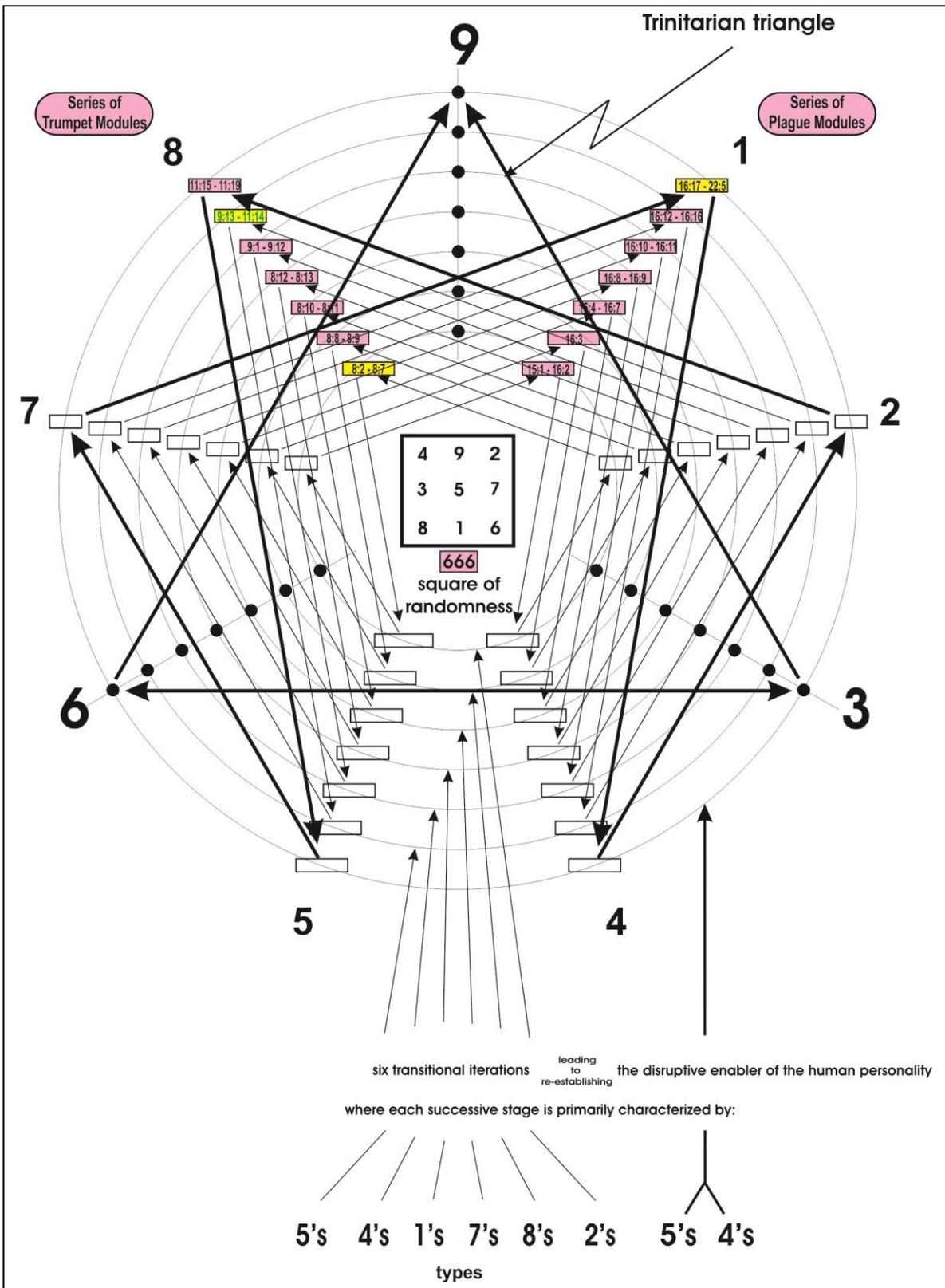


Figure 104. Presenting Re 15:1 – 22:5 and Re 8:2 – 11:19 which address, respectively, pouring out plagues from the seven bowls (i.e., the plague modules) and blowing the seven trumpets (i.e., the trumpet modules)

A. Introduction to the plague modules

This series is introduced through the following metaphorical references to **1's** type.

- Each of the first six activity modules making up the series radiating outwardly to **1's** type in Re 15:1-16:17 presents the pain and suffering (i.e., the plague modules) of complying with God's justice and killing the randomness orientation, as characterized by **1's** type (see Metaphor Glossary, type 1).
- The angels pouring out the plagues onto mankind are clothed in pure and white linen which metaphorically convey **1's** type.
- This series is introduced by **1** of the 4 evangelical beasts (without specifying which one) to introduce the seven angels pouring out plagues as a metaphor for introducing the series radiating outwardly to **1's** type. This is Revelation's only reference to **1** of the 4 beasts (without subsequently specifying which one as in Re 6:1) suggesting any **one** of the 4 beasts could provide this introduction given the evangelist role of each beast (see Re15:8).
- Further amplification of the criteria characterized by **1's** type is provided by Re 15:3, "And they sing the song of Moses the servant of God, and the song of the Lamb, sayingjust and true are thy ways....". This passage indicates the applicable criteria are based on the Laws of both Moses and the Lamb where both sets of criteria incorporate the specificity of symmetric order.

In introducing this series, Re 15:2 presents "and I saw as it were a sea of glass mingled with fire: and them that had gotten the (**fourfold**) victory over the (1st) beast, and over his (false) image, and over his mark (666), and over the (non-specific) number of his name, stand on the sea of glass, having the harps of God".

- The perfecting purity of "a sea of glass" and perfecting purification of "mingled with fire" metaphorically convey the perfecting criteria characterized by **1's** redundantly emphasized type (see Metaphor Glossary, type 1 and Section XIV-G, convergence from the perspective of type 9).
- The "(1st) beast", "his (false) image", "his mark (666)", and the "(non-specific) number of his name" metaphorically represent the randomness oriented version of the four types (8, 2, 5 and **1**) which were overcome (i.e., "had gotten the victory over") as measured by the criteria for symmetric order characterized by **1's** type according to God's radiant plan which is metaphorically represented by the radiant music from "the harps of God" (see Sections Metaphor Glossary, types 8, 2, 5, 6 and **1**).

The conceptual source (characterized by **5's** type) of the seven plagues is metaphorically represented by the golden bowls. Note, the bowls of plagues are made of gold to convey the radiance of God plan for reconciling the human personality with symmetric order as characterized by 7's type. Also, the angels carrying the bowls have golden girdles or sashes (Re 15:6). Because God's remedial plan for addressing Satan's / **Beelzebub's** legacy claim to 7's type involves working through the complementary **5** type, Revelation always includes references to the former (i.e., 7) in the activity modules making up the introductory or first stage which primarily address the conceptual framework characterized by **5's** type (see Metaphor Glossary, types 5 and 7).

In the final or seventh plague module in the series radiating outwardly to **1's** type Chapter 17 of Revelation begins this module by presenting Babylon, as the feminine city metaphor, to represent Satan's / **Beelzebub's** manifestation of **5's** redundantly emphasized type in characterizing his underlying randomness (**see The Final Judgment, Step 1 below**). This is consistent with the final or seventh plague module being characterized by **5's** type.

Because this series radiates outwardly to **1's** type, Revelation next devotes Chapter 18 to the judgment of Babylon (and those involved with her) according to **1's** non-redundantly emphasized type which must be done before addressing **1's** redundantly emphasized type since the latter subsumes the former (see Section III-E and the **Final Judgment, Step 2 below**). Accordingly, in Chapter 19 and 20 Revelation applies **1's** redundantly emphasized type from the perspectives relating to the Trinitarian types 3, 6 and 9, but disproportionately focusing on type 9 [**see The Final Judgment, Step 3 (a, b and c) below**].

After negating the influence of Babylon's manifestation of **5's** redundantly emphasized type, Revelation introduces in Chapter 21 God's conceptualization of symmetric order as characterized by **5's** non-redundantly emphasized type through the new Jerusalem, as the feminine city metaphor (**see The New Jerusalem, Steps 1 and 2 below**).

Through the tree of life metaphor, the new Jerusalem culminates the established disruptive enabler of the human personality converging onto the Trinitarian triangle where type 3 is disproportionately accentuated (see The New Jerusalem, Step 3 below). Importantly, this tree of life, as the culminating metaphor, incorporates same-digit symmetry somewhat similar to the underlying way it was employed in the culmination of the genetic code (see Section XII-I).

As we saw earlier at the end of Course 101B, where the genetic code is viewed as representing evolution's disruptive enabler of life converging onto the trinitarian triangle, the guiding focus role characterized by the triangular type 6 is disproportionately accentuated. Likewise, as we saw in Course 101A, where the particle types of matter and energy are viewed as representing evolution's disruptive enabler of matter/energy converging onto the trinitarian triangle, the unifying totality role characterized by the triangular type 9 is disproportionately accentuated. In other words, the established disruptive enabler of the human personality, the genetic code as evolution's disruptive enabler of life and the particle types of matter and energy as evolution's disruptive enabler of matter could be viewed as a consolidated whole (i.e., disproportionately accentuating 3's, 6's and 9's trinitarian types, respectively) to fully represent evolution's unified disruptive enabler.

Since the dawn of the new Jerusalem ushers in symmetric order, Satan's / **Beelzebub's** 42 month legacy claim to accompany the type 6 of the Trinitarian triangle as the complementary type 7 must approach its end (see Section XV-A) and is replaced with the Lamb representing 7's redundantly emphasized type in Chapter 22 (see The New Jerusalem, Step 4 below). Since the overall Book of Revelation in representing God's Remedial Plan is characterized by 7's type, the Lamb, as 7's type replacing Satan's / **Beelzebub's** legacy claim to 7's type, properly happens at the physical end of this Book to signify the Plan's completion.

Appropriately, this seventh module is, by far, the largest activity module in the plague series and the largest in the Book of Revelation accounting for about one-third of Revelation's total text; and as such, it represents, not only the culmination of the series of plague modules, but also the culmination of the entire Book of Revelation as the final module.

B. Introduction to the trumpet modules

The overall series is introduced through the following metaphorical references to **8's** type.

- An **8th** angel introduces the series in Re 8:3, "And another angel came and stood at the altar, having a golden censer". This other angel represents the **8th** angel (i.e., the other angel in addition to the seven angels) and is Revelation's only example among the many angelic references counting exactly to the **8th** angel.
- Each of the seven activity modules making up the series radiating outwardly to **8's** type in Re 8:2 – 11:15 use a common metaphorical introduction of an angel sounding his trumpet. The trumpet sounding or announcing the fulfillment of a noteworthy accomplishment represents a metaphor for **8's** type.

Since Satan's / **Beelzebub's** 1st beast metaphorically represents primarily **8's** redundantly emphasized type (see Sections XVI-B, C, D, and E), this series radiating outwardly to **8's** non-redundantly emphasized type presents God's direct response to the 1st beast. Accordingly, since the 1st beast represents enforcing a completely false image of the disruptive enabler of the human personality, this series ultimately focuses on the true production of the disruptive enabler of the human personality consistent with the characterization of **8's** type in the context of symmetric order (see Metaphor Glossary, type 8).

Re 8:3 - 5 introduces this concept of driving ultimately towards the production of the disruptive enabler of the human personality by beginning with 7's type (as the denominator of 1/7). The **8th** angel "came and stood at the altar, having a golden censer; and there was given unto much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings and earthquake".

- The smoking incense and prayers of all the saints being radiantly offered by the angel collectively represent metaphors for 7's type characterizing God's radiant plan for humanity's reconciliation to regain access to symmetric order (see Metaphor Glossary, type 7). The sacrificial death to randomness associated with God's plan is conveyed by the "saints" who experienced this sacrificial death to become saints as well as the sacrificial "altar".
- The metaphors for 7's type are then directed into the fire metaphor for 1's type (i.e., Metaphor Glossary, type 1) which equates to 4's type (which also can ultimately yield the disruptive enabler of the human personality), as discussed in the following point.

- Just as the pluralized version of kindreds, tongues, people and nations metaphorically represent 7's type going into 1's type and equating to 4's type (see Footnote 59), so too do "voices, thundering, lightnings and earthquake."⁷⁰ Moreover, the latter group is more consistent with the characterizing metaphor of this series, namely, the grand blowing of trumpets announcing the ultimate achievement of fulfilling or completing 8's type and appropriately **represents the sixth row of the 9 rows constituting Figure 98b. As such, this metaphorical process draws upon the special augmentation involving types 4 and 9 in converging towards symmetric order.**
- Also, because this plan is being conceptually introduced, the censer or vessel metaphorically represents the complementary type 5 (see Metaphor Glossary, types 5 and 7), while it being gold refers again to 7's type.

Given this introduction, each of the first four and sixth trumpet modules (characterized by 5's, 4's, 1's, 7's and 2's types) of the series radiating outwardly to 8's type begin by extending the above metaphorical sequence leading to 7's type going into 1's type. However, rather than directly equating to 4's type, this process of 7's type going into 1's type leads to killing the twelve (or 12) futile attempts to divide 3 into metaphors for 5's, 4's, 1's, 7's and 2's types which then can equate to 4's type (i.e., $12 \div 3 = 4$). Moreover, these 12 futile attempts to divide 3 into the metaphors for 5's, 4's, 1's, 7's and 2's type reflect Satan's / **Beelzebub's** attempts to create the false image of exclusive Trinitarian specificity for each of these types. In other words, since divisibility by 3 or 3's type which equates to a terminal single-digit equivalent underlies the exclusive specificity of the Trinitarian types, Satan / **Beelzebub** and his 1st beast futilely attempt to utilize dividing by 3 for this purpose.

As evidence of this, recall from Section XVI-B that Satan's / **Beelzebub's** 1st beast represents a genetically dysfunctional composite character with 3 component features (i.e., leopard's body, bear's feet and lion's mouth). Furthermore, in Section XVI-E we saw the 1st beast given power over the 3 metaphorical types representing the human personality (i.e., kindreds, tongues and nations) as a substitute for God's remedial plan for the human personality which call 4 metaphorical types (i.e., kindreds, tongues, nations and people, see footnote 59).

The frustration from the futile attempts at fulfillment in the above activity modules is only intensified in the fifth trumpet module (i.e., Re 9:1 – 12) where **8's** type both characterizes the stage and represents the type to which this series outwardly radiates. As such, the fifth trumpet would be expected to disproportionately address this redundant emphasis of **8's** type to counter its drive towards randomness (as we saw in Section XIV-A and XV-F for the

⁷⁰ Just as the pluralized kindreds, tongues, people and nations served as metaphors for 7's, 5's, 1's and 4's types (see footnote 59), so too has Revelation used voices, thunderings, lightnings and earthquakes as metaphors for 4's, 1's, 7's and 5's types. Moreover, all 4 entities convey the interactive quality characterized by 2's type as well as the radiance quality characterized by 7's type similar to the 4 evangelical beasts. Since 8's and 1's types are interchangeable, the thunderings metaphor can represent both, and thus can be viewed as the implementing focal point accompanying all 4 entities. Given that the metaphorical role of 7's type is shared by all 4 entities and that the thunderings metaphor provides the focus of the storm which accompanies all 4 entities, all 4 entities can be viewed as metaphorically representing 7's type going through or into 1's type to produce 1's type / 7's type equating to 4's type which is identified by type 2's characterization. Note, all 4 entities are also being viewed as a collective metaphor for 4's type encompassing the six types as they lead up to the disruptive enabler of the human personality (see Introduction – The Radiant Emphasis of 4's type).

redundant emphases of 5's and 2's types, respectively). However, since 8's type is implemented only to the extent it is interchangeable with implementing 1's type until after the final judgment (see Section XIV-E), the fifth trumpet module (Re 9:1 – 12) does not present God's direct remedial response, but instead presents Satan's / **Beelzebub's** or the 1st beast's redundantly emphasized or randomness oriented version of 8's type which fills the void until after the final judgment. Thus, since the symmetric order-oriented version of 8's type cannot be addressed by the fifth module, there is no point in killing the randomness-oriented version of 8's type similar to what was done in the first four and sixth trumpet modules discussed above.

In addition to the above discussed role for the sixth trumpet module, it also begins the very challenging transition to the full implementation of the symmetric order-oriented version of 8's type away from being only interchangeable with 1's type which cannot fully occur until after the final judgment in the seventh stage. Accordingly, this transition is introduced by the sixth trumpet module (characterized by 2's type) going into the fifth trumpet module (characterized by 8's type) and equating to 4's type in characterizing the seventh stage in conjunction with its counterbalancing opposite or 5's type (see the Plan for Establishing the Disruptive Enabler, Step 2). While this transitional process is presented from the perspectives of the 9, 6 and 3 Trinitarian types, the perspective of 9's type represents the disproportionate focus. This is consistent with the series of trumpet modules bracketing the Trinitarian type 9. Appropriately, this sixth module is, by far, the largest activity module in the trumpet series and tied as the second largest module in the Book of Revelation; and as such, it represents the culmination of the series of trumpet modules. Importantly, this culmination is presented through the underlying use of same-digit symmetry metaphors somewhat similar to the way they were employed in the culmination of the genetic code (see Section XII-I).

Because the last three trumpet modules culminate in the establishment of the fully implemented non-redundantly emphasized type 8 as a substitution for Satan's / **Beelzebub's** direct manifestation through the 1st beast metaphor for the redundantly emphasized type 8, Re 8:13 introduces these with the warning "Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

C. Interpreting the first plague module and the first trumpet module

As shown in Figure 104 and described below, the first activity modules in these two series (i.e., Re 15:1 - 16:2 and Re 8:2 - 8:7) are characterized by 5's type. [Note, Figure 104 actually shows these first activity modules beginning with Re 15:1 and 8:2, respectively, which were discussed in the immediately preceding introductory sections. Indeed, they did address the conceptual inputs to these two series, as characterized by 5's type.]

- **Presenting to the human personality (characterized by 5's type) the criteria for symmetric order (characterized by 1's type)**

Re 16:2 (as the first plague module) states, "And the first angel went, and poured out his bowl upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image".

- The human personality, as characterized by 5's type, is metaphorically represented

by the earth (see Section II-E) as well as by the men which had the mark of the beast and worshipped his image since they both are the manifestations of Satan / **Beelzebub** on earth (see Metaphor Glossary, type 5 and Section XVI-F).

- The consequences or pain of complying with God's justice, as characterized by 1's redundantly emphasized type and killing the randomness orientation, is metaphorically represented by the noisome and grievous sore (see Metaphor Glossary, type 1).
- **The human personality (characterized by 5's type) fulfilling the criteria for symmetric order (as characterized by 8's type)**

Re 8:7 (as the first trumpet module) states, "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the 1/3rd part of trees was burnt up, and all green grass was burnt up".

- Again, the human personality, as characterized by **5's** type, is metaphorically represented by the earth and its trees (see Metaphor Glossary, type 5).
- The process of casting or radiating hail and fire metaphorically represents the application of God's radiant plan characterized by 7's type. Also, since the purifying affect of hail and fire mingled with blood metaphorically represent 1's type, this consolidated metaphor can represent 7's type going into 1's type.
- This production of 1's type / 7's type leads to killing or burning up the futile attempt to divide 3 into the trees' metaphor for the human personality as characterized by **5's** type. This says that the human personality succumbing to the 1st beast and attempting to divide by 3 into **5's** type (i.e., the trees) to produce a terminal single-digit equivalent answer or quotient and thus establish exclusive specificity for **5's** type similar to the Trinitarian triangular personalities is killed. This killing is fulfilling the criteria for symmetric order as characterized by 8's type (see the above introduction and Metaphor Glossary, type 8).
- Although this first trumpet module is designated above to focus on the human personality, as characterized by **5's** type, the human personality, as characterized by 7's type, is also introduced as being represented by the green grass metaphor (see footnote 28). Normally, the human personality as characterized by 7's type, would not be introduced until the fourth trumpet module of this series which is designated to focus on 7's type but cannot fully do so because of Satan's / **Beelzebub's** legacy claim to 7's type (see Section XVI-A). Accordingly, because God's remedial plan for addressing Satan's / **Beelzebub's** legacy claim to 7's type involves working through the complementary **5** type, Revelation always includes references to the former (i.e., 7) in the activity modules making up the first stage which primarily address the conceptual framework characterized by **5's** type. Therefore, the green grass metaphor for 7's type going into the burnt-up metaphor for 1's type is introduced through this first trumpet module representing **5's** type, and will be further addressed in the fourth trumpet module representing 7's type.

D. Interpreting the second plague module and the second trumpet module

As shown in Figure 104 and described below, the second activity modules in these two series (i.e., Re 16:3 and Re 8:8) are characterized by **4's** type.

- **Presenting to the human personality (characterized by 4's type) the criteria for symmetric order (characterized by 1's type)**

Re 16:3 (as the second plague module) states, "And the second angel poured out his bowl upon the sea; and it became as the blood of a dead man: and every living soul died in this sea".

- The human personality, as characterized by **4's** type, is metaphorically represented by the interactive collectivity of the sea and every living soul in the sea (see Metaphor Glossary, type 4).
- The consequences of complying with God's justice, as characterized by 1's redundantly emphasized type, are metaphorically represented by the sea becoming the blood of the dead man and every living soul died in the sea (see Metaphor Glossary, type 1).

- **The human personality (characterized by 4's type) fulfilling the criteria for symmetric order (as characterized by 8's type)**

Re 8: 8 – 9 (as the second trumpet module) states, "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the 1/3rd part of the creatures which were in the sea, and had life, died; and the 1/3rd part of the ships were destroyed".

- Again, the human personality, as characterized by **4's** type, is metaphorically represented by the interactive collectivity of the sea as well as its creatures and ships.
- The great mountain metaphor represents the application of God's radiant plan characterized by 7's type going into or burning with the fire metaphor representing 1's type characterizing the criteria for symmetric order.
- This production of 1's type / 7's type leads to killing or destroying the futile attempts to divide 3 into the sea creatures' and ships' metaphors for the human personality as characterized by **4's** type. This says the human personality succumbing to the 1st beast and attempting to divide 3 into **4's** type (i.e. the sea creatures and ships) to produce a terminal single-digit equivalent answer or quotient and thus establish the exclusive specificity for **4's** type, similar to the Trinitarian triangular personalities, is killed. This killing is fulfilling the criteria for symmetric order as characterized by 8's type (see the above introduction and Metaphor Glossary, type 8).

Note, a common theme underlying all of Revelation's activity modules making up the second stage (except for the second Satan / **Beelzebub** module) is the sacrificial suffering and death associated with initiating the disruptive enabler of the human personality within the hostile environment of randomness, as characterized by **4's** type.

E. Interpreting the third plague module and the third trumpet module

As shown in Figure 104 and described below, the third activity modules in these two series (i.e., Re 16: 4 - 7 and Re 8:9 - 11) are characterized by **1's** type.

– Presenting to the human personality (characterized by 1's type) the criteria for symmetric order (characterized by 1's type)

Because this is the plague module where both the series radiate outwardly to **1's** type and the stage is characterized by **1's** type, this plague module (i.e., Re 16:4 – 7) emphasizes the completeness of the role characterized by **1's** type.

Accordingly, Re 16:4 – 7 states, "And the third angel poured out his bowl upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments".

- The totality or completeness of "O Lord, which art and wast, and shalt be" metaphorically represents 9's type of the Trinitarian triangle which is always accompanied by the complementary **1** type characterizing the criteria of justice (see Metaphor Glossary, type 9 and Sections III-A, B and C and IX-B).
 - The human personality, as characterized by **1's** type, is metaphorically represented by the purifying rivers and fountains of water (see Metaphor Glossary, type 1).
 - In addition, the consequences of complying with God's justice, as characterized by **1's** redundantly emphasized type, are metaphorically represented by being given the blood of God's wrath to drink for having shed the blood of saints and prophets. In shedding the blood of saints and prophets the human personality was exploiting the justice characterized by **1's** type when non-redundantly emphasized and oriented towards randomness. As a result, the human personality must also shed its own blood associated with the sacrificial death of the randomness orientation which is referred to as "thou hast given them blood to drink; for thy are worthy.
 - Note, all of Revelation's activity modules making up the third stage address compliance with **1's** non-redundantly emphasized type within the context (or subsumed by) compliance with **1's** redundantly emphasized type.
- ### – The human personality (characterized by 1's type) fulfilling the criteria for symmetric order (as characterized by 8's type)

Re 8:9 – 11 (as the third trumpet module) states, "the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the 1/3rd part of the waters became wormwood; and many men died of waters, because they were made bitter".

- Again, the human personality, as characterized by **1's** type, is metaphorically represented by the purifying rivers and fountains of water (see Metaphor Glossary, type **1**).
- The star burning as it were a lamp metaphorically represents the application of God's radiant plan characterized by **7's** type going into or being called Wormwood (i.e., a poison or killing agent) representing **1's** redundantly emphasized type characterizing the criteria for symmetric order.
- This production of **1's** type / **7's** type leads to killing or poisoning the futile attempts to divide 3 into the waters' metaphor for the human personality as characterized by **1's** type. This says the human personality succumbing to the 1st beast and attempting to divide 3 into **1's** type (i.e., the running waters) to produce a terminal single-digit equivalent answer or quotient and thus establish exclusive specificity for **1's** type similar to the Trinitarian triangular personalities is killed. This killing is fulfilling the criteria for symmetric order as characterized by **8's** type (see the above introduction and Metaphor Glossary, type **8**).
- Just as the rivers and fountains represent the human personality characterized by both, the non-redundantly and redundantly emphasized versions of **1's** type in the previously discussed activity module, so too are both versions represented in this activity module. Thus, all of Revelation's activity modules making up the third stage have addressed compliance with **1's** non-redundantly emphasized type within the context (or subsumed by) compliance with **1's** redundantly emphasized type.

F. Interpreting the fourth plague module and the fourth trumpet module

As shown in Figure 104 and described below, the fourth activity modules in these two series (i.e., Re 16:8 - 9 and Re 8:12) are characterized by **7's** type.

- **Presenting to the human personality (characterized by **7's** type) the criteria for symmetric order (characterized by **1's** type)**

Re 16:8 – 9 (as the fourth plague module) states, "And the fourth angel poured out his bowl upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory".

- Unlike the previous three activity modules, this activity module cannot begin by introducing the human personality as comparably characterized by the respective type being addressed at this activity module, namely **7**. This situation is due to Satan's / **Beelzebub's** legacy claim to **7's** type, as metaphorically conveyed by "(they) blasphemed the name of God" (see Section XVI-A). Nonetheless, the above reference to the "sun" still metaphorically represents God's radiant plan for the human personality regaining access to symmetric order, as characterized by **7's** type (see Metaphor Glossary, type **7**).

- The consequences or pain of complying with God's justice, as characterized by 1's type, is metaphorically represented by scorching men with the sun's fire and great heat (see Metaphor Glossary, type 1). However, because of Satan's / **Beelzebub's** legacy claim, "they repented not to give him glory". This acknowledgement is consistent with all of Revelation's activity modules making up the fourth stage which reflect Satan's / **Beelzebub's** competitive legacy claim to humanity's type 7.
- **The human personality (characterized by 7's type) fulfilling the criteria for symmetric order (as characterized by 8's type)**

Re 8:12 (as the fourth trumpet module) states, "And the fourth angel sounded, and the 1/3rd part of the sun was smitten, and the 1/3rd part of the moon, and the 1/3rd part of the stars, so as the 1/3rd part of them was darkened, and the day shone not for a 1/3rd part of it, and the night likewise".

- As explained in the previous section, this fourth activity module cannot begin by introducing the human personality as characterized by 7's type because of Satan's / **Beelzebub's** competitive legacy claim to that type. For this reason, the human personality, as characterized by 7's type, was introduced in the first trumpet module of this series as metaphorically represented by green grass (Re 8:7) where it was metaphorically incorporated with the human personality characterized by 5's type. Moreover, the green grass metaphor for 7's type went into the burnt-up metaphor for 1's type in the first trumpet module.
- In the previous three trumpet modules the production of 1's type / 7's type led to killing the futile attempts to divide 3 into the metaphor representing the respective types for the human personality being addressed at those trumpet modules (which in this iteration is 7). This says that the human personality succumbing to the 1st beast and attempting to divide 3 into the respective types (i.e., 7 in this case) to produce a terminal single-digit equivalent answer or quotient and thus establish the exclusive specificity of the respective type, similar to Trinitarian triangular personalities, is killed or destroyed. This killing is fulfilling the criteria for symmetric order as characterized by 8's type.
- Accordingly, Satan's / **Beelzebub's** futile attempt to divide 3 into 7's type was conveyed in Re 12:4 where 1/3rd of the stars of heaven (representing Satan's / **Beelzebub's** plan for the human personality) were swept to earth by the Dragon's tail (see Section XVI-A). Thus, to kill or destroy Satan's / **Beelzebub's** plan Re 8:12 (above) states that the "1/3rd part of the sun was smitten, and the 1/3rd part of the moon, and the 1/3rd part of the stars, so as the 1/3rd part of them was darkened" where the sun, moon and stars metaphorically represent 7's type.

G. Interpreting the fifth plague module and the fifth trumpet module

As shown in Figure 104 and described below, the fifth activity modules in these two series (i.e., Re 16:10 - 11 and Re 9: 1 - 12) are characterized by **8's** type.

– Presenting to the human personality (characterized by 8's type) the criteria for symmetric order (characterized by 1's type)

Re 16: 10 – 11 (as the fifth plague module) states, "And the fifth angel poured out his bowl upon the seat of the 1st beast; and his kingdom was full of darkness; and they gnawed their tongues for pain and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds".

- Appropriately, the recipients are metaphorically represented by the seat of the 1st beast who is Satan's / **Beelzebub's** direct manifestation on earth and represents primarily **8's** type (see Sections XVI-B, C, D and E). Moreover, in God's radiant plan for the human personality's redemption **8's** type is implemented only to the extent it is interchangeable with implementing 1's type (see Section XIV-E). Thus, because God's radiant plan for redemption does not provide for the full implementation of **8's** type until the heavenly resurrection following physical death (see Section XVIII-H, two witnesses), the light of God's radiant plan is not directly available to those seeking to be characterized by the full implementation of 8's type as metaphorically represented by the "seat of the beast" and thus "his kingdom was full of darkness".
- Note, a common theme addressed by all of Revelation's activity modules making up the fifth stage is the human personality's inability to implement **8's** type beyond being interchangeable with 1's type until after the final judgment and second death.
- Moreover, since those occupying the seat of the beast "repented not of their deeds", the denial of access to God's radiant plan is without end. Thus, being relegated to the endless pursuit of darkness or randomness and the associated lack of fulfillment, "they gnawed their tongues for pain". Noteworthy, this represents the infinitely greater pain of never being able to approach symmetric order and condemned to eternal randomness as opposed to the pain of pursuing symmetric order in the hostile environment of randomness.

– The human personality (characterized by 8's type) failing to fulfill the criteria for symmetric order (as characterized by 8's type)

The frustration from the futile attempts at fulfillment in the above activity modules is only intensified in the fifth trumpet module (i.e., Re 9:1 – 12) where **8's** type both characterizes the stage and represents the type to which this series outwardly radiates. As such, this part of Revelation would be expected to disproportionately address this redundant emphasis of **8's** type to counter its drive towards randomness (as we saw in Sections XIV-A and XV-F for

⁷¹ See Section XVIII-B, last paragraph.

the redundant emphases of 5's and 2's types, respectively). However, since Satan's / **Beelzebub's** direct manifestation on earth is primarily through **8's** type or the 1st beast (see Sections XVI-B, C, D and E), and, since **8's** type is implemented only to the extent it is interchangeable with implementing 1's type until after the final judgment (see Section XIV-E), the fifth trumpet module (Re 9:1 - 12) does not present God's direct remedial response, but instead presents Satan's / **Beelzebub's** or the 1st beast's redundantly emphasized or randomness oriented version of **8's** type which fills the void until after the final judgment.

Note, a common theme addressed by all of Revelation's activity modules making up the fifth stage is the human personality's inability to implement **8's** type beyond being interchangeable with 1's type until after the final judgment and second death.

Re 9:1 begins this fifth trumpet module by stating "I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit". Again, the star is Satan / **Beelzebub**, as the lead of the fallen angels, going to earth and arising as the 1st beast. As explained earlier (see Section XVI-A), the fallen angel or star represents Satan's / **Beelzebub's** legacy claim to 7's type in the context of randomness; whereas, in the first three activity modules of this series the introductory metaphors for 7's type are in the symmetric order context where 7's type goes into 1's type to equate to 4's type which characterizes yielding the mathematically disruptive enabler. The bottomless pit represents forever falling without change and thus serves as a metaphor for the detachment of randomness which provides for no specificity against which the progress or change towards symmetric order can be measured. Effectively, the 1st beast (as Satan's / **Beelzebub's** manifestation of **8's** type) was given the key to leading mankind or the human personality into randomness. Appropriately, Re 9:2 continues the above theme, "he opened the bottomless pit, and there arose a smoke out of the pit... and the sun and the air were darkened" meaning there was no access to God's redemptive plan which is metaphorically represented by the sun and air (as characterized by 7's redundantly emphasized type).

Instead, according to Re 9:3 "there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power" where the locusts will be shown to metaphorically represent **8's** redundantly emphasized type. Accordingly, the locusts, who play the leading role in this fifth trumpet module or transitional iteration, represent a completely dysfunctional genetic composite of **8** competitive attributes in search of a false identity (i.e., no specificity) or false sense of purpose and are presented in Re 9:7 – 10 (also see Metaphor Glossary, type **8**).⁷² These **8** attributes include: 1 – the shape of horses prepared unto battle, 2 – crowns like (or fake) gold, 3 – faces of men, 4 – hair of women (i.e., image metaphor), 5 – teeth of lions (i.e., blasphemy metaphor), 6 – breastplates of iron, 7 – wings that sounded like chariot horses running to battles, and 8 – scorpion tails with a sting that hurts for 5 months. Having the faces of men conveys that the locusts represent the human personality in its pursuit of randomness. The emphasis on hurting, fighting and battling tells us this randomness is characterized by **8's** type.

In the previous four trumpet modules of this series metaphors for 7's type were subjected to the harsh treatment or killing by metaphors that represented 1's type to produce the disruptive enabler of the human personality in the context of symmetric order. However, because the locusts represent **8's** redundantly emphasized type, they are not

⁷² Just as metaphors for Ezekiel's creatures, the dragon, the Satan's / **Beelzebub's** 1st and 2nd beasts conveyed genetic dysfunctionality caused by Satan / **Beelzebub**, so too does the locusts metaphor which is consistent with Satan's / **Beelzebub's** exploitive interference with applying the genetic code of life as representative of evolution's disruptive enabler of life (see footnotes 58, 63 and 67).

interchangeable with 1's redundantly emphasized type and thus they cannot kill or hurt the randomness orientation of metaphors for 7's type. Accordingly, Re 9:4 states "And it was commanded them that they should not hurt the grass of the earth, neither any green thing" where green and grass are metaphors for 7's type, and hurt is a metaphor for 1's type (see footnote 28, Section III-D and the first iteration of this series).

Appropriately, the locusts, were allowed to hurt "only those men which have not the seal of God in their foreheads" (Re 9:4). Having not the seal of God conveys not oriented towards the specificity of symmetric order. Thus, the "hurt" will be the justice of non-specificity (i.e., involving the above referenced battle metaphor also see next section) as characterized by 1's non-redundantly emphasized type and fulfilled by **8's** redundantly emphasized type. As mentioned above, the "hurt" does not extend to killing the orientation towards the non-specificity of randomness as stated in Re 9:5 "And to them was given that they should not kill them, but that they should be tormented 5 months". The 5 months period is used instead of the 42 months period associated with Satan's / **Beelzebub's** blasphemous application of his previous role as the lead angel from heaven because the locusts directly represent the human personality characterized by **8's** type. Additionally, since they came out of the dragon's bottomless pit in earth, which is a metaphor for 5's redundantly emphasized type (see Section XV-A), 5 is used to convey the time period. Also, since they are not approaching heaven, the 0.5 hour metaphor for this period used in Section XVI-G is not appropriate in this non-heavenly context, but still a time period less than 42 month must be used.

Again, the locusts can not sacrificially kill the orientation towards randomness which would establish an orientation towards the specificity of symmetric order and the associated contentment as characterized by 1's redundantly emphasized type and its interchangeability with **8's** non-redundantly emphasized type. This is conveyed in Re 9:6 "And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them".

Appropriately, Re 9:11 reminds us that the angel of the bottomless pit is king over the locusts. In his futile striving for the specificity of symmetric order this king falsely claims same-digit symmetry with dual names Abaddon in Hebrew and Appollyon in Greek (i.e., one entity with two names rather than two identities with one name, see Section II-B). Interestingly, the locusts, who metaphorically represent the randomness version of **8's** type, have a king who falsely claims to be characterized by 1's type as represented by same-digit symmetry. Normally in the context of randomness, the power, strength or leadership of a king would be characterized by **8's** type (see Section VIII-E). However, the king of the locusts wants to convey a false image of interchangeability between **8's** and 1's type as conveyed by same-digit symmetry. By doing so, he also conveys a false image of resembling that one who sits on the throne (i.e., the Father), who was accompanied by 1's type (see Section XIV-G).

H. Interpreting the sixth plague module and the sixth trumpet module

As shown in Figure 104 and described below, the sixth activity modules in these two series (i.e., Re 16:12 - 16 and Re 9: 13 – 11:19) are characterized by **2's** type.

- **Presenting to the human personality (characterized by 2's type) the criteria for symmetric order (characterized by 1's type)**

In this sixth plague module the sixth bowl or vial is poured out “upon the great river Euphrates and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of Satan / **Beelzebub**, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see him shame. And he gathered them together into a place called in the Hebrew tongue Armageddon” (Re 16:12 – 16).

- Since crossing the Euphrates river (as a border for the Garden of Eden) serves in a transitional role between the era preceding the genetic regression or fall of Adam and Eve and the post Eden era after their fall, it can also serve as a metaphor for the human personality transitioning between the proximity to symmetric order that existed before the fall of Adam and Eve, and its re-approachment after the fall, as characterized by **2's** type, and appropriately represents the background setting for this intersection.
- Moreover, to serve in the challenging transitional role for approaching symmetric order the river dries up so the way of the kings of the east might be prepared to battle the kings of the earth (see Metaphor Glossary, types **2** and **8**). The kings of the east represent **8's** type in the context of symmetric order of Eden pre-Adam and Eve's fall while the kings of the earth represent **8's** type in the context of randomness of post Eden after their fall.
- The application of the criteria for symmetric order (as characterized by **1's** type to which this series outwardly radiates) is conveyed by the battle metaphor between the kings of the earth of the whole world and the kings of the east. Thus, Re 16:14 and 16 tells us “to gather them to the battle of that great (single) day of God Almighty...into a place called in the Hebrew tongue Armageddon”. As we saw in Section III-D, the battlefield metaphor for **1's** type, in the ongoing metaphorical war in which symmetric order struggles to overcome randomness, the battle is fought in a randomness setting which can be analogized to a battlefield. The single (**1**) day and place contribute to the oneness (**1**) metaphor.
- Moreover, since **1's** type in the context of symmetric order is associated with the color white (i.e., without blemish), its anticipated complete fulfillment (as characterized by **8's** type) can be conveyed by assumedly being dressed completely in white (see Metaphor Glossary, type **8**). Therefore, Re 16:15 admonishes to keep on ones garments so as not to appear naked since God's judgment (as represented by **1's** type) will be fulfilled (as characterized by **8's** type) when least expected like a thief in the night.

- Since **2's** type in the context of symmetric order identifies the exclusive specificity of the Trinitarian triangle's types (see Section IV-B), Re 16:12 – 13 mocks the kings of the earth's false images of the exclusive specificity of the 3 or Trinitarian types. The above quote from Re 16:12 – 13 presents them as "3 unclean spirits, like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" representing, respectively, 5's, 8's and **2's** types which, when redundantly emphasized, drive towards randomness. These three blasphemous substitutes (i.e., "the spirits of Satan / **Beelzebub**, working miracles") were also addressed in Section XVI-F. Appropriately, the next section addresses the restoration of the Trinitarian types in lieu of the three blasphemous substitutes.
 - Note, a common theme underlying all of Revelation's activity modules making up the sixth stage (except for the sixth angel module) is to address the exclusive specificity of the Trinitarian types, as characterized by **2's** type.
- **The human personality (characterized by 2's type) fulfilling the criteria for symmetric order (as characterized by 8's type)**

In this sixth trumpet module Re 9: 14 – 15 states, "Saying to the sixth angel which had the trumpet, Loose the 4 angels which are bound in the great river Euphrates. And the 4 angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the 1/3rd part of men".

- Again the Euphrates river is introduced in its transitional role between the era preceding the genetic regression or fall of Adam and Eve and the post Eden era after their fall to serve as a metaphor for transitioning between the symmetric order that existed before the fall of Adam and Eve, and its re-approachment after the fall, as characterized by **2's** type, and appropriately providing the background setting for this intersection. "Loose the 4 angels which are bound in the great river Euphrates" refers to the same 4 angels holding the 4 winds of God's wrath in Re 6:17 – 7:1 which presented the culminating sixth seal module where both the series and stage were characterized by **2's** type (see Section XV-F). In that setting we saw **2's** type indirectly approach identifying 1's type / 7's type equating to 4's type by equating 4's type x 7's type to 1's type while in the context of randomness. Likewise, in this setting the 4 (angels) metaphorically represent 4's type x 7's type, respectively, and 1 hour, day, month and year represent 1's type to indirectly approach identifying 1's type / 7's type equating to 4's type. **As such, this sixth trumpet module, which is the culmination of the trumpet series, will be extending the sixth seal module, which was the culmination of the seal series, as set out below.**

Re 9:16 – 19 states, "and the number of the army of the horsemen were 200,000,000 and I heard the number of them. And, thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these 3 was the 1/3rd part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt".

- Since the above river Euphrates setting address the transition of Adam and Eve's descendents in the context of moving from randomness towards symmetric order, Adam and Eve's many descendents are represented by the metaphorical

200,000,000 horsemen transitioning towards or re-approaching symmetric order, as characterized by **2's** type.

- Indeed, the metaphors for **2's** type include the **2** of 200,000,000, the army of horsemen and the horses for transitioning the battlefield towards symmetric order, as well as the horses **2** heads (i.e., the lion's head oriented towards symmetric order and the serpent's (i.e., Satan's / **Beelzebub's**) head or tail oriented towards the departing randomness). Also, the 100,000,000 of 200,000,000 and the battlefield metaphorically represent 1's redundantly emphasized type characterizing the criteria for symmetric order which are being fulfilled in this series radiating outwardly to **8's** type (see Metaphor Glossary, types 1 and 2).
- Since the lion's head represents the direction of the horses, out of their mouths issue the 3-fold purifying fire, collective pool of smoke, and radiant odoriferous brimstone as respective metaphors for 1's, 4's and 7's redundantly emphasized types driving towards symmetric order converging towards the Trinitarian triangle.⁷³ These 3 metaphors represent extensions of the above 4 angels metaphors for 1's, 4's and 7's types which also were for slaying the 1/3rd part of men. Moreover, the fire, smoke and brimstone metaphors driving towards symmetric order represent the opposites of the 3 unclean spirits like frogs which were discharged out of the dragon's mouth as they drive towards randomness in the previous section. Note the emphasis on mouths in both heads as the conceiving sources characterized by 5's non-redundantly and redundantly emphasized types, respectively.
- This slaying of the 1/3rd part of men by the fire, and by the smoke, and by the brimstone, which issued out of their mouths again conveys that the futile attempts to divide 3 into the 200,000,000 "horsemen" metaphor for **2's** type to produce a final single-digit equivalent answer or quotient and thus establish the exclusive specificity of **2's** type similar to the Trinitarian triangle types is slayed.

Also, this slaying of the 1/3rd part of men represents the 12th killing of 1/3rd's (i.e., trees, sea, creatures, ships, river, waters, sun, moon, stars, day, night and men) which metaphorically enables or produces 4's type (i.e., $12 \times 1/3rd = 4$) to approach closure. Recall from Sections V-A and VI-C that 4's type yields both the initiation of the disruptive enabler of the human personality as well as its ultimate convergence onto the Trinitarian triangle. In other words, having completed all 12 killings Revelation can now begin the closure of 4's type which yields, not only the initiation of the disruptive enabler of the human personality, but also its ultimate convergence onto the Trinitarian triangle. According to the Mathematical Plan for Establishing the Mathematically Disruptive Enabler, Step 2 this latter process can begin by this sixth stage characterized by 2's type going into the fifth stage characterized by 8's type which equates to and thereby introduces 4's type characterizing the seventh

⁷³ Noteworthy, the smoke metaphor for 4's type characterizing interactive collectiveness was replaced in the preceding phrase by the jacinth or red breastplate metaphor for 4's type characterizing the blood of the sacrificial victim shed in transitioning towards symmetric order (see Metaphor Glossary, type 4 and Section XV-B).

stage.⁷⁴ Moreover, this process must begin in this sixth trumpet module since it occurs at the stage characterized by 2's type intersecting with the series radiating outwardly to 8's type. Appropriately, Revelation presents this convergence process from the perspective of the three Trinitarian types as explained below.

--- 2's TYPE GOING INTO 8'S TYPE ---

- THE TRINITARIAN TYPE 9'S PERSPECTIVE FOR 2'S TYPE GOING INTO 8'S TYPE

To begin this process, Re 9:20 refers to those who have not yet been included in God's radiant plan and continue with the randomness orientation as "the rest of the men which were not killed by the plagues". Since this process involves this sixth trumpet module (characterized by 2's type) going into the fifth trumpet module (characterized by 8's type), Revelation draws on the latter to represent the randomness oriented or redundantly emphasized version of 8's type (see Section XVIII-G). Specifically, Re 9:20 describes them as "repented not of the works of their hands, that they should not worship Satan / Beelzebub, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:". In other words, this refers to those whose randomness orientation was not killed and continued to pursue the futility of randomness by worshiping the 5 materialistic idols of gold, silver, brass, stone and wood which neither can see, nor hear, nor walk in the context of symmetric order. To complete this condemnation Re 9:21 states, "Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts" where these 4 collective actions were oriented towards randomness. Note, the 5 materialistic idols and the 4 collective actions can be viewed in their totality as constituting the nine types without any specificity in the context of randomness. As well, they can be viewed as representing the randomness version of 5's and 4's types without any semblance of the counterbalancing opposite specificity characterizing their counterparts in the context of symmetric order. Recall from Section VIII-A, 8's type characterizes the production of opposites (i.e., 5's and 4's types) in both the contexts of randomness and symmetric order. Also note, counterbalancing opposites always total to 9 or 9's type which is complementary to 8's type (see Figure 77) and which supports the perspective of the Trinitarian type 9.

Against this background, Re 10:1 - 3 proceeds with "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open:

⁷⁴ According to the Mathematical Plan for Establishing the Mathematically Disruptive Enabler, Step 2 (Section X-C), when 2's type in characterizing the sixth stage goes into or divides into the fifth stage characterized by 8's type, the outcome can be either 5's or 4's type depending on whether 8's type is only interchangeable with 1's type (i.e., 1's type ÷ 2's type => 5's type) or fully implementable (i.e., 8's type ÷ 2's type => 4's type). Thus, the seventh stage must be characterized initially by 5's type and then by 4's type. In other words, 5's type (in characterizing the seventh stage) is characterizing the conceptualization of the mathematically disruptive enabler converging onto the trinitarian triangle as yielded by 4's type which also characterizes the seventh stage.

Moreover, since 5's and 4's types are counterbalancing opposites, the production of which is characterized by 8's type, 8's type is also characterizing the production of the mathematically disruptive enabler converging onto the trinitarian triangle and thereby fulfilling its role in characterizing the fifth stage, as described immediately above (see Section VIII-B).

and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice as when a lion roareth: and when he had cried, 7 thunders uttered their voices."

- * By having his right foot upon the sea and his left foot on the earth, which are metaphors for 4's and 5's types, respectively (see Metaphor Glossary, types 4 and 5), the angel is providing a guiding plan to those randomly orientated as introduced immediately above by the 4 collective actions and 5 materialistic idols. Moreover, by bridging these two counterbalancing opposites (i.e., 4 and 5) the angel metaphorically fulfills the role of **2's** type which characterizes bridging counterbalancing opposites and, in the process, characterizes bridging randomness and symmetric order (see Section IV-E). In other words, the angel, metaphorically fulfilling the role of **2's** type in the context of symmetric order, addresses or goes into "the rest of the men which were not killed by the plagues" who metaphorically represent the randomness version of **8's** type.
- * Note, the counterbalancing opposites are not limited to 4's and 5's types, but also includes **2's** and 7's types. While the angel is fulfilling the role characterized by **2's** type, the angel is a metaphor for 7's type as are the rainbow, the radiance of the sun and fire, the little book and the 7 voices (see Metaphor Glossary, type 7).
- * Since the angel is clothed in a white cloud and roars like thunder, both frequently used metaphors for 1's type, the angel's type 7 can be viewed as going into 1's type and equating to 4's type to characterize yielding the disruptive enabler of the human personality. This is further confirmed since the angel is holding the book representing God's plan for accessing symmetric order. Moreover, the book being opened indicates that this angel (unlike the fallen angels) has not lost access to God's plan. On the other hand, this angel is unable to fulfill his originally intended role of providing the plan to the human personality, as indicated in Re 10:4. "And when the 7 thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things what the 7 thunders uttered, and write them not."
- * Importantly, the bridging role characterized by **2's** type involves identifying the convergence onto the exclusive Trinitarian triangle (see Section IV-E). This is accomplished by the mighty angel with a rainbow upon his head holding a book resembling the one who sat on the throne surrounded by a rainbow and holding a book and was the one who metaphorically represented 9's type (see Section XIV-G, convergence from the perspective of type 9, and Re 4:2 - 3). Revelation's selection of 9's type to represent the Trinitarian triangle reflects 9's complementariness with **8's** type which is being addressed by this section (also see Section IX-B).
- * Consistently, the angel's orientation is established by having his left foot upon the earth (i.e., a metaphor for 5's type) which appears on the right side of the circle of symmetric order when facing outwardly, as was the case for the one who sat on the throne (again see Section XIV-G). This means that the angel is, appropriately, facing inward towards the circle of symmetric order or towards the one who sat on the throne indicating the angel is driving towards convergence onto the Trinitarian triangle. Also, the hand in which the book is held is no longer indicated (i.e., right or left) since both the angel and the book are metaphors for the same 7 type (see Section XIV-G).

The angel's identification with converging onto the Trinitarian triangle through 9's type continues by identifying the creation totality characterized by 9's type in Re 10:6 when the mighty angel "swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." (see Sections IX-B and F).

Adding to Re 10:6's "there should be time no longer:" Re 10:7's "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" refers to the end of the seventh stage as it becomes characterized by 4's type (see the Mathematical Plan for Establishing the Mathematically Disruptive Enabler, Step 2). Since the origination or conceptualization of the seventh stage is characterized by 5's type, the production of its counterbalancing opposite (i.e., 4's type) is characterized by 8's type. Moreover, this sequential development must be introduced in advance by 2's type characterizing the sixth stage going into 8's type characterizing the fifth stage which is exactly what is happening in this sixth trumpet module (see footnote 74). This process is further confirmed by the quote "there should be time no longer" since symmetric order is being approached where time does not exist (see footnote 64).

Re 10:8 - 11 continues "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said, unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth as sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings".

- * Since the book or plan can not be radiantly disseminated directly to the human personality as originally intended, the book or plan is eaten or internalized into the human personality's physical being, which is more consistent with the physical or empirical production characterized by 8's type (see Section VIII-B). The initial impact is sweetness in thy mouth reflecting the attractiveness of the symmetric order orientation. However, since it also involves the sacrificial death of the randomness orientation, it shall make thy belly bitter. This again reflects the above focus of the mighty bridging angel presenting 2's type going into 8's type.
- * **Continuing this focus of going into 8's type, the book or plan is directed (i.e., prophesized) towards many peoples, and nations, and tongues, and kings, where kings have replaced race or kindreds in the earlier version of this interactive collection of 4 entities metaphorically representing 1's type / 7's type equating to 4's type but before 4's type yields or initiates the disruptive enabler of the human personality (see footnote 59). However, kings are a metaphor for 8's type as discussed in the introductory sections to this sixth stage (presenting the criteria for symmetric order); whereas, race or kindreds, as the DNA plan or roadmap for grouping the human personality, served as a metaphor for 7's type. Therefore, until the "kings" substitution for "kindreds" is reversed (as will be discussed below) these 4 entities cannot represent 1's type / 7's type equating to 4's type in anticipation of 4's type yielding or initiating the disruptive enabler of the human personality. [Again, recall this type 8 refers to those represented by the fifth trumpet module (characterized by 8's type) into which this trumpet**

module (characterized by 2's type) divides.] Appropriately, this set of four metaphors where "kings" have replaced "kindreds" represents the seventh row of the 9 rows constituting Figure 98b. As such, this metaphorical process draws upon the special augmentation involving 4's and 9's types in converging towards symmetric order.

- * Viewed another way, God's remedial plan is approached at this stage primarily from an empirical reasoning perspective (i.e., Aristotelian or the empirical power of "kings") and not from a deductive reasoning perspective (i.e., Platonic or the deductive perspective of "kindreds").

- **THE TRINITARIAN TYPE 6'S PERSPECTIVE FOR 2'S TYPE GOING INTO 8'S TYPE**

Moving on to Re 11:1 – 2 "And there was given me a reed like unto a rod: and the angel stood saying, Rise, and measure the temple of God, and the altar, and them that worship therein". As we saw in Sections XIV-D, XVI-A and the Metaphor Glossary, type 7, the reed or rod metaphorically represents 7's type and thus can be used to measure all aspects of compliance (as characterized by 1's type) with God's plan for those who are worthy. Also keep in mind that the reed or rod represents the conceptual basis underlying the measurements, as characterized by 5's type. Since 7's and 5's types complementarily bracket the triangular 6 type on the circle of symmetric order, this measuring process conveys 6's type which characterized the guiding focus for the transitioning towards symmetric order.

Since the temple and the sacrificial alter have been used as respective metaphors for 5's and 4's types, which in turn characterize the seventh or final stage as it approaches convergence onto the Trinitarian triangle, the above measuring process focuses outwardly on the final stage. Recall from the above discussion, 8's type characterizes the production of the counterbalancing opposites (i.e., 5's and 4's types).

On the other hand, according to Re 11:2 "the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot 42 months."

- * Remember from Section XVI-A, 42 months metaphorically combines the randomness orientated types 7 and 6 to represent Satan's / Beelzebub's legacy time for driving humanity towards randomness.
- * The square court metaphor also conveys the square of randomness (i.e., the 666 square). Also, this square of randomness is also characterized by 5's type and metaphorically represented by a city metaphor. Accordingly, the above "holy city" was tread under foot by those oriented towards randomness (see Section XVIII-G, The New Jerusalem). Therefore, measuring it with the rod of symmetric order makes no sense.

Since 2's type characterizes bridging randomness (i.e., the outside court) and symmetric order (i.e., the temple and the altar which involved 8's type above), this passage provides the Trinitarian type 6 perspective for 2's type going into 8's type.

- THE TRINITARIAN TYPE 3'S PERSPECTIVE FOR 2'S TYPE GOING INTO 8'S TYPE

To address being tread under foot by **Satan's / Beelzebub's** 42 month legacy, Re 11:3 states "I will give power unto my two witnesses and they shall prophesy 1260 days in sackcloth". Just as 42 months metaphorically represents **Satan's / Beelzebub's** legacy time for driving humanity towards randomness, its 1260 days equivalent represents the comparable time for driving the human personality towards symmetric order (see Section XVI-A, the clash between the dragon and maternal metaphor). Since 1260 days equates to the single-digit equivalent of 9 (i.e., $1 + 2 + 6 + 0 \Rightarrow 9$) representing 9's type, it is consistent with the focus of going into the complementary 8 type.

Since the two witnesses dressed in sackcloth are metaphors for 5's type and are identical, they also represent a metaphor for the same-digit symmetry which is further re-enforced in that they are also presented as two identical olive trees and two identical candlesticks standing before the God of the earth in Re 11:4 which again are symbols of 5's type characterizing the conceptual source of God's plan for restoring symmetric order (see Metaphor Glossary, type 5). Additionally, since same-digit symmetry can be viewed as identifying the specificity of symmetric order types characterized by 2's type, the two witnesses can also metaphorically represent 2's type consistent with this sixth trumpet module (see Metaphor Glossary, type 2). Likewise, since same-digit symmetry can be viewed as the specificity criteria for symmetric order, its metaphors (i.e., the two witnesses) can also represent 1's type (see Metaphor Glossary, type 1). In other words, the two witnesses as a metaphor for same-digit symmetry represent the most basic manifestation of the symmetric order underlying God's sacrificial plan.

Noteworthy, the term "witnesses" was selected in this sixth stage because they serve as witnesses or representatives of the conceptual testimonial underlying symmetric order or the fulfillment of the disruptive enabler of the human personality and its subsequent convergence onto the Trinitarian triangle in the seventh stage. Thus, the two witnesses will henceforth be referred to as the two witnesses' testimonial.

Continuing on, Re 11:5 - 6 states "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophesy: and have powers over waters to turn them to blood, and to smite the earth with all plagues, as often as they wish". "If any man will hurt them" refers to those who reject the two witnesses' testimonial for the symmetric order orientation by continuing to embrace the randomness orientation which must be ultimately killed. Since purifying fire and rain, the punishment of plagues, as well as the killing and sacrificial blood are all frequent metaphors for 1's redundantly emphasized type when viewed as being interchangeable with 8's non-redundantly type, the two witnesses' testimonial can also be viewed as representing 2's type going into 8's type while still interchangeable with 1's type. Accordingly, this results in the personality of those so killed transitioning towards the seventh stage which is characterized by 5's type (i.e., $1's \text{ type} \leftrightarrow 8's \text{ type} \div 2's \text{ type} \Rightarrow 0.5 \Rightarrow 5's \text{ type}$, see footnote 74).

Then, Re 11:7 states, "when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit (i.e., the 1st beast as a metaphor primarily for 8's redundantly emphasized type or **Satan's / Beelzebub's** direct manifestation on earth, see Section XVI-B, C, D and E) shall make war against them, and shall overcome them, and kill them." Again, recall this 1st beast type 8 is taken from the fifth trumpet module

(characterized by 8's type) into which this trumpet module (characterized by 2's type) divides. However, unlike the above division, where 8's type was non-redundantly emphasized and still interchangeable with 1's type, this type 8 is redundantly emphasized. As such, the 1st beast representing primarily the randomness-oriented version of 8's type can ultimately bring about the death of (or overcome) the two witnesses' testimonial for the symmetric order orientation underlying God's remedial plan.

Then Re 11:8 states, "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified". The double city metaphor is used for 5's type to falsely portray same-digit symmetry and thus directly attack the same-digit symmetry represented by the two witnesses' testimonial. Sodom and Egypt are not identical cities, unlike the identical witnesses, but represent two different entities with two different names masquerading to create a false image of same-digit symmetry. The reference to "where also our Lord was crucified" indicates that the testimonial witnessed by Christ or the Lamb is the same as the two witnesses' testimonial and both suffer the same fate which ties the two witnesses' testimonial to the perspective of the Trinitarian type 3 (see footnote 65). Also, the characterization of those who rejected the two witnesses' testimonial is further re-enforced with Re 11:10 stating "they ... shall rejoice over them (i.e., their death), and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth". Sending gifts to one another metaphorically represents a futile materialistic attempt to show appreciation for the false image of differentiation or specificity of symmetric order and its associated contentment (i.e., flaunting their wealth).

Continuing on Re 11:9 refers to "the people and kindreds and tongues and nations shall see their dead bodies 3 ½ days, and shall not suffer their dead bodies to be put in graves". As discussed in footnote 59 "the people and kindreds and tongues and nations" are a metaphor for 1's type / 7's type equating to 4's type but before 4's type yields or initiates the disruptive enabler of the human personality in the context of symmetric order which collectively characterizes those who supported or followed the two witnesses' testimonial. Importantly, the above "kings" (i.e., kings of earth) substitute for "kindreds" is gone.⁷⁵ This means the randomness version of 8's type, as metaphorically represented by the kings of the earth, has transitioned towards symmetric order. As such, these new followers refused to allow the two witnesses' testimonial be buried in graves. Instead, they intended to preserve and perpetuate the two witnesses' prophesying in support of moving towards producing the above disruptive enabler of the human personality, which would be characterized by the symmetric order version of 8's type (i.e., non-redundantly emphasized), which is represented by the 3 ½ days metaphor (i.e., $3 \frac{1}{2} \rightarrow 3 + .5 = 8$, see Metaphor Glossary, type 8).

⁷⁵ Not only is the "kings" substitute for "kindreds" gone, but also the "people" metaphor for 1's type is not pluralized which conveys increasing specificity in the metaphor serving as the direct conduit to humanity and which is consistent with the purpose of the two witnesses' testimonial. **Appropriately, this set of four metaphors, which re-introduces kindreds "for king", represents the eight row of the 9 rows constituting Figure 98b. As such, this metaphorical process draws upon the special augmentation involving 4's and 9's types in converging towards symmetric order.**

Since 3 1/2 days is a metaphor for 8's non-redundantly emphasized type after it is no longer interchangeable with 1's type, the 3 1/2 days metaphor conveys fulfillment of symmetric order (as characterized by $3 \frac{1}{2} \Rightarrow 3 + .5 \Rightarrow 8$ or 8's types, see Metaphor Glossary, type 8).

Accordingly, Re 11:11 – 12 states, "After 3 1/2 days the spirit of life from God entered into them and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them. Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them". This resurrection of the two witnesses' testimonial after 3 1/2 days (i.e., $3 \frac{1}{2} \Rightarrow 3 + .5 = 8$) represents 2's type (i.e., the two witnesses) going into 8's type (i.e., the resurrection into heaven's symmetric order after 3 1/2 days) introducing the fulfillment of 8's type which means 8's type is no longer interchangeable with 1's type. Accordingly, this fulfillment can be viewed as transitioning towards the seventh stage which is characterized by 4's type (i.e., $8's \text{ type} \div 2's \text{ type} \Rightarrow 4 \Rightarrow 4's \text{ type}$, see footnote 74) However, this fulfillment of 8's type applies to the two witnesses' testimonial and not yet to the human personality in pursuit of symmetric order. The latter cannot occur until the next or seventh stage in this series radiating outwardly to 8's type following the second death or the death of the option to choose between the symmetric order and randomness orientation. Prior to this fulfillment, the seventh stage is characterized by 5's type (as discussed earlier), and after this fulfillment it can be characterized by 4's type. Because this phase is occurring so close to the completion of Revelation's redemptive plan for humanity, 3 1/2 days, rather than 3 1/2 years, are used as the metaphor for 8's type after it is no longer interchangeable with 1's type. Moreover, since 5's and 4's types are counterbalancing opposites, the production of which is characterized by 8's type (see Section VIII-A), this fulfillment occurs in the series radiating outwardly to 8's type.

Also important, God's recognition of the validity of the two witnesses' testimonial (i.e., "God entered into them and they stood upon their feet") which is then recognized or identified by those with the randomness orientation (i.e., "great fear fell upon them which saw them") indicates the validity of the two witnesses' testimonial and all of its ramification is finally recognized by those with the randomness orientation.

- **CONCLUDING THE THREE TRINITARIAN PERSPECTIVES**

While the above three perspectives "yielded" the disruptive enabler of the human personality converging onto the Trinitarian triangle from the viewpoints of 9's, 6's and 3's types, respectively, the perspective of 9's type (in accompaniment with the complementary types 1 and 8) represents the disproportionate focus. This is consistent with this series of trumpet modules bracketing the Trinitarian type 9, as explained in the introduction to this chapter. Therefore, to conclude this process Re 11:13 states "And the same hour was there a great earthquake, and the 0.1 part of the city fell, and in the earthquake were slain of men 7000: and the remnant were affrighted, and gave glory to the God of heaven."

- * Revelation has repeatedly used "city" as a metaphor for those characterized by 5's type with a randomness orientation similar to the 5 materialistic idols introducing this overall section. Likewise, mother earth has metaphorically represented 5's type with the symmetric order orientation similar to the above **two** witnesses. Thus, when the above city metaphor is **hit** by the earthquake, its randomness orientation is slain.

- * The slaying of the randomness orientation is metaphorically represented by 0.1 part of the city falling which also involves slaying 7,000 men. The 0.1 or 10^{-1} , as a low exponential power of 10, and the 1,000 or 10^3 of the 7,000 as a high exponential power of 10 represent, respectively, the non-redundantly and redundantly emphasized versions of 1's type. Since the latter subsumes the former, the combination of the two essentially represents the latter or the redundantly emphasized type 1 in characterizing the killing criteria of the randomness orientation.⁷⁶
- * The 7 of the 7,000 men represents 7's type going into 1's type to yield "the remnant (who) were affrighted and gave glory to the God of heaven". This is the same remnant from Re 12:17 "and the dragon was wroth with the woman, and went to make war (thorough the 1st beast) with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (see Section XVI-A). Accordingly, "the remnant" can be viewed as those striving to approach or yield the disruptive enabler of the human personality, as characterized by 4's redundantly emphasized type. In other words, 1's type / 7's type equates to 4's type which in turn yields the disruptive enabler of the human personality towards which the above city metaphor is transitioning as its randomness orientation is being slain (see Section V-A). Appropriately, Satan's / **Beelzebub's** 1st beast primarily represents the randomness (or redundantly emphasized) version of 8's type and Satan / **Beelzebub** utilizes the 1's beast to aggressively prevent establishing within the human personality the symmetric order (or redundantly emphasized) versions of 4's, 1's and 7's types. Interesting use by Revelation of Satan's / **Beelzebub's** manifestation of 8's redundantly emphasized type in this series of trumpet modules that radiate outwardly to 8's non-redundantly emphasized type.
- * Given the above, the remnant represents 0.9 or 90% of the city (i.e., $1.0 - 0.1 = 0.9$ or $100\% - 10\% = 90\%$) which equates to 63,000 people (i.e., $70,000 - 7,000 = 63,000$) with a single-digit value of 9 (i.e., $63,000 = 6 + 3 + 0's = 9$). In other words, not only is the city transitioning towards the disruptive enabler of the human personality, but it is also converging towards the Trinitarian triangle with a disproportionate focus on 9's type. This is appropriate since the series is radiating outwardly to **8's** type or the complement to 9's type. This implementation is re-enforced because "the remnant were affrighted, and gave glory to the God of heaven" who would represent the Trinitarian type 9.
- * **IN SUM, THE THREE TRINITARIAN PERSPECTIVES ARE CONCLUDED BY HIGHLIGHTING THE REMNANT'S CLOSE ASSOCIATION BETWEEN 4'S AND 9'S TYPES, WHEN INVOLVING THE ULTIMATE CONVERGENCE OF THE DISRUPTIVE ENabler ONTO THE TRINITARIAN TRIANGLE THAT IS DISPROPORTIONATELY FOCUSING ON 9'S TYPE. THIS IS CONSISTENT WITH THE DERIVATION OF THE FINE STRUCTURE CONSTANT INVOLVING THE DISRUPTIVE ENabler OF MATTER/ENERGY (SEE THE TEXT FOLLOWING FIGURE 84); THE GENETIC CODE'S USE OF SAME-DIGIT OR SAME-CODON SYMMETRY IN THE DISRUPTIVE ENabler OF LIFE (SEE THE TEXT FOLLOWING FIGURE 96b); AND REVELATION'S PORTRAYAL OF**

⁷⁶ As such, the killing or fulfillment of the criteria would be characterized by 8's non-redundantly emphasized type which is still interchangeable with 1's type.

4'S REDUNDANTLY EMPHASIZED TYPE (SEE THE TEXT FOLLOWING FIGURE 98b).

- * Additionally, the inclusion of type 4's metaphor or type 5's counterbalancing opposite (which together always total 9) is consistent with the disproportionate focus on 9's type. Further, the inclusion of type 4's metaphor is consistent with this sixth trumpet module representing 2's type going into 8's type to introduce 4's type yielding ...
- * Also, since the above derived disruptive enabler of the human personality ultimately encompasses all 70,000 (not just the initiating 7,000) converging onto the Trinitarian triangle with a disproportionate focus on the totality characterized by 9's type, the 10% of the city metaphor equating to 7,000 people must ultimately be viewed as 100% equating to 70,000 people. Thus, all the same steps used immediately above for the 10% or 7,000 scenario to represent the city transitioning towards the disruptive enabler of the human personality also apply to the 100% or 70,000 scenario to convey the enveloping redundancy.
- * To provide additional perspective, compare the metaphorical consistency of the logic underlying the 7000 slain men with the logic underlying Re 14:20's 1600 furlongs of blood discussed in Section XVII-G.

Appropriately, this sixth module is, by far, the largest activity module in the trumpet series and tied as the second largest module in the Book of Revelation; and as such, it represents the culmination of the series of trumpet modules.

I. Interpreting the seventh plague module representing 1's type in the established disruptive enabler of the human personality

The previous six plague modules were constituents within the six transitional iterations or stages in moving away from randomness towards symmetric order characterized by 5's, 4's, 1's, 7's, 8's and 2's types. Moreover, since the previous six plague modules or transitional iterations sequentially interrelate in such a way that the disruptive enabler of the human personality must inevitably be created or produced, this final stage (or seventh plague module) represents the conceptualization of the disruptive enabler of the human personality (see the Mathematical Plan for Establishing the Mathematically Disruptive Enabler, Step 2, last paragraph). Thus, this final stage must be characterized by 5's type, as shown earlier in Figure 104. On the other hand, to the extent this final stage leads to (or yields) the fully established disruptive enabler of the human personality converging onto the Trinitarian triangle, this final stage is also characterized by 4's type. While the entire final stage addresses the entire or established disruptive enabler of the human personality, this particular series radiates outwardly to the seventh plague module specifically representing 1's type as a constituent type within the established disruptive enabler of the human personality. In other words, in characterizing the final stage (or seventh plague module) of this series, 5's and 4's types are addressing the establishment of 1's type in the disruptive enabler of the human personality. Moreover, because 1's type is redundantly emphasized, the plague module of Revelation describing its establishment of 1's type is disproportionately long (i.e., Re 16:17 – 22:5).

Since **5's** type characterizes this final or seventh plague module in the series radiating outwardly to **1's** type, Chapter 17 of Revelation begins this module by presenting Babylon, as the feminine city metaphor, to represent Satan's / **Beelzebub's** manifestation of **5's** redundantly emphasized type in characterizing his underlying randomness (**see Final Judgment, Step 1 below**).

Because this series radiates outwardly to **1's** type, Revelation next devotes Chapter 18 to the judgment of Babylon (and those involved with her) according to **1's** non-redundantly emphasized type which must be done before addressing **1's** redundantly emphasized type since the latter subsumes the former (see Section III-E and **Final Judgment, Step 2 below**). Accordingly, in Chapter 19 and 20 Revelation applies **1's** redundantly emphasized type from the perspectives relating to the Trinitarian types 3, 6 and 9, but disproportionately focusing on type 9 [**see Final Judgment, Step 3 (a, b and c) below**].

After negating the influence of Babylon's manifestation of **5's** redundantly emphasized type, Revelation introduces in Chapter 21 God's conceptualization of symmetric order as characterized by **5's** non-redundantly emphasized type through the new Jerusalem, as the feminine city metaphor (**see The New Jerusalem, Steps 1 and 2 below**).

To the extent this final stage leads to (or yields) the fully established disruptive enabler of the human personality converging onto the Trinitarian triangle, the final stage is also characterized by **4's** type. **Accordingly, through the tree of life metaphor, the new Jerusalem culminates the established disruptive enabler of the human personality converging onto the Trinitarian triangle where type 3 is disproportionately accentuated (see The New Jerusalem, Step 3 below).**

Since the dawn of the new Jerusalem ushers in symmetric order, Satan's / **Beelzebub's** 42 month legacy claim to accompany the 6 type of the Trinitarian triangle as the complementary 7 type must approach its end (see Section XV-A) and is replaced with the Lamb representing 7's redundantly emphasized type in Chapter 22 (**see The New Jerusalem, Step 4 below**). Since the overall Book of Revelation in representing God's Remedial Plan is characterized by 7's type, the Lamb, as 7's type replacing Satan's / **Beelzebub's** legacy claim to 7's type, properly happens at the physical end of this Book to signify the Plan's completion.

Appropriately, this seventh plague module is, by far, the largest activity module in the plague series and the largest in the Book of Revelation accounting for about one-third of Revelation's total text; and as such, it represents, not only the culmination of the series of plague modules, but also the culmination of the entire Book of Revelation as the final module.

Due to the approaching finality of this last or seventh stage in the series radiating outwardly to **1's** type, it is introduced by Re 16:18, 20 and 21 with such phrases as "there were voices, and thunders, and lightnings; and there was a great earthquake.....And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven.....". Because of the final radiance associated with the 7 apocalyptic media metaphors (i.e., voices, thunders, lightnings, earthquake, island, mountains and hail) they can metaphorically represent approaching the completion of God's radiant plan for humanity's redemption, as characterized by 7's type, which requires the ultimate demise of Satan's / **Beelzebub's** legacy claim to 7's type.

---- The Final Judgment ----
(or second death)

– **Step 1: Presenting Babylon and those involve with her as a metaphor for 5's redundantly emphasized type**

Re 17: 1 – 2 and 4 - 6 present the role of Babylon beginning with "I will show unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And I saw the women drunken with the blood of the saints, and with the blood of the martyrs of Jesus:".

- Satan's / **Beelzebub's** influence with the human personality, as type 5, is expressed throughout Revelation as the feminine city metaphor (Babylon) or the harlot of blasphemy who plays the mother and or conceiving observer of the randomness orientation for earth's inhabitants (see Section XVI-A, dragon metaphor.... and Metaphor Glossary, type 5). The process of observing, following and supporting the concepts underlying randomness represented by Babylon is metaphorically referred to as "fornicating with her (the harlot)" (i.e., similar to the role of Jezebel discussed in Section XIV-D). The "wine" refers to the collective pool of blood shed by those martyrs who pursue the symmetric order orientation and thus accept the sacrificial death of their randomness orientation since they must continue to exist in the hostile environment of randomness (see Section XVII-B). Those who perpetuate the hostile environment of randomness by supporting the harlot Babylon are metaphorically referred to as those who became "drunk" on the above sacrificial wine or blood. As is discussed in depth below, because of Babylon's success in driving towards randomness, she is viewed as "fallen" within the context of symmetric order. As we saw in discussing the previous intersection, Satan / **Beelzebub** works through the "kings of the earth" who metaphorically represent 8's type with a randomness orientation. The "many waters" upon which the great whore sitteth is a standard metaphor for the interactively related members of humanity, as characterized by 4's type, upon whom her concepts of randomness are intended to influence.

Additionally, she "was arrayed in purple and scarlet colour" (Re 17:4) to convey her drunkenness with sacrificial blood. Also she was "decked with gold and precious stones and pearls" to convey a false sense of specificity or even exclusive specificity which is impossible in the randomness environment.

Circling back to Re 16:19 we see additional introductory attributes of Babylon, "And the great city was divided into 3 parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Babylon as a metaphor for **5's** type futilely attempts to divide 3 into **5's** type to produce a single-digit equivalent answer or quotient and thus establish the exclusive specificity of **5's** type similar to the 3 or Trinitarian triangular types (see Metaphor Glossary, type 3). **Unlike the first four and sixth intersections of the series radiating outwardly to 8's type (which focused on humanity's remediation), this futile effort to divide by 3 (which focuses on Babylon's judgment) is not killed, but instead judged by the criteria of symmetric order characterized by 1's type, consistent with this series radiating outwardly to 1's type. The judging process is conveyed in Re 16:19 by giving "unto her**

the cup of the wine of the fierceness of his (God's) wrath" just as she become drunk from the cup containing the sacrificial wine or blood of those pursuing the orientation of symmetric order, she is now given a cup of her own sacrificial blood to drink, as will be explained in depth in the following Step 2.

While Babylon is a city metaphor for **5's** type oriented towards randomness, she appears being carried in the wilderness which is a rural metaphor for **5's** type oriented towards symmetric order (see Re 17:3 and Section XVI-A). In other words, the act or process of being carried or metaphorically transported represents her effort to lead the transition of the human personality (as descendents of Adam and Eve or the 2nd beast) away from symmetric order towards randomness, which would be characterized by 2's type. When redundantly emphasized, 2's type, similar to **5's** type, drives towards randomness. This represents a direct confrontation to the Mother of Christ being carried in the wilderness towards symmetric order.

Also, according to Re 17:3, the beast that carries Babylon is the beast with 7 heads and 10 horns which is Satan's / **Beelzebub's** direct metaphorical representation on earth, as discussed in Sections XVI-A, B, C, D and E. Re 17:8 further tells us "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition:". This is the same beast and bottomless pit discussed in the previous or sixth trumpet module (Re 11:7) and the fifth trumpet module (Re 9:1 - 3). Both discussions again identified this beast as Satan's / **Beelzebub's** direct metaphorical representation on earth (as discussed in Sections XV-B, C, D and E) where this beast metaphorically represented primarily the redundantly emphasized version of 8's type.

Thus in this seventh plague module, we have Babylon, her transitional role of being carried, and the beast carrying her, metaphorically representing the key drivers towards randomness, namely, the redundantly emphasized version of **5's**, 2's and 8's types, respectively.

While the beast that ascended out of the bottomless pit metaphorically represents 8's redundantly emphasized type, it or he came from Satan / **Beelzebub** as the conceiving observer metaphorically representing **5's** type. Thus, the beast's predecessor was 5's type, but is not now the Satan's / **Beelzebub's** primary representative on earth, who is now 8's type ascending out of the bottomless pit, all of which explain the above passage Re 17:8 stating, "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition." "Perdition" is defined as destruction meaning condemned to eternal randomness. Also, Re 17:8 indicates this beast is addressing those "whose names were not written in the book of life" which means those who have not achieved the specificity criteria to be included in God's radiant plan for the human personality's reconciliation to re-approach symmetric order (see Metaphor Glossary, types 1 and 7).

Moving on, Re 17:9 states "The 7 heads are 7 mountains on which the woman sitteth." Since mountains metaphorically represent the radiant plan characterized by 7's type (see Metaphor Glossary, type 7), they indicate the beast's role in carrying out Satan's / **Beelzebub's** plan for driving humanity towards randomness. When viewed as a fallen angel, Satan / **Beelzebub** also metaphorically represents 7's type through which he still has disruptive legacy influence (see Section XVI-A). This interplay between the beast's basic 8 type and Satan's / **Beelzebub's** legacy 7 type is highlighted in Re 17:11 "And the beast that was, and is not, even he is the 8th, and is of the 7th, and goes into perdition." Also, keep in mind that the above head conceptual metaphor for **5's** type, (see Section II-E) must underlie Satan's / **Beelzebub's** plan characterized by 7's type (see Metaphor Glossary, type 5)..

Continuing to Re 17:10 "And there are 7 kings: **5** are fallen, and 1 is, and the other (1) is not yet come; and when he cometh, he must continue a short space" Kings of the earth represent power or success personalities, as characterized by 8's type, in the context of randomness (see Metaphor Glossary, type 8 and Section XVIII-I). Noteworthy, Re 17:18 tells us that Babylon "reigneth over the kings of earth". Since this personality type populates Satan's / **Beelzebub's** plan, it is used to present the other types. Accordingly, the phrase "**5** are fallen" refers to Satan's / **Beelzebub's** **5** type which characterized his status after his fall from the lead angel role characterized by 7's type (see Section XVI-A). The phrase "and **1** is" refers to the justice or criterion of equal status without regard for the specificity of symmetric order, as characterized by **1's** non-redundantly emphasized type, and accordingly its application is fully addressed in the Step 2 below. This is also the justice of an undifferentiated eye for an undifferentiated eye. It represents the basic criterion governing randomness (see Metaphor Glossary, type 1). The phrase "and the other (**1**) is not yet come; and when he cometh, he must continue a short space" refers to the justice or criteria that affirms the perfecting details underlying the specificity of symmetric order, as characterized by **1's** redundantly emphasized type. Remember, the latter justice subsumes the former justice. "Must continue a short span" refers to the time period remaining for final compliance with **1's** redundantly emphasize type in approaching the second death, and accordingly its application is fully discussed in Step 3 below.

Moving on to Re 17:12, "And the **10** horns which thou sawest are **10** kings, which have received no kingdom as yet, but receive power as kings **1** hour with the beast. These have **1** mind, and shall give their power and strength unto the beast". The **10** horns, **10** kings, **1** hour and **1** mind (which equate to the single-digit equivalent of **1**) metaphorically represent the kings of earth operating in conjunction with the beast under the justice characterized by **1's** non-redundantly emphasized type in the context of randomness (see Section III-C). Since justice characterized by **1's** redundantly emphasized type in the context of symmetric order subsumes the justice characterized by **1's** non-redundantly emphasized type, the former must be allowed to unfold to provide the basis upon which the latter is built. This is pointed out in Re 17:17 "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

Returning to the role of Babylon Re 17:15 states "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues". Note, "multitudes" has replaced "race or kindred" in the earlier version of this interactive collection of 4 entities equating to the disruptive enabler of the human personality (see footnote 59). Appropriately, multitudes is a metaphor for the non-specificity of randomness and replaces "race or kindred", as a metaphor for the specificity of the DNA plan or roadmap for grouping the human personality. In the previous case involving "kindred" the 4 entities were a metaphor for the disruptive enabler of the human personality in characterizing the interactive collective body of the human personality in the context of approaching symmetric order (again see footnote 59). In this case, the substitution of multitudes for kindred changes the metaphor to characterizing the collective body of the human personality in the context of randomness which is where the great whore operates. The many waters metaphor for 4's type characterizing an interactive collective body is used in both contexts (see Metaphor Glossary, type 4). Recall that "kings" replaced kindred in this collective metaphor in the previous intersection. **Moreover, because this set of four metaphors where "multitudes" have replaced "kindreds" represents the final row of the nine rows in Figure 98b, we are humbly reminded that the human personality cannot evolve into disruptive enabler prior to the final judgment. As such, this metaphorical process draws upon the special augmentation involving 4's and 9's types in converging towards symmetric order.**

Re 17:16 then states "the **10** horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire". This passage is telling us that justice characterized by **1's** non-redundantly emphasized type which prevails under Satan's / **Beelzebub's** plan, will attack those who pursue randomness when they violate the basic criteria of their justice, as discussed in Step 2 below.

– **Step 2: Judging Babylon according to 1's non-redundantly emphasized type**

As discussed above, **1's** non-redundantly emphasized type applies in the context of randomness; but it also must be subsumed by **1's** redundantly emphasized type which applies in the context of symmetric order (see Section III-E). Accordingly, Chapter 18 of Revelation addresses the judgment of Babylon according to **1's** non-redundantly emphasized type.

The following passages refer to this judgment process where her justice is determined according to her works based on the law of an undifferentiated eye for an undifferentiated eye, as characterized by **1's** non-redundantly emphasized type.

- Re 18:6, "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill her double". In other words, for each cup of sacrificial blood she shed or drunk of others she must now shed or drink double that quantity of her own blood.
- Re 18:7, "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her".
- Re 18:20, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her".
- Re 19:1 – 2, "Alleluia, Salvation, and glory, and honour, and power unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand".⁷⁷

Additionally, the following passages use numerical metaphors of **1** to convey **1's** non-redundantly emphasized type.

- Re 18:8, "Therefore shall her plagues come in **1** day".
- Re 18:10, "Babylon, that mighty city! For in **1** hour is thy judgment come".
- Re 18:17, "For in **1** hour so great riches is come to nought".
- Re 18:19, "for in **1** hour is she made desolate".

⁷⁷ The Lord's **5** introductory attributes (i.e., alleluia, salvation, glory, honour and power) convey **5's** type and his righteous judgment conveys **1's** type re-enforcing this intersection of these same two types.

Since **1's** non-redundantly emphasized type characterizes the criterion for randomness where the specificity of symmetric order is replaced by materialistic images of false specificity, the following passages convey the destruction of these materialistic images.

- Re 18:9, "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her."
- Re 18:11, "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more".
- Re 18:15, "The merchants of these things, which were made rich by her, shall stand afar for the fear of her torment, weeping and wailing".
- Re 18:23, "for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."

Having completed the fall of Babylon, Re 19:1 – 6 introduces the reminder of this activity module with a sequence of 7 radiant voices from a broadly supportive constituency consisting of: (1) much people in heaven, (2) the 24 elders, (3) the 4 beasts, (4) the throne, (5) a great multitude, (6) many waters, and (7) mighty thunderings. These 7 radiant voices are announcing the approaching crescendo of Revelation's remedial plan for the human personality, as characterized by 7's type.

– ***Step 3(a): Judging according to 1's redundantly emphasized type through the Lamb or Jesus Christ metaphor***

Re 19:10 – 16 presents the specificity of symmetric order, as characterized by **1's** redundantly emphasized type, by listing 12 highly specific attributes of the Lamb or Jesus Christ. However, this specificity is introduced in Re 19:10 by first rejecting an attempt to assign God's exclusive specificity to the wrong candidate: "I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of the prophecy".

Then Re 19:11 – 16 outlines the specificity of symmetric order represented by the Lamb or Jesus Christ through the following 12 attributes: (1) ride a white horse; (2) called Faithful and True; (3) in righteousness he doth judge and make war; (4) his eyes were as a flame of fire; (5) on his head were many crowns; (6) he had a name written, that no man knew, but he himself; (7) clothed with a vesture dipped in blood; (8) his name is called The Word of God; (9) out of his mouth goeth a sharp sword; (10) he shall rule them with a rod of iron; (11) treadeth the winepress of the fierceness and wrath of Almighty God; and, (12) he hath the name "King of Kings, and Lord of Lords".

This list of 12 is basically a summary of the Lamb or Jesus Christ attributes presented throughout the Book of Revelation and already discussed. Importantly, the number 12 represents the numerical metaphor for Christ (as 4's redundantly emphasized type) yielding the disruptive enabler of the human personality converging through the Lamb (as 3's type) onto the Trinitarian triangle (i.e., $4 \times 3 = 12$, see Section VI-C). The Lamb is presented above as riding a white horse "And the armies which were in heaven follow him upon white horses, clothed in fine linen, white and clean" (Re 19:14) conveying the horse metaphor for 2's type

transitioning towards the criteria for symmetric order characterized by **1's** redundantly emphasized type which is metaphorically represented by the pure whiteness.

The confrontation of the Lamb or Christ and his army is outlined below in Re 19:19 – 20:

- Re 19:19 states, “And I saw the beast and the kings of the earth, and their armies, gather together to make war against him that sat on the horse, and against his army”. This 1st beast and the kings of the earth represent 8's redundantly emphasized type (see Section XVI-B, C, D and E).
- Re 19:20 states, “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and then that worshipped his image”. The fallen prophet (i.e., the 2nd beast) and them that worshipped his image represent 2's redundantly emphasized type (see Section XVI-F).
- Re 19:20 continues, “These both (i.e., the two beasts and their followers) were cast alive into a lake of fire burning with brimstone”. Being cast alive into the lake of fire metaphorically represents the final application or judgment according to the criteria characterized by **1's** redundantly emphasized type. In other words, they permanently failed the criteria for participating in symmetric order and were thus cast into the randomness environment without the option to ever again choose the symmetric order orientation (i.e., the second death). Also, this on-going and never-ending randomness environment becomes much harsher since there is no longer the opportunity to exploit those factors oriented towards symmetric order (see Metaphor Glossary, type 1).

In sum, 1's redundantly emphasized type is being applied from the perspective of 4's redundantly emphasized type which always accompanies the Trinitarian type 3.

– ***Step 3(b): Judging according to 1's redundantly emphasized type through heaven's birds of prey metaphor***

Those who were not cast alive into the burning fire of eternal randomness in Step 3(a) were those who succumbed to Christ's 2-edged sword / tongue metaphor representing same-digit symmetry which kills their randomness orientation and thus comply with the criteria characterized by 1's redundantly emphasized type (see Section III-B, C and D). This message is discussed in Re 19:21, “And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh” at the wedding supper.

Further, according to Re 19:18 the fowl ate “(1) the flesh of the kings, and (2) the flesh of captains, and (3) the flesh of the mighty men, and (4) the flesh of horses, and (5) of them that sit on them, and (6) the flesh of all men, (7) both free and bond, (8) both small and great”. The 8 categories of flesh metaphorically represent 8's type characterizing the former kings of the earth or the human personality who succumbed to Christ's 2-edged sword / tongue metaphor and thus transitioned from being characterized by 8's redundantly emphasized type to being characterized by 8's non-redundantly emphasized type which is interchangeable with 1's redundantly emphasized type. To metaphorically support this interchangeability, the above 8 categories can be also viewed as 10 categories (where 10 =>

1 + 0 = 0) if the “free and bond” as well as the “small and great” are each viewed as two categories rather than one category. In sum, after succumbing to the sacrificial death of their randomness orientation, they become the food or prey for the diners at the wedding supper.

Having identified the food for the wedding supper the participants in the marriage supper are presented below:

- The Lamb as the groom is presented in Re 19:7, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come". As indicated above, the Lamb or Christ metaphor represents 4's type (i.e., Christ yielding the 1/7th disruptive enabler) accompanying and converging onto the complementary 3 type (i.e., the Lamb) within the Trinitarian triangle. Also, through this process he reconciles humanity with God, as characterized by 2's type.
- The new Jerusalem as the Lamb's wife is presented in Re 21:2, "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband". As a city metaphor, she will represent **5's** type accompanying and converging onto the complementary 6 type within the Trinitarian triangle and thereby represent the marital opposite (or spouse) to the Lamb metaphor and thus provide the counterbalancing opposite perspective. Appropriately, she is arrayed in white for the righteousness of saints (Re 19:8) as a metaphor for **1's** redundantly emphasized type. The new Jerusalem metaphor is addressed in-depth below in The New Jerusalem group of sections.
- The diners at the wedding supper are presented in Re 19:17 "I saw an angel standing in the sun and he cried with a loud voice, saying to all the fowl that fly in the midst of the heaven, Come and gather yourselves together unto the supper of the great God". The fowl or birds of prey (i.e., the classic eagle) represent a metaphor for the radiant plan characterized by 7's redundantly emphasized type because of their radiant vision or eyes from their high or heavenly prospective enable them to search for the targeted prey to radiate compliance with nature's or God's universal plan for survival (i.e., reconciliation with symmetric order), see Metaphor Glossary, type 7. Note, just as the Lamb and the new Jerusalem are shown above to be marital counterbalancing opposites, so too is the Lamb's reconciliation of the human personality representing 2's type a marital counterbalancing opposite to the fowl representing 7's type.

In essence this process metaphorically represents 7's redundantly emphasized type, as represented by the fowl or birds of prey, going into **1's** redundantly emphasized type, as represented by eating only the 8 (interchangeable with 10) categories of the human personality slain by Christ's sword, to produce the collective group of the human personality that follows Christ, as characterized by 4's redundantly emphasized type yielding of the disruptive enabler of the human personality. **In other words, 1's redundantly emphasized type is being applied from the perspective of 7's redundantly emphasized type which can now accompany the Trinitarian type 6 as the final judgment or second death.**

– **Step 3(c): Judging according to 1's redundantly emphasized type through the 1000 year metaphor and him that sat on the throne**

The 1000 or 10³ years metaphor for **1's** redundantly emphasized type (see Metaphor Glossary, type **1**) is well summarized in Re 20:4 "and judgment was given onto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ **1000** years". In other words, this passage summarizes the outcome for those who allowed their heads with a randomness orientation to be beheaded by the 2-edged sword which proceeded out of the mouth of him that sat upon the horse, as described in the previous sections. This 2-edged sword is a metaphor for same-digit symmetry which represents the specificity criteria for symmetric order characterized by **1's** redundantly emphasized type against which they were judged to participate in the **1000** year reign, also a metaphor for this type (i.e., $1000 \Rightarrow 1 + 0 + 0 + 0 = 1$, see Metaphor Glossary, types **1**, **2** and **8**). Because they were then converging towards the Trinitarian triangle or metaphorical throne (see Metaphor Glossary, type **6**), Re 20:4 introduces them as sitting on thrones.

However, those who did not experience the sacrificial death through beheading of the randomness orientation could not become characterized by **1's** redundantly emphasized type. Thus, Re 20:5 refers to them as "But the rest of the dead (i.e., dead to the symmetric order orientation) lived not again until the **1000** years were finished". On the other hand, those who did experience the sacrificial death experienced the "**1st** resurrection". Re 20:6 goes on to say "he that hath part in the **1st** resurrection: on such the second death hath no power" where the second death represents being "cast into the lake of fire", Re 20:14. As explained above in Step 3(a), being "cast into a lake of fire" metaphorically also represents the final application or judgment according to the criteria characterized by **1's** redundantly emphasized type. In other words, they permanently failed the criteria for participating in symmetric order and were thus cast into the randomness environment without the option to ever again choose the symmetric order orientation. Also, their ongoing and never-ending randomness environment becomes much harsher since there is no longer the opportunity to exploit those factors oriented towards symmetric order (see Metaphor Glossary, type **1**). Re 20: 1 – 3 also refers to this permanent denial of access to symmetric order as being bound by a great chain for a **1000** years and shut up in the bottomless pit with a seal upon him.

On the other hand, in the case of Satan / **Beelzebub**, even though he had permanently rejected symmetric order, "he must be loosed a little season" (Re 20:3) and "go out to deceive the nations which are in the 4 quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea" (Re 20:8). Being "loosed a little season" refers to Satan's / **Beelzebub's** 42 month period during which he has his legacy claim to **7's** type accompanying the **6** type of the Trinitarian triangle (see Sections XVI-A and XVIII-G). During this legacy period Satan / **Beelzebub** deceives the nations which are in the 4 quarters of the earth which refers to the 4 quarters or corners of the square of randomness characterized by **5's** type; Gog and Magog, refer to a false attempt at same-digit symmetry; and the "number of grains of sand in the sea" refers to the endless non-specificity of randomness all of which are characterized by **5's** redundantly emphasized type (see Metaphor Glossary, type **5**). Appropriately, this manifestation of Satan / **Beelzebub** is presented in the context of earth viewed as the square of randomness where both are characterized by **5's** redundantly emphasized type.

In this situation the Satan's / **Beelzebub's** army is presented in Re 20:9 "They went up on the breadth of the earth, and compassed the camp of the saints, and beloved city: and fire came down from God out of heaven and devoured them". The beloved city refers to the new Jerusalem or the Lamb's bride which, is characterized by **5's** type, and provides the appropriate vehicle to address Satan's / **Beelzebub's** demise. Satan / **Beelzebub** ultimately suffers the same fate as the beast and false prophet above in suffering the endless torment of not being able to fulfill the criteria of symmetric order as characterized by **1's** redundantly emphasized type and metaphorically represented by fire from heaven or being "cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever", as stated in Re 20:10. As discussed above, following the second death and being cast into the lake of fire metaphorically represents the termination of the option of moving towards symmetric order, you become forever more ensconced in randomness (see Metaphor Glossary, type 1).

Then Re 20:11 introduced the ultimate judge, "and I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them". Since the throne metaphor conveys the types of the Trinitarian triangle and since the white metaphor as well as the fear of his judgment conveys **1's** redundantly emphasized type, this metaphorical consolidation refers to the complementary 9's type which always accompanies **1's** redundantly emphasized type (see Section XIV-G, convergence from the perspective of type 9). **Since he that sat on the throne serves as the ultimate source of justice, as characterized by 1's redundantly emphasized type and metaphorically represented by the 1000 year reign, the ultimate perspective of this section is from that of the Trinitarian type 9, which is always accompanied by 1's type (see Metaphor Glossary, type 9). As the culmination of judging according to 1's redundantly emphasized type, this type 9 perspective receives disproportionate focus, as compared to the earlier types 3 and 6 perspectives, which is consistent with the series of plague modules bracketing 9's type (see introduction to this chapter).**

Having applied the criteria of justice of symmetric order, as characterized by **1's** redundantly emphasized type and metaphorically represented by the lake of fire, to the 1st beast, false prophet (i.e., 2nd beast) (or the Satan / **Beelzebub**), Re 20:12 now turns to all others by judging them from the book of life. According to Re 20:15 "whosoever was not found written in the book of life (i.e., God's redemptive plan, see Metaphor Glossary, type 7) was cast into this lake of fire" following the second death. Appropriately, Death and Hell from Re 6:7 – 8 and 20:14 were cast into this lake of fire because the battle between death and hell (as opposite metaphors for 7's type) no longer rages after the second death since the option for symmetric order no longer exists (see Section XV-D). The sea, as a collective metaphor for 4's type yielding the disruptive enabler and representing those who suffered the sacrificial death for their randomness orientation, must give up its dead at this point as well (see Re 20:13; Re 16:3 and Re 8:8).

Further, Re 21:8 identifies the outcome with 8 attributes "But the (1)fearful, and (2)unbelieving, and the (3)abominable, and (4)murders, and (5)whore mongers, and (6)sorcerers, and (7)idolaters, and (8)all liars" representing 8's type when oriented towards randomness. This 8 attribute paradigm with the dedicated orientation to randomness "shall have their part in the lake which burneth with fire and brimstone: which is the second death". Remember, 8's type can be used as a marker for all types in the context of randomness (i.e., the kings of earth metaphor).

---- The New Jerusalem ----

– **Step 1: Presenting the new Jerusalem as a metaphor for 5's non-redundantly emphasized type**

Having fully judged and condemned, accordingly to 1's redundantly emphasized type, the conceptual foundation of Satan / **Beelzebub**, the Satan / **Beelzebub** (which is represented by the Babylon city metaphor), as well as his manifestations through the 1st and 2nd beasts, Revelation 21-22 now introduces the new Jerusalem city metaphor representing the newly achieved conceptual foundation for those who can approach the criteria for symmetric order as characterized by 1's redundantly emphasized type. **[Recall from footnote 66, the Old City of Jerusalem played a broad role in the conceptualization of Christ and Christianity and, as such, could also represent a similar maternal metaphor, but at an earlier stage in Christianity. However, both the Old and New City of Jerusalem, as maternal metaphors, would represent 5's non-redundantly emphasized type (see Metaphor Glossary, type 5)].**

The new Jerusalem is introduced as the ultimate peace and contentment associated with the attainment of symmetric order which is represented by the marriage of the Lamb and the new Jerusalem, as follows.

- Re 21:1, “I saw a new heaven and a new earth: for the first heaven and the first earth were passed away”.
- Re 21:2, “I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband”.
- Re 21:3, “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God”.
- Re 21:4, “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away”.
- Re 21:5, “he that sat upon the throne said, Behold, I make all things new”.
- Re 21:6, “It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely”.
- Re 21:7, “He that overcometh shall inherit all things; and I will be his God, and he shall be my son”.

As indicated above, the Lamb and the new Jerusalem, as groom and bride, metaphorically represent counterbalancing opposite types. As has been repeatedly discussed, the Lamb and the Son of man or Christ can be viewed as metaphorically representing 4's type converging onto 3's type as part of the Trinitarian triangle. Accordingly, as the Lamb's or Christ's counterbalancing opposite, the new Jerusalem should represent 5's type converging onto 6's type as part of the Trinitarian triangle.

In addition to Jerusalem as a city metaphorically representing **5's** type (see Metaphor Glossary, type **5**), the **5** conceptual characteristics, upon which entry into the new Jerusalem is based, metaphorically represent **5's** type. These included:

- (1) the 12 **gates of 1 pearl** (Re 21:12 and 21)
- (2) the 12 **angels** at each of the gates (Re 21:12)
- (3) the names of the 12 **tribes** of the children of Israel over each of the gate (Re 21:12)
- (4) the 12 **foundations** of the city wall, each completely garnished with a particular precious stone (Re 21:19 – 20)
- (5) the names of the 12 **apostles** of the Lamb in each of the foundations (Re 21:14).

Since **5's** type characterizes the conceptual foundation underlying symmetric order, each of the above **5** conceptual characteristics conveys the underlying convergence of the disruptive enabler of the human personality converging onto the Trinitarian triangle, as represented by the 12 numerical metaphor (i.e., $4 \times 3 \Rightarrow 12 \Rightarrow 1 + 2 = 3$). Also, each of the **5** conceptual characteristics metaphorically represent one of the three types (i.e., 1, 4 and 7) that, when redundantly emphasized, drive towards formulation of the disruptive enabler of the human personality in the context of symmetric order. Each of the 12 gates consisting of **1** white pearl is a metaphor for **1's** type (see Metaphor Glossary, type **1**). The 12 guiding angels are a metaphor for 7's type (see Metaphor Glossary, type 7). The other three (namely, the 12 tribes, 12 apostles, and 12 precious stone foundations) are collective group metaphors for 4's type. Consistently, 4's type has 3 metaphors. The path of entrance to the city: firstly is guided by the angels (i.e., 7's type), secondly passes through (or goes into) the criteria of the white pearly gates (i.e., **1's** type), and thirdly transitions collectively from the tribes of Israel to the beautiful (e.g., precious stones) gatherings led by the apostles (i.e., 4's type).

– **Step 2: Guiding the convergence onto the Trinitarian triangle as characterized by 6's type which is complementary to 5's type**

Noteworthy, the above transition involving 5 sets of 12 entities (i.e., 12 gates, 12 angels, 12 tribes, 12 fountains and 12 apostles) encompass 60 total entities (i.e., $12 + 12 + 12 + 12 + 12 = 60$) indicating that the overall guiding focus of the transition can be characterized by the Trinitarian type **6** (i.e., $60 \Rightarrow 6 + 0 = 6$). Interestingly, each of the 5 sets of 12 items is sufficiently different that they had to be combined through addition rather than simply multiplying the 5 sets by 12 items, which is consistent with types 5's and **6's** characterizations (see Section II-B and Metaphor Glossary, type **6**).

This new Jerusalem is presented from two perspectives, the first being that of a huge metaphorical square. According to Re 21:15 – 16 “And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, 12,000 furlongs. The length and the breadth and the height of it are equal.”

- This first perspective is that of the human personality on earth before entering the new Jerusalem. Metaphorically this conveys the human personality is coming from the context of randomness orientation, as represented by the 666 square, as it approaches the new Jerusalem (see Sections IV-C and D, VII-C, XIII-A and XVI-F). This viewpoint is very much consistent with an earlier discussion where Satan / **Beelzebub** “shall go out to deceive the nations which are in the 4 quarters of the earth” (Re 20:8) or the “4 angels standing on the 4 corners of the earth” (Re 7:1). This guiding focus in transitioning from the square of randomness (as represented by the

earth) towards symmetric order (as represented by the new Jerusalem) would be characterized by **6's** type, see Metaphor Glossary, type 6.

- The measurement of the new Jerusalem was by a golden reed conveying measurements of compliance according to God's radiant plan of symmetric order (see Metaphor Glossary, type 7). When he measured the city from the perspective of transitioning from randomness through the square perimeter towards symmetric order, every dimension of the four sides of the square is 12,000 furlongs. The 12 of the 12,000 metaphor conveys 4's type converging onto the Trinitarian triangle ($4 \times 3 = 12$) and the 1000 of the 12,000 numerical metaphor conveys the specificity of symmetric order as characterized by 1's redundantly emphasized type. Again, the guiding focus for this overall transition from randomness to symmetric order would be characterized by the Trinitarian type **6** (see Metaphor Glossary, types 1, 3, 4 and **6**).

The second perspective is conveyed by Re 21:17 "And he measured the wall thereof, 144 cubits, according to the measure of a man, that is, of the angel".

- This second measurement process is from the perspective of an angel or that of the human personality after entering the new Jerusalem which represents a symmetric order viewpoint. If viewed from the former perspective or from departing the square of randomness, there are 4 walls collectively, each being 12,000 furlongs. If viewed from the latter perspective or the circle of symmetric order, there is 1 circular wall represented by the single, non-square dimension of 144 cubits. The 144 metaphor numerically conveys the totality of the Trinitarian type 9 in the context of symmetric order ($144 \Rightarrow 1 + 4 + 4 = 9$), see Metaphor Glossary, type 9. The use of the cubit dimensional unit rather than furlongs signifies the complete separation between the two perspectives. Also, comparing the very small 144 cubits to the very large $4 \times 12,000$ furlongs indicates the insignificance of large randomness measures when viewed in the context of symmetric order. However, the guiding focus is always from the perspective of the human personality becoming represented by the disruptive enabler of the human personality consistent with the Trinitarian type **6's** characterization.

– ***Step 3: Characterizing the closing convergence of the disruptive enabler of the human personality with 4's type as the counterbalancing opposite to 5's type***

Having implemented the new Jerusalem metaphor for **5's** type characterizing the conceptualization of the seventh or final plague module, we can turn to **4's** type characterizing the counterbalancing opposite to **5's** type. As repeatedly discussed, the seventh stage is first characterized by 5's type and subsequently characterized by 4's type. In other words, at this stage **4's** type yields the closing convergence of the disruptive enabler onto the Trinitarian triangle. In this regard, Re 22:1 - 2 presents a conceptual outline of this entire process. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare 12 manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

- The tree of life provides for the conceptualization of the radiant plan of symmetric order represented by the book of life. Appropriately, the former (i.e., tree of life) is a metaphor for **5's** type and the latter (i.e., book of life) a metaphor for 7's type (see Metaphor Glossary, types **5** and 7). The human personality can once again access

the fruit of the tree of life for the first time since it had been withdrawn in Genesis 3:24. In this case the leaves of the tree of life are also a metaphor for 7's type. Likewise, the fruit is an accepted metaphor for 4's type which in the context of the 12 numerical metaphor further conveys 4's type (or the disruptive enabler of the human personality) converging onto the Trinitarian triangle for which 3's type is the underlying divisors (see (see Metaphor Glossary, types 3 and 4)).

- Because there are 12 manner of fruits and the tree yields her fruit every month (i.e., 12), the totality of the tree's fruit production is $12 \times 12 = 144$ pieces of fruit which is a numerical metaphor for the totality characterized by 9's type (i.e., $144 \Rightarrow 1 + 4 + 4 = 9$, see Metaphor Glossary, type 9). Also, "Proceeding from the throne of God" metaphor re-enforces the presence of 9's type. In addition, the 144 numerical metaphor represents that 9's type augments the convergence towards symmetric order that was initiated and characterized by the redundantly emphasized type 4 (i.e., $9 \times 4 \times 4 = 144$), see Metaphor Glossary, type 9.
- **The identical trees on each side of the river represent same-digit symmetry which in turn represents the roles of 5's type (as discussed above) as well as 2's and 1's types (see Metaphor Glossary, types 1, 2 and 5). Since 2's type characterizes identifying the exclusive specificities of the trinitarian triangle, the 2 trees collectively providing for 24 manner of fruits metaphorically represent 6's type (i.e., $24 \Rightarrow 2 + 4 = 6$, see Metaphor Glossary, type 6). For the first time Revelation provides the human personality (i.e., in its fully redeemed state) access to the 6 type of the Trinitarian triangle, but through the 24, not the 42, numerical metaphors. While the Lamb has been shown to ultimately represent both 4's and 7's redundantly emphasized types, 4's type yielding the disruptive enabler of the human personality converging onto Trinitarian triangle (i.e., $3 \times 4 = 12$) is the Lamb's primary representation and thus the rationale for selecting the 24 numerical metaphor for conveying access to 6's type (i.e., $2 \times 12 = 24$ to convey $2 \times 3 = 6$).**
- The capability of the 2 trees to produce the output of symmetric order metaphorically represents 8's type (see Section IX-D). Likewise, the river water, clean as crystal, provides the most basic elemental feed for supporting the trees' production, and thus represents a metaphor for 1's type. Since the river provides for the transition to identify and access this presentation of symmetric order, which is characterized by 2's type, the river can serve as a metaphor for 2's type (see Metaphor Glossary, type 2).
- To summarize, the fruit is manifested in the 12, 24 and 144 quantities to represent the 3, 6 and 9 types, respectively, making up the Trinitarian triangle. The basic 12 fruit metaphor incorporates 4's type converging onto the Trinitarian triangle for which 3's type is the underlying divisor. The basic tree trunk, its leaves and its ability to produce fruit represent 5's, 7's and 8's types, respectively. While the river and its pure and life-giving water, which flows from the throne of God and the Lamb, represent 2's and 1's types, respectively, which are augmented by the same-digit symmetry of the identical trees representing 5's, 2's and 1's types. Altogether the tree of life complex represents one of the most efficient metaphors for the production of the six types of the disruptive enabler of the human personality (i.e., 1, 4, 2, 8, 5 and 7) converging onto the three types of the Trinitarian triangle.

- **As the final summarizing metaphor for converging the disruptive enabler of the human personality converging onto the Trinitarian triangle, the tree of life's metaphorical sequence disproportionately accentuates 3's type as the underlying divisor of all three of the triangular types by being the underlying divisor of the above three triangular types (i.e., $3 \times 4 = 12 \Rightarrow 1 + 2 = 3$, $12 \times 2 = 24 \Rightarrow 2 + 4 = 6$, $12 \times 12 = 144 \Rightarrow 1 + 4 + 4 = 9$). In other words, when the established disruptive enabler of the human personality converges onto the Trinitarian triangle, the underlying interactive foundational role characterized by the triangular type 3 is disproportionately accentuated. Similarly, as we saw in Section XII-I, where the genetic code is incorporated into evolution's disruptive enabler of life converging onto the trinitarian triangle, the guiding focus role characterized by the triangular type 6 is disproportionately accentuated. Likewise, as we saw in Section XI-D, where the particle types of matter/energy represent evolution's disruptive enabler of matter/energy converging onto the trinitarian triangle, the unifying totality role characterized by the triangular type 9 is disproportionately accentuated. Thus, the convergence of the disruptive enabler onto the Trinitarian or trinitarian triangle as represented by the human personality and the disruptive enablers of life and matter/energy should be viewed together as collectively converging.**
- **Also noteworthy, this incorporation of the same-digit symmetry into the culminating tree of life metaphor is somewhat similar to the underlying way it was employed in the culmination of the genetic code even though the former accentuated the Trinitarian type 3 and the latter accentuated the trinitarian type 6 (see Section XII-I).**

In sum, the convergence of the disruptive enabler onto the Trinitarian or trinitarian triangle as represented by the human personality and the disruptive enablers of life and matter/energy should be viewed together as collectively converging.

- ***Step 4: Completing the final plague module by replacing Satan's / Beelzebub's legacy claim to 7's type with the Lamb as 7's type which is complementary to 5's type***

Since the second death (or final judgment) followed by the dawn of the new Jerusalem usher in symmetric order, Satan's / **Beelzebub's** 42 month legacy claim to accompany the 6 type of the Trinitarian triangle as the complementary 7 type must approach its end (see Section XVI-A) and, as outlined below, is replaced with the Lamb representing 7's redundantly emphasized type. Since the new Jerusalem metaphorically represents 5's type which is complementary to both 6's and 7's type, this replacement is addressed with the establishment of the new Jerusalem.

Indeed, the Lamb's involvement with 7's type has already been metaphorically presented in Re 5:6 "a Lamb as it had been slain, having 7 horns, and 7 eyes, which are the 7 Spirits". And again in Re 5:11 – 12 "and I heard the voice of many angels round about the throne.... Saying with a loud voice, Worthy is the Lamb that was slain to receive (1)powers, and (2)riches, and (3)wisdom, and (4)strength, and (5)honour, and (6)glory, and (7) blessing" where the angels metaphorically represent 7's type as do the 7 attributes. In these two quotes, the Lamb appears to compensate for (and ultimately replace) Satan's / **Beelzebub's** legacy claim to 7's type. (Both of these quotes were discussed in Section XIV-G, convergence from the perspective of type 3.)

The Lamb's involvement with **7's** type in the new Jerusalem is directly initiated in Re 21:23 which states: "the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof". The light of the sun and moon refer to **7's** type (see Metaphor Glossary, type 7). Likewise Re 21:24 brings the light of the Lamb's radiant plan (characterized by 7's type) to the nations and kings of the earth (representing the collectivity of 4's type and the fulfilled 8's type, respectively, "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it".

The light and glory metaphors for **7's** type are extended in Re 21:25 – 26: "And the gates of it (i.e., the new Jerusalem) shall not be shut at all by day, for there shall be no night there. And they shall bring the glory and honour of the nations into it". However, Re 21:27 withdraws **7's** redundantly emphasized type from those excluded from the book of life metaphor: "And there shall in no wise enter into it any thing that defilith, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life".

Additional metaphorical references to the radiant dissemination of God's or the Lamb's plan, as characterized by **7's** type, include the following.

- Re 22:4, "And they shall see (the radiance of) his face".
- Re 22:5, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light;".
- Re 22:6, "the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done".
- Re 22:10, "Seal not the sayings of the prophecy of this book: for the time is at hand".
- Re 22:16, "I am the root of the offspring of David, and the bright and morning star". (The radiant bright star in a metaphor for **7's** type and the early or conceiving morning in a metaphor for **5's** type). **(Since Isaiah 14:12 also referred to the prefall Satan / Beelzebub as Lucifer which can be translated to mean "morning star", the Lamb, as 7's type is replacing Satan's / Beelzebub's legacy claim to 7's type.)**

Additional metaphorical references for complying with God's or the Lamb's radiant plan, as characterized by **7's** type, include the following.

- Re 22:7, "Behold, I come quickly: blessed is he that keepeth the saying of the prophecy of this book".
- Re 22:8-9, "I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, see thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God".
- Re 22:15, "For without are (1) dogs, and (2) sorcerers, and (3) whoremongers, and (4) murderers, and (5) idolaters, and whosoever (6) loveth and (7) maketh a lie". These 7 attributes represent those characterized by **7's** type with still a randomness orientation.

- Re 22:17, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come".
- Re 22:18, "If any man shall add unto these things (in this book), God shall add unto him the plagues that are written in the book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book".
- Re 22:19, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book".

Since the overall Book of Revelation in representing God's Remedial Plan is characterized by 7's type, the Lamb, as 7's type in replacing Satan's / **Beelzebub's** legacy claim to 7's type, appropriately happens at the physical end of this Book to signify the Plan's completion. **This discussion of the Lamb representing type 7, as well as the Trinitarian type 3, calls to mind that one of the several ways the genetic code presents the trinitarian type 3 is embedded in type 7 (see Section XII-H-iii and I).**

ALSO, RECALL THAT TYPE 7 SITS TO THE RIGHT HAND OF TYPE 9 (the latter of which is associated with the Lamb's Father in Re 14:1, see Section XVI - G).

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To help maintain proper perspective on the different personality types represented by Christ or the Lamb, keep in mind the series of Christ modules which presented a different metaphorical attribute of Christ representing the six types making up the disruptive enabler of the human personality (see Chapter XIV). Since 4's, 1's and **7's** types are redundantly emphasized in the mathematically disruptive enabler, Revelation disproportionately focuses on these three types for Christ or the Lamb, as discussed in Chapter XIV for 4's type yielding the disruptive enabler of the human personality, Section XVIII-I (judging according to 1's redundantly emphasized type through the Lamb or Jesus Christ metaphor) and the immediately above section for **7's** type.

On the other hand, the non-redundantly emphasized perspective for the three other types (i.e., 5, 8 and 2) were presented by the metaphorical rod, sword and winepress.

- Re 12:5 refers to a man child (Christ) who was to rule all nations with a metaphorical measuring rod of iron. The repetitive scale for measuring represents an iterative defining or measuring process (as characterized by 7's redundantly emphasized type) and the underlying system of metrics represents the underlying conceptual basis (as characterized by **5's** non-redundantly emphasized type). Being made of iron (rather than later gold) conveys a heavy duty or challenging earthly application (see Section XVI-A).
- Re 1:16 and 2:12 present Christ as having the sharp sword with 2 edges like a tongue coming out of his mouth. As described in the Metaphor Glossary, types 1 and **8**, the 2-edged sword like a tongue is a metaphor for the specificity associated with same-digit symmetry for which the criteria is characterized by 1's redundantly emphasized type; whereas, its fulfilling application metaphorically represents **8's** non-redundantly

emphasized type (see Section XIV-C).

- Re 14:19 and 19:15 present Christ as he who treadeth the winepress of fierceness and wrath of Almighty God. Since the wine pressing procedure represents the sacrificial transition from the randomness to the symmetric order orientations, Christ as he who treadeth represents 4's redundantly emphasized type and the winepress represents 2's non-redundantly emphasized type (see Section XVII-F).

J. Interpreting the seventh trumpet module representing 8's type in the established disruptive enabler of the human personality

While the above seventh plague module represented the culminating final module in the Book of Revelation's presentation of God's Remedial Plan, the seventh trumpet module can nevertheless still be viewed as fulfilling the criteria characterized by 1's type as presented in the above seventh plague module. As such, Re 11:15 – 17 ushers in this new era by stating: "there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the 24 elders, which sat before God on their seats, fell upon their faces, and worship God, Saying, We give the thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned".

- Since the "king" metaphor has represented type 8, the "kingdoms" metaphor can collectively refer to type 8. Thus, the "kingdoms of this world" collectively refer to the human personality's type 8 becoming the "kingdoms of our Lord" which collectively refer to the type 8 of the resurrected human personality.
- The "kingdoms of our Lord", then encompass the Trinitarian triangle where "Christ" relates to 3's type. "The 24 elders, which sat before God on their seats" relate to 6's type. "O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned" relates to 9's type. These three metaphors for explaining the Trinitarian triangular types have been repetitively discussed throughout this course. Also, "The kingdoms of this world are become the kingdoms of our Lord" convey converging onto the Trinitarian triangle.
- Note, the three members of the Trinitarian triangle are presented from the perspective the "Lord God Almighty" who relates to 9's type. Specifically, Christ is presented as "his" Christ, the 24 elders sit before "God", and the powerful totality of the Lord God Almighty is presented as "which art and wast, and art to come" with "great power, and hast reigned". Since this seventh trumpet module focuses on fulfillment of 8's type, it is appropriate to emphasize the complementary type 9.

Continuing on, the beginning of Re 11:18 states: "and the nations were angry, and thy wrath is come, and the time of the dead that they should be judge".

- This passage specifically refers back to the earlier discussed fifth seal module (Re 6:10): "and they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?". (see Section XV-E). Since the fifth seal module is characterized by 8's type, Re 6:10 refers to them seeking the full implementation of 8's non-redundantly emphasized type, not just the implementation of 8's type to the extent it is interchangeable with 1's type.

- However, Re 6:11 tells them “that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were should be fulfilled”. The postponement or “a little season” is Revelation’s terminology for the rest of time until completion of the final judgment or the second death (i.e., the death of the option to close between the symmetric order and randomness orientation).
- Accordingly, the above cited Re 11:18 “thy wrath is come, and the time of the dead that thy should be judge” tells us that this seventh trumpet module is fulfilling the request from the fifth seal module for the full implementation of **8’s** type. It is also fulfilling the criteria characterized by 1’s type as presented above in interpreting the seventh plague module [see the Final Judgment, Steps 3(a, b and c)].
- Further, along this same line Re 11:18 admonishes to “destroy them which destroy the earth” which refers to those who impose the randomness orientation and thus should be avenged as characterized by the full implementation of **8’s** non-redundantly emphasized type.

Moving on, the reminder of Re 11:18 states: “and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great”. Here the message is to reward those redundantly emphasizing types (i.e., 7, 4 and 1) which drive towards the full production of the disruptive enabler of the human personality, as explained below.

- The first metaphor consists of "thy servants the prophets" has been used to represent 7's redundantly emphasized type (see Metaphor Glossary, type 7).
- The second metaphor consists of "the saints" where their collective sacrificial deaths in converging towards the Trinitarian triangle is characterized by 4's redundantly emphasized types (see Metaphor Glossary, type 4).
- The third metaphor consists of "them that fear thy name, small and great" where "thy name" represents the specificity of symmetric order characterized by 1's redundantly emphasized type.

Continuing on, Re 11:19 states: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

- Both “temple” and “ark” are metaphors for **5’s** non-redundantly emphasized type characterizing structural sources of conceptualization. The temple metaphor is quite significant as the conceptual initiator of both of the series radiating outwardly to 1’s and **8’s** type. In this regard, Re 15:8 – 16:1 states at the introduction to the series radiating outwardly to 1’s type, “the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth”. Therefore, Re 11:19 opening the temple of God in heaven conveys completion of these two series radiating outwardly to 1’s and **8’s** types.
- The significance of this accomplishment is conveyed by the **5** apocalyptic media: “there were (1)lightnings, and (2)voices, and (3)thunderings, and (4)an earthquake, and (5)great

hail” which collectively (not individually) are a metaphor for **5’s** type. Because of the final radiance associated with these **5** apocalyptic media metaphors, individually, they can also serve as a common metaphor for the radiance of 7’s type. Importantly, these same **5** apocalyptic media metaphors, plus two more, were used by Re 16:18, 20 and 21 in the introduction to this seventh stage in the series radiating outwardly to 1’s type to represent **approaching** the completion of God’s radiant plan for the human personality’s redemption, as characterized by 7’s type, which required the ultimate demise of Satan’s / **Beelzebub’s** legacy claim to 7’s type. Given that the demise was completed at the end of the seventh plague module, the number of apocalyptic media metaphors has been reduced from 7 to **5** to convey the final conceptual output as characterized by **5’s** type which also characterizes this seventh stage. Appropriately, the two apocalyptic media metaphors eliminated were those involving the removal of mountains and islands, since such metaphoric removals have been completed with the elimination of Satan’s / **Beelzebub’s** legacy claim to 7’s type. In other words, the presentation of **5’s** and 7’s types can, and has, become fully balanced for the first time in Revelation.

- Also, four of these five apocalyptic media metaphors were used in the introduction to this series to convey 4’s type yielding the initiation of the disruptive enabler of the human personality where types 1 and 8 are interchangeable, see footnote 70. **However, this introduction of the fifth apocalyptic media metaphor (i.e., great hail) to represent 8’s type indicates for the first time in the Book of Revelation the full transition to implementing 8’s type as non-interchangeable with 1’s type consistent with the seventh stage in this series radiating outwardly to 8’s type (see Introduction – The redundant emphasis of 4’s type).**
- Since the interactive connectivity of these **5** apocalyptic media metaphorically can be viewed as representing 2’s non-redundantly emphasized type, then all six types making up the established disruptive enabler of the human personality converging onto the three types of the Trinitarian triangle have been addressed in this seventh trumpet module.⁷⁸ However, the emphasis is appropriately on **8’s** type, towards which this series outwardly radiates, and **5’s** type, which characterizes this seventh stage. Importantly, **5’s** counterbalancing opposite type (i.e., **4**) is also fully implemented with the above yielding of the disruptive enabler of the human personality converging onto the Trinitarian triangle. **Thus, 8’s type can be fully implemented characterizing the full production of these counterbalancing opposites as well as the full production of the disruptive enabler of the human personality. Most importantly, this full implementation of 8’s type does not involve any vindictive abuse of justice or power and without creating an image of exclusive specificity.**

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NOTEWORTHY, CYNTHIA BOURGEAULT DEVOTES HER BOOK, THE HOLY TRINITY AND THE LAW OF THREE, TO JUSTIFYING THE USE OF THE 3, 6 AND 9 TRIANGLE FROM THE GURDJIEFF ENNEAGRAM TO REPRESENT THE TRINITY, WHICH IS

⁷⁸ Revelation has repeatedly represented the counterbalancing types 7 and 2 as the common or shared aspect of multi-fold metaphors such as the 4 beasts and various manifestations of the 4 beasts (see Introduction – The redundant emphasis of 4’s type). As we have seen throughout the course, the role of 2’s type is directly developed in the sixth stage, but in the seventh stage 2’s type fulfills more of an underlying connective role.

CONSISTANT WITH THIS COURSE. GURDJIEFF EVEN REFERRED TO HIS LAW OF THREE AS THE LAW OF THE TRINITY IN REFERENCE TO THE HOLY TRINITY.

In addition, just as the **Gurdjieff Enneagram** has been utilized above to interpret the Book of Revelation, it can similarly be deployed to interpret the sequence of events constituting the Easter Season.

Christ's death can represent type 8 in providing humanity the power to be redeemed (see Sections VIII - B and F and XVIII - H). Likewise, Christ's resurrection can represent type 1 in providing humanity the perfecting culmination of redemption (see Section III - C, D and E and XVIII - I - The New Jerusalem). In the same way that Christ's death and resurrection span ③ days (i.e., Friday, Saturday, and Sunday), types 8 and 1 span ③ points on the Enneagram (i.e., 8, 9 and 1).

Forty days after his resurrection Christ completed his public ministry by ascending into heaven (Acts 1:1 - 11). Similarly, he initiated his public ministry with 40 days of fasting in the desert (Synoptic Gospels). These two 40 day periods bracketing Christ's public ministry (having a single-digit equivalent of 40 --> ④+0 = 4) coincide with his public ministry being characterized primarily by type ④, as portrayed in the Book of Revelation (see Chapter XIV).

Ten days later the Easter Season concludes on Pentecost, which means 50th day in ancient Greek (Acts 2:1 – 31). Fifty has a single-digit equivalent of 50 --> 5 + 0 = ⑤ which coincides with the Holy Spirit representing type ⑤ in providing humanity the transformative wisdom stemming from Christ's resurrection (see Sections II – B and F). Alternatively, Christ's resurrection and Pentecost can be viewed as separated by ⑦ weeks which coincides with the Holy Spirit representing type ⑦ in providing humanity the radiant and joyful new vision stemming from Christ's resurrection (see Sections X – C, D and F).

Following the Book of Revelation's approach of identifying the divine Trinitarian types (i.e., 3, 6 and 9) through the earthly manifestations of their corresponding bracketing types, the Holy Spirit would identify with the Trinitarian type 6 because of the manifestations of types 5 and 7 discussed above. Likewise, Christ's representation through type 4 would be associated with the Trinitarian type 3. Accordingly, that leaves the Trinitarian type 9 for God the Father in personifying the totality of universal justice which was restored through Christ's death (i.e., type 8) and thereby enabled its perfecting culmination in humanity through Christ's resurrection (i.e., type 1).

Also, since Christ as type 4 enabled this restoration of justice as well as its perfecting culmination in humanity, the Book of Revelation's convergent association between types 4 and 9 is re-enforced.

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To provide a closing summary, Figure 105 is presented below.

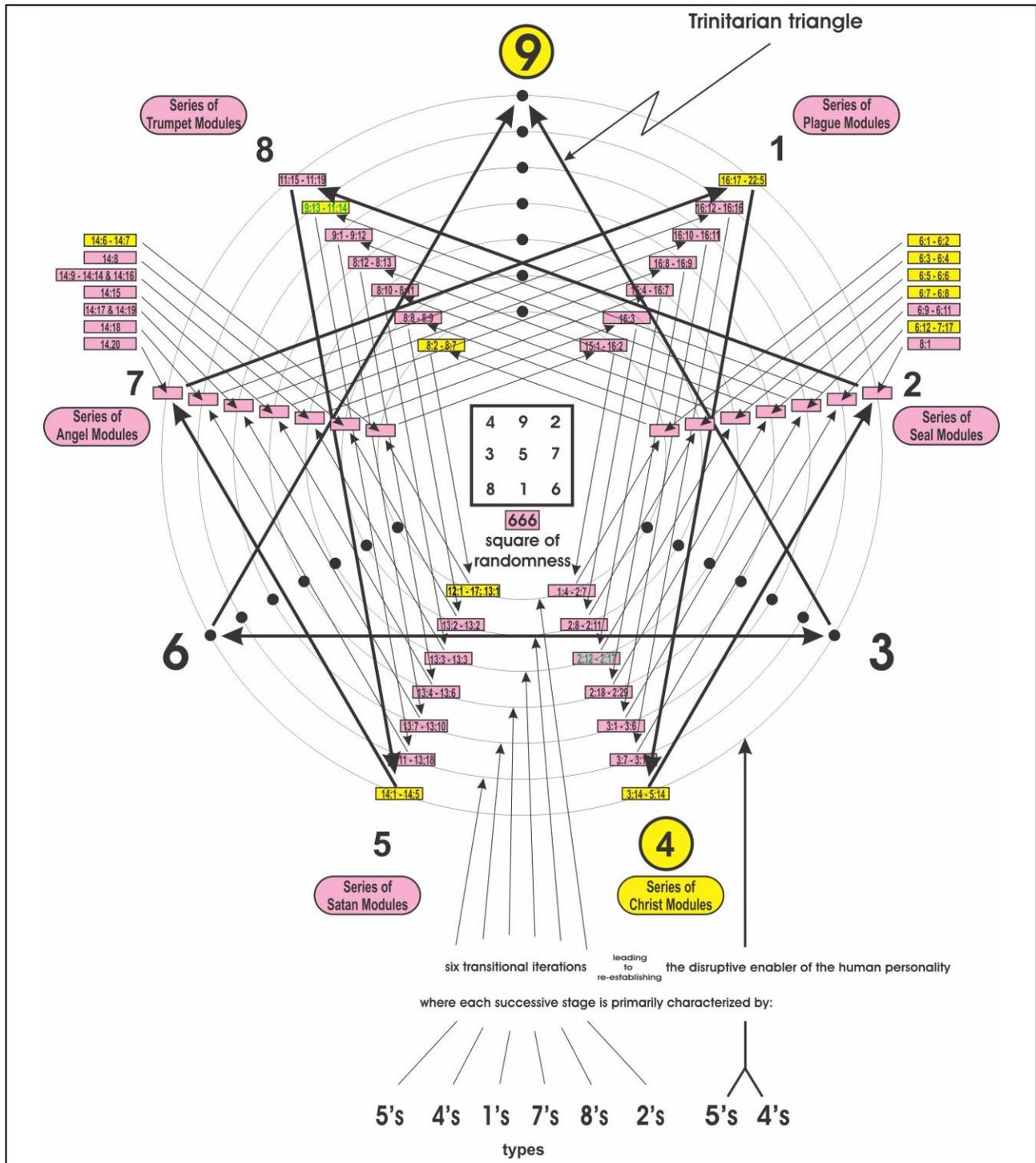


Figure 105. Presenting the verses from Revelation, grouped into 42 activity modules, as the radiant plan for establishing the disruptive enabler of the human personality converging onto the Trinitarian triangle

or

IDENTIFYING THE GURDJIEFF ENNEAGRAM IN THE BOOK OF REVELATION

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