The Apostle Table - Part II - Competent (Pressures: Response) Intransitivity

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Part II
Competent (Pressures: Response)
Intransitivity

The Perfect and Beautiful Woman

The Scripture Writers' Impossibility-Resolved
(Ordered Relations Theory: Social Choice Theory:
Welfare Model) Regression

by

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Dedication: For the Precious Moments

*Unaffiliated
Abstract

The Apostle Table illustrates a New Testament encryption scheme revealed in the Book of Matthew. Specifically, the list of the twelve apostles in Matthew, 10:1-4, points to the Matthew, Chapters 8 and 9, disciple characterizations. The disciples metaphorically characterize the social choice theory aspect of the scripture writers' (ordered relations theory: social choice theory: welfare model) regression. The paper is written in two parts: I. The Exogenous Pressures; and, II. The Endogenous Response. Interestingly, the paper explains why the crucified Jesus could not get off the cross.
I

Introduction

The paper’s scope is simple and limited. Its purpose is to map the Matthew, 10:1-4, listing of the twelve apostles into the Matthew, Chapters 8 and 9, encrypted disciple characterizations. The twelve disciples metaphorically characterize the social choice theory aspect of the scripture writers' impossibility-resolved (ordered relations theory: social choice theory: welfare model) regression.¹

The paper is written in two parts. Part I explains the exogenous pressures that shape The Apostle Table context while Part II explains the endogenous response that completes The Apostle Table content. Part I is written in four sections, including this introduction. The second section explains the exogenous pressures that shape The Apostle Table context. The third section illustrates the effect exogenous pressures have in shaping the context of The Apostle Table. The fourth section maps the Matthew, 10:1-4, listing of the twelve apostles into the Matthew, Chapters 8 and 9, disciple characterizations. And, the fifth section concludes the paper.

¹ The regression is referred to herein as "The Perfect and Beautiful Woman" or "the PBW Model".
II
The (Pressures: Response) Transitivity

The paper's simple thesis is that the Matthew, 10:1-4, unencrypted apostle listing points to the order of the Matthew, Chapters 8 and 9, encrypted disciple characterizations. The validity of the thesis lies in the credibility of understanding the encrypted disciple characterizations. To this end, the Matthew, Chapters 8 and 9, encrypted disciple characterizations are carefully formulated. The formulation derives from ordered context ("OC\(_X\)") exogenous pressures and the unordered context ("UC\(_X\)") endogenous response.\(^2\) See, Figure 2.1, infra.

Part I of this paper focuses on the OC\(_X\) exogenous pressures that shape The Apostle Table context. The OC\(_X\) exogenous pressures are implicated by the last two verses of Matthew, Chapter 9, involving The Lord of the Harvest. The UC\(_X\) endogenous response is implicated by the first verse of Matthew, Chapter 8, where it reports Jesus came down from the mountain.\(^3\) That is, these verses respectively "book-end" the disciple characterizations, which is an important factor in deciphering same.

In order to appreciate the metaphor, The Lord of the Harvest, it is helpful to appreciate scripture's use of the quaternary order Deity structure and its relationship to the Sacred Feminine. The Deities and the Sacred Feminine are discussed in Part A of this section. The (OC\(_X\), UC\(_X\)) devolution defines ordered relation theory's perspective of social choice theory's aggregation mechanics. To this end, it is helpful to appreciate the distinction between the contemporary


\(^3\) This metaphorical organization is consistent with PBW Model tenets inasmuch as scripture generally reports exogenous pressures (i.e., the "macroeconomic perspective") on a right-to-left basis and reports the endogenous response (i.e., the "microeconomic perspective") on a left-to-right basis.
economists' impossibility-plagued welfare models and the scripture writers' PBW Model. The model's tenets are briefly presented in Part B of this section.

A. Relevant Scriptural Proper Name Metaphorical References

There are three proper name metaphorical references used in scripture that are relevant in understanding the Apostle Table. These include: John the Baptist, Jesus, and Christ. These metaphorical references are, chiefly, impossibility-resolved social choice theory aggregation mechanics relevant. A brief distinctive explanation ensues.

PBW Model (individual: societal) well-being transitivity is schematically defined by the Star of David. (Jenkins 2007A, 2005, 2004). The Star of David is defined by two triangles juxtapositioned to form the commonly known symbol. *Id.* The John the Baptist metaphor defines the process of formulating each Star of David triangle; which is inherently a subjective (extant will, progressive will perception) product. Jesus is a metaphor for the objective (extant will, progressive will perception) product that enables alignment of the two triangles forming the Star of David. Christ is a metaphor for the objective (extant will, progressive will perception) product that enables [(Star of David)$_n$; (Star of David)$_{n+1}$] transition. That is, Jesus is a "within" Star of David product defining empiricism and Christ is an "among" Star of David relationship representing the alignment of empiricism with theory. All three metaphorical references involve the welfare model requirement of empoweror progression enabling empoweree progression; including, the further requirement of endowed correction showing capability.4

1. The John the Baptist Products

4 Correction showings are summarized in scripture at Matthew, 18:15-17. The author summarizes the correction showings in *666, the Antichrist and Satan.* (Jenkins 2006B).
The John the Baptist product defines each Star of David triangle. (Jenkins 2007A). See, Figure 2.1. Essentially, there are two John the Baptist products. Respectively, they are

\[ [(\text{content: context}), (\text{content})], \]

regression analogous.\(^5\) The threshold or unordered John the Baptist product is defined as direct mandate transference. In that setting, empoweror\(_n\) directly transfers the (individual: societal) well-being progression transition qualities to enable empoweree\(_n\) to further empower progression by mandated instruction. Because correction showing capability is yet irrelevant, only the connectivity principle is satisfied by the unordered John the Baptist product.

The ordered John the Baptist product is defined as indirect mandate transference. It is indirect because empoweree\(_{n+1}\) is unknown to empoweror\(_n\). In this setting, empoweree\(_{n+1}\) receives mandated instruction transference directly from (empoweree\(_n\), empoweror\(_{n+1}\)). As a result, the empoweror\(_{n+1}\) unordered mandate transference to empoweree\(_{n+1}\) is considered indirect with respect to empoweror\(_n\). The unassociated relationship involved in indirect mandate transference is a finite space hierarchical structure necessary condition penultimate to transference by empirical observation captured in the Jesus product.

\[^5\text{The author captures the (context, context: content, content)\(_k\) distinction in Ordered Model Processes, Reference Declaration and the Economic Organization: Implications for a Balanced Scorecard Contextual Framework. (Jenkins 2007A).}\]
In the Ordered John the Baptist product setting, the correction principle becomes relevant inasmuch as it is necessary for \( (\text{empoweree}_n, \text{empoweror}_{n+1}) \) to make correction showings to \( \text{empoweree}_{n+1} \). As a result, the Ordered John the Baptist product includes \( (\text{empoweror}_n, \text{empoweror}_{n+1}) \) correction showing transference; thereby satisfying the correction principle.

Each John the Baptist triangle is defined by 7 ordered conflict resolution theatres: 1-[Exogenous, Exogenous] theatre, the "GOXE" state of the world; 2-[(Endogenous, Exogenous), (Exogenous, Endogenous)] theatres, collectively the "EXOG" state of the world; and, 4-[Endogenous, Endogenous] theatres, collectively the "ENDOG" state of the world.\(^6\) (Jenkins 2004, 2005, 2006C). See, Figure 2.2. States of the world are horizontal and, therefore, static.

Each John the Baptist triangle may also be described in dynamic or vertical terms. The vertical definition is important because it is the transition nexus to the Jesus Product. In this setting, the unordered model process is defined by unordered conflict resolution. (Jenkins 2006A). Unordered conflict resolution is characterized by a solitary voice change, or unordered voice change, that effects the reference ethics declaration's (subjective: objective) perspective transition. \( \text{Id.} \) The transition from horizontal to vertical ordered model processes is characterized by (ordered voice change)\(_i\) and ordered model processes are (ordered voice change)\(_k\) characterized. \( \text{Id.} \)

Ordered model process space is matrix defined. The "within" axis is (GOXE, EXOG, ENDOG) defined while the "among" axis is (ER, RR, MR)\(_i\) defined.\(^7\) ER represents endogenous (individual: societal) well-being transitivity alignment, RR represents the condition where

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\(^6\) The 4-[Endogenous, Endogenous] theatres are numerically referenced in horizontal terms as (1243, 2134, 3421 and 4312). (Jenkins 2004, 2005, 2006C). They are numerically referenced in vertical terms as (1243, 2134 and 3421). \( \text{Id.} \) Scripture's numerical reference for wine is derived from the foregoing vertical (1243, 2134 and 3421) reference: \( \left( (1243+2134+3421) \cdot 10 \right) \div 132 = 515. \text{Id.} \)

\(^7\) ER is exclusive reconciliation defined; RR is reflexive reconciliation defined; and, MR is mutual reconciliation defined.
exogenous (individual: societal) well-being transitivity alignment follows such endogenous alignment and MR represents concomitant endogenous and exogenous alignment. (Jenkins 2007B). The (ER: RR: MR) prohibition is (Ordered Conflict Resolution: Endogenous Equilibratory Alignment: Exogenous Equilibratory Alignment) ordered model process defined. See, Table 2.1. While horizontal movement is a matter of "position," vertical movement is a matter of a collection of positions labeled "progression." See, Figure 2.3. (Jenkins 2006C). Progression transition is "function" defined. Id.

Endogenous Equilibratory Alignment enables (macroeconomic: microeconomic)-perspective access and enables actual economic consequence assessment; Exogenous Equilibratory Alignment enables (macroeconomic)-perspective access and enables actual economic consequence impoundment. MR$_{1}$ Exogenous Equilibratory Alignment enables impoundment of subjective actual economic consequences and defines scripture's false prophet metaphor. MR$_{2}$ Exogenous Equilibratory Alignment enables impoundment of objective actual economic consequences and defines scripture's prophet metaphor. MR$_{3}$ Exogenous Equilibratory Alignment is the only alignment that confirms progressive (ordered: unordered) social state definition transition. (Jenkins 2007B).

The (subjective: objective) transition is (MR$_{1}$: MR$_{2}$) defined. That is, the two John the Baptist triangles are mutually exclusive in the MR$_{2}$ setting. The mutual exclusivity principle is a Sacred Feminine axiom.
Figure 2.2
John the Baptist (△ or ▽)
Seven Ordered Conflict Resolution Theatres

State of the World Level:

<table>
<thead>
<tr>
<th></th>
<th>ENDOG</th>
<th>EXOG</th>
<th>GOXE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quantity</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
2. The Jesus Products

The Jesus products represent different aspects of the PBW Model involved in effecting within Star of David progression aligned in (individual: societal) well-being transitivity. Since within Star of David progression involves, at a minimum, the PBW Model axioms and theorems that sustain (ordered conflict resolution: endogenous equilibratory alignment: exogenous equilibratory alignment)\(k\) progression, there is a Jesus product plurality. That is, there is more than one Jesus in within Star of David progression. The lesson, then, is when scripture reports Jesus activity, it is necessary to distinguish the extant Jesus product from other reported Jesus products.

The Jesus product primary function articulates how the two John the Baptist Star of David triangles become aligned. The question, then, is why are the John the Baptist triangles aligned by the Jesus products to form the Star of David as opposed to other connected shapes? See, \(e.g.,\) Figure 2.4. The complete answer to this question is beyond the scope of this paper. However, it is addressed in the author's paper titled, *The Christ Model*. (Jenkins 2004). In short, scripture's numerical references implicate the ethics endowed physical universe. The Star of David represents alignment of the philosophy of the human condition with the ethics endowed physical universe. (Jenkins 2005).\(^8\)

\(^8\) It is the ethics endowed physical universe's correction of the corruption of the philosophy of the human condition that caused the scripture writers to bow down to the Creator, not the creation of the physical universe, *per se*. (Jenkins 2007B).
<table>
<thead>
<tr>
<th>Star of David Triangle Level</th>
<th>Ordered Model Process</th>
<th>ER&lt;sub&gt;i&lt;/sub&gt; Ordered Model Process</th>
<th>RR&lt;sub&gt;i&lt;/sub&gt; Ordered Model Process</th>
<th>MR&lt;sub&gt;i&lt;/sub&gt; Ordered Model Process</th>
<th>GOXE Exogenous Equilibratory Alignment</th>
<th>EXOG Exogenous Equilibratory Alignment</th>
<th>ENDOG Endogenous Equilibratory Alignment</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>GOXE Equilibratory Alignment</td>
<td>EXOG Equilibratory Alignment</td>
<td>ENDOG Equilibratory Alignment</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>GOXE Equilibratory Alignment</td>
<td>EXOG Equilibratory Alignment</td>
<td>ENDOG Equilibratory Alignment</td>
</tr>
<tr>
<td>5</td>
<td>GOXE Ordered Model Process</td>
<td>GOXE Ordered Conflict Resolution</td>
<td>EXOG Endogenous Equilibratory Alignment</td>
<td>ENDOG Endogenous Equilibratory Alignment</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>EXOG Ordered Model Process</td>
<td>EXOG Ordered Conflict Resolution</td>
<td>ENDOG Endogenous Equilibratory Alignment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ENDOG Ordered Model Process</td>
<td>ENDOG Ordered Conflict Resolution</td>
<td>ENDOG Endogenous Equilibratory Alignment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Unordered: Ordered Model Process Transition</td>
<td>Unordered: Ordered Conflict Resolution Transition</td>
<td>ENDOG Endogenous Equilibratory Alignment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Unordered Model Process</td>
<td>Unordered Conflict Resolution</td>
<td>ENDOG Endogenous Equilibratory Alignment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 2.1
Figure 2.3
John the Baptist Product
Subjective Model Processes
The traditional presentation of the Star of David, with interwoven triangles, represents the MRk state of progressive reconciliation. (Jenkins 2004, 2005). See, Figure 2.4.

3. The Christ Function

Briefly, while the Jesus products define within Star of David alignment, the Christ function involves among Star of David
\[ n, n+1 \]
transition in the matter of (individual: societal) well-being transitivity. (Jenkins 2006B). See, Figure 2.6. The PBW Model
involves both individual Star of David transition and the transition among sets of Stars of David. (Jenkins 2007B).

The Christ is social choice theory's transition function. The Christ is a metaphor for blessed marriage. The blessed marriage represents social choice theory's aggregation mechanics articulated in combined (theory, axiom) terms that aligns with ordered relations theory's combined (theory, axiom) progenitor. The "second coming of Christ" is a metaphor for sacred marriage. The sacred marriage occurs in ordered relations theory space and involves "I Am" and the "Sacred Feminine" as a (theory, axiom) metaphor.

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9 In the progressive vein, Paul is not substantively an apostle. Rather, Paul is Joseph, the husband of Mary and the father of Jesus, progressively renamed. Joseph is an unordered metaphorical reference for the extant will aligned in "God's Will," which is an ordered will metaphorical reference. Mary, the Mother of Jesus, is an unordered progressive will perception; Mary Magdalene is an ordered progressive will perception. Jesus, therefore, is a product of the extant will and the progressive will perception. The product and the progressive will perception remain constantly and respectively named Jesus and Mary, while extant wills become progressively renamed. The extant will Joseph is renamed as the extant will Paul: Joseph is the pre-crucifixion Jesus Christ extant will while Paul is the post-resurrection Christ Jesus extant will. Note that Paul consistently refers to the combination (Jesus, Christ) as "Christ Jesus" in the epistles while the same combination is "Jesus Christ" described in the Gospels. [Note to self: is Joseph the implicit or continuum apostle as I Am is the implicit and continuum Deity? Is that why Paul is both renamed Joseph and referenced as an apostle? Then, who becomes the implicit apostle in (Star of David Set),n+1? It might be whichever apostle is reported to die first in the epistles.]
C. The Disciple: Apostle Transition

The Gospels and Epistles are an abstract \((\text{Star of David Set})_{n:n+1}\) transition accounting. Such transactions involve transition from one or more Stars of David to yet one or more Stars of David. Specifically, the Gospels and Epistles address \(\left\{(\text{Star of David Set})_{n:n+<1>}; (\text{Star of David Set})_{n}; (\text{Star of David Set})_{n:n+1}\right\}\) transition.

With the foregoing explanation in hand, understanding the (disciple: apostle) transition is enabled. A duodenary set of (disciples, apostles) is a Jesus Christ function. The complete (disciple: apostle) progression is (Disciple: Jesus Product: Apostle Name\(_{n}\): Apostle Name\(_{n+1}\)) defined. This progression is (ER\(_i\): RR\(_i\): MR\(_i\): MR\(_k\)) analogous. That is, the progression implicates that each disciple becomes Jesus, representing a distinct Jesus product, before first becoming an apostle and then becoming a renamed apostle.

Matthew, 10:2, reports the first apostle as "Simon, who is called Peter." That is, Peter is a renamed apostle. Simon was Peter's apostle name in \(\left\{(\text{Star of David Set})_{n+<1>}\right\}\). Peter is Simon's apostle name in \(\left\{(\text{Star of David Set})_{n}\right\}\).

The transition out of \(\left\{(\text{Star of David Set})_{n}\right\}\) and into \(\left\{(\text{Star of David Set})_{n+1}\right\}\) involves Judas Iscariot.\(^{10}\) Judas is renamed Mathias in Acts 1:26. That is, in \(\left\{(\text{Star of David Set})_{n+1}\right\}\), Judas is named Mathias.

In the context of this progression, Matthew Chapters 8 and 9 are written in disciple description. Disciples exist in each John the Baptist triangle: \(\left\{(\text{disciples})_{n}\right\}\).
disciples_{n+1}? Or delete it. A disciple is not described by proper name; but, rather, is indirectly described. The indirect description suggests an infirmity that, until corrected, precludes relevant Jesus product articulation. A corrected disciple momentarily defines a Jesus product. Once all Jesus products within the first John the Baptist triangle are defined they are used to teach disciples_{n+1} in the second John the Baptist triangle, resulting in triangle alignment effecting the Figure 2.5 Star of David. An unordered apostle represents the condition of ordered discipleship: \{[(\text{disciple}_i), (\text{Star of David Triangle})_n], [(\text{disciple}_i), (\text{Star of David Triangle})_{n+1}]\}. Threshold ordered discipleship results in an apostle acquiring a first instance name.

Apostles are renamed in the subsequent Star of David or Star of David set. That is ordered apostleship causes an apostle to be renamed in scripture. By understanding the apostles acquire new names as a result of progression, we also come to understand Thomas, the physician, becomes Luke, the physician; Bartholomew becomes Mark; and, Judas Iscariot becomes Matthias (the apostle elected by lot to replace Judas in Acts, Chapter 1).
The Apostle Table (Context: Content) Transitivity

The Apostle Table illustrates a simple New Testament encryption scheme revealed in the Book of Matthew. Specifically, the list of the twelve apostles in Matthew, 10:1-4, points to the Matthew, Chapters 8 and 9, apostolic encryption order. The encryption is fairly straightforward and simple; the key is the apostle Matthew. He is the eighth apostle listed in Matthew, 10:1-4. He is also the only apostle specifically referenced by name in Matthew Chapters, 8 and 9. The unencrypted Matthew, 9:9, reference reflects the proper accounting for the seven apostles deciphered from the events described in Matthew, Chapter 8 and 9:1-8.
<table>
<thead>
<tr>
<th>Apostle Numerical #</th>
<th>Apostle Name</th>
<th>Discipleship Verses</th>
<th>Discipleship Characteristics</th>
<th>PBW Model Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Peter</td>
<td>8:2-4</td>
<td>Leper</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Andrew</td>
<td>8:5-13</td>
<td>Centurion, sick Servant</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>James</td>
<td>8:18-20</td>
<td>Son of Zebedee, Scribe</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>John</td>
<td>8:21-23</td>
<td>Buried his father</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Philip</td>
<td>8:28-34</td>
<td>Demon possessed</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Bartholomew (Nathaneal) (Mark)</td>
<td>8:28-34</td>
<td>Demon possessed</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Thomas (Didymus) (Luke)</td>
<td>9:2-8</td>
<td>Paralytic, Pharisee*</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Matthew</td>
<td>9:9</td>
<td>Tax Gatherer, Pharisee*</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>James</td>
<td>9:18</td>
<td>Son of Alphaeus, synagogue official</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Thaddeus (Lebbæus)</td>
<td>9:27-31</td>
<td>Blind</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Simon</td>
<td>9:27-31</td>
<td>Blind, zealot</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Judas Iscariot (Matthias)</td>
<td>9:32-34</td>
<td>The one who betrayed Him, mute, demon possessed</td>
<td></td>
</tr>
</tbody>
</table>
IV
The Mapping
V

Conclusion

Part II of this paper explained the (pressures: response) transitivity that shape *The Apostle Table* (context: content) transitivity.
References

Texts


Articles


