

L (LAMB) – Interdisciplinary Research Framework (LIRF)

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0. Introduction and Research Problem

Many research frameworks incorporate the time-domain into their fabric in that they often represent a progression from one state to another.¹ The incorporation of the time-domain is significant, because time is a fundamental element of existence. And, where there is a time domain, there are accompanying implications. One of these implications is the implication of trajectory, meaning that time domains inherently embed vectors which contain directional elements as well as magnitudes and often components of oscillation as well.

Therefore, a framework seeking to integrate science, mathematics, art, theology, philosophy, linguistics, literature, and biblical/Hebrew scripture must likewise integrate the core elements of time domain progression. This embedded progression must be abstracted to the point that the time progression is comprised of discrete “states” which, when characterized mathematically, are represented as various directional vectors.

Thus, the research problem is determining how can a framework be developed which not only incorporates the core states exacted by literary time progression, but also the paradoxical situation of the cosmos and humanity. The situation is characterized by irreparable brokenness but simultaneously the existence of expectations of restoration and inconceivable flourishing. The proposed solution to this problem is outlined in the paragraphs below.

¹ An example of a framework incorporating the time domain is Beck’s “Spiral Dynamics,” a framework model that characterizes organizational progression. P.D.E. Beck and C.C. Cowan, *Spiral Dynamics: Mastering Values, Leadership and Change* (Oxford: Blackwell, 2014), 29ff.

1. Research Framework/Matrix Bibliography Philosophy

The continuous development of a research framework (RF) facilitates interdisciplinary development by establishing connections between research in various disciplines. In addition to providing a spatial understanding of the relationship between research works, a research framework uncovers novel topics that are derived from completed research works on the framework. Such a framework or “matrix bibliography” thus proves to be a useful tool in building interdisciplinary research programs.

The proposed research framework is an interdisciplinary model that creates a geography which forms a construct for not only future development of discrete research projects, but also the organization of ideas in such a way to be maximally generative as such complex relationships are visualized, taught, and understood. As is the case with the proposed framework, systems that encompass a broad range of disciplines generate connections that exist in complex relationships, which could be projects in their own right; such models are philosophically dynamic and generative.

2. Complex Dynamics

This logocentric research framework operates at its core the fundamental elements of literary development while demonstrating the relationships between *logos* (Word/logic) and the human experience of epistemology and being. This logocentrism is predicated on the premise that logic and mathematics are the basis of both thought, emotion, and personality.

Often dichotomized, the relationship between logic and emotion is well expressed in the combination of the “tri-perspectivalism” proposed by John Frame and the “covenant realism” proposed by Esther Meek.² By using a combination of these models, one may begin to grasp how logocentrism develops profound artistic/epistemological insight rather than destroying the same. Furthermore, seemingly disparate fields of literature, art, mathematics, engineering, theology and philosophy are instead synergized in a symphony composed by the Creator, generated and centered around His own *logos*.

3. Presuppositions

The development of such a framework tests the validity of basing the model upon the textual dynamics developed in the scriptures generated by the Hebrews and Greek-literate Hebrew apostles under the inspiration of the Holy Spirit in the first-century AD; all the while, this written *logos* is combined with the dynamism of the created world, a world which itself is generated by *logos*. Putting this ancient paradigm at the core of the framework has yielded promising results and suggests the logical resolution of various philosophical dichotomies, including the school of

² For a description of “covenant realism,” see Esther Lightcap Meek, *Loving to Know* (Eugene, OR: Cascade, 2011). For a description of “triperspectivalism,” see John M. Frame, *Theology in Three Dimensions: A Guide to Triperspectivalism and Its Significance* (Phillipsburg, NJ: P&R, 2017).

Athens (Platonic/Aristotelean models of metaphysics) and Hume's fork (*a. priori* vs. *a. posteriori* concepts).³

4. Symmetrical Two-Dimensional Layout

The research framework (RF) is developed in two dimensions, although it is probably that more dimensions exist, but the exploration of these dimensions is relegated to the category of "future work," as the possibilities generated by a mere two-dimensions is vast. Through the development process, the proposed RF model converged into a symmetric pattern in both the x-axis and the y-axis. The symmetry in the x-axis is reflected by a chiasmic pattern of unique states. The symmetry in the y-axis is reflected by a repeating and interlocking chiasmic pattern of three states. The presence of both chiasmic structures and the repeating nature of the set of three states add sub-dimensions to the framework.

5. X-AXIS

The layout of the x-axis is predicated upon the understanding that basic tensional states can encode inhabitable displacements and are thus the fundamental elements of implicit encoding, such as is found in the Hebrew scriptures, but also in art, as well as in engineering, where displacements of potential energy are likewise fundamental building blocks.⁴ It is for this reason

³ The model of truth presented by the Hebrew scriptures and the Greek New Testament sets the locus of truth as personhood, rather than either something that may be classified as *a priori* or *a posteriori*, but rather a solution that combines both paradigms. Hume's fork sees these two types of truth as two separate classifications. Hume writes, "All the objects of human reason or enquiry may naturally be divided into two kinds, to wit, *Relations of Ideas*, and *Matters of Fact*. Of the first kind are the sciences of Geometry, Algebra, and Arithmetic; and in short, every affirmation which is either intuitively or demonstratively certain. *That the square of the hypothenuse [sic] is equal to the square of the two sides*, is a proposition which expresses a relation between these figures..." and "...all reasonings may be divided into two kinds, namely, demonstrative reasoning, or that concerning matter of fact and existence." From David Hume, *An Enquiry Concerning Human Understanding* (Studium, 2018), 14, 20.

Platonic and Aristotelean philosophies are characterized by their emphasis on the universals and particulars, respectively. Solomon writes, "the conflict between their starting points, between Plato's view that reality is something other than our everyday world and Aristotle's view that the ultimate realities are the substances of our daily life, is one that has continued in philosophy until the present day. (In fact, both views became models for Christian thinkers; Plato's view of another, immaterial and eternal world, different from the material world, different from the material world of daily life, became the central thesis of Saint Augustine's philosophy, and the main doctrine of Christian theology for centuries to come. Aristotle's view of a living, growing, self-conscious universe played an important role in the thought of Saint Thomas Aquinas, and is still an important part of Christian theology.)" Robert C. Solomon, *The Big Questions: A Short Introduction to Philosophy* (Orlando, Florida: Harcourt Brace Jovanovich, 1990), 96–97. This framework integrates the two through the *logos* which became flesh.

⁴ Displacement is the fundamental building block of artistic development, whether this displacement exists between two or more poles embedded within the work, or whether the work contains one pole and causes the reader to consider the relationship between this embedded pole and another pole external to the work, as is the case with *Sehnsucht*. *Sehnsucht* is a word that describes the sense of longing. See Robert Holyer, "C.S. Lewis on the Epistemic Significance of the Imagination," *Soundings: An Interdisciplinary Journal* 74, no. 1/2 (1991), accessed 2023/08/18/.

that tensional states are the optimal unit for the x-axis. In this framework model, the progression of tensional states is as follows:

A: Formation

B: Tension (Unique State: Tension from Creation)

C: state 3 from tension (redacted)

D: state 4 from state 3 (redacted)

E: state 5 from state 4 (redacted)

-Medial Region Boundary, resolving from “anti-romance” state-

X1: Fulfillment (Unique State: Fulfillment from Tension)

X2: Continuity (Unique State: Continuity from Fulfillment)

-Medial Region Boundary, leading to “romance” state-

E’: state 8 from continuity (redacted)

D’: state 9 from state 8 (redacted)

C’: state 10 from state 9 (redacted)

B’: state 11 from state 10 (redacted)

A’: terminal state (redacted)

Organizing the x-axis according to these abstracted tensional states allows for interdisciplinary participation. Because the progression is chiasitic, each state is unique, representing a specific tensional state that is not duplicated, but represents a monolithic progression. The side of the framework left of the central boundary region organizes the state of “operating with tension,” or the state of “anti-romance” or “bondage,” and the right side of the framework organizes the state of “operating with resolution,” or “romance,” or “joy.”⁵

6. Y-AXIS

The layout of the y-axis is predicated upon the progression from subliminal effect/causation to transformation, leading to assessment. This progression reflects a basic understanding that humans are not merely affected at the conscious level but are rather formed through experiences which can then be analyzed empirically. For example, tensional structures in literature are used because they promote repeatable effects upon humans; that is, readers respond in repeatable patterns to discrete literary components.

A similar model is reflected in the medieval school of metaphysical thought as “causation” leading to “being,” leading to “unchanging things” or “permanence.”⁶ For instance, “causation” reflects the mechanism of causes and effects which form the elements of the subliminal. This, in

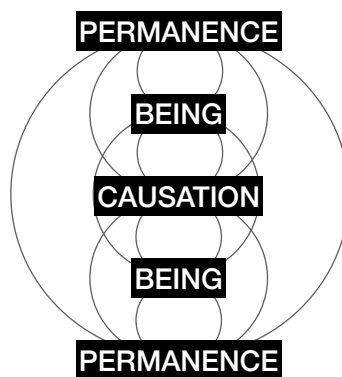
⁵ For an extensive treatment on the philosophical dynamics of the two literary states, “romance” and “anti-romance,” see R. Grant’s dissertation on pregeneric plot structure. Reg Grant, “The Validity of Pregeneric Plot Structure in Ruth as a Key to Interpretation” (PhD diss., Dallas Theological Seminary, 1988).

⁶ These categories reflect pre-17th century metaphysical thought but remain a useful model for the purposes of this framework, as the researcher(s) consider this progression to be fundamental and broader even than the direct discipline of metaphysics. For more information on this, see *The Stanford Encyclopedia of Philosophy*, Summer 2023 ed., s.v. “Metaphysics,” <https://plato.stanford.edu/archives/sum2023/entries/metaphysics/>.

turn, forms the basis of the transformational and formative elements of being. This transformation based on the dynamics of being lends itself to analysis. These rubrics form the central repeating pattern of the y-axis. As this pattern repeats, each subsequent level inverts and interlocks with that which precedes it. For instance:

Permanence
Being
Causation
-Medial Region Boundary-
Causation
Being
Permanence
Permanence
Being
Causation
-Medial Region Boundary-
Causation
Being
Permanence

The framework thus forms a repeating pattern that begins and ends with “permanence,” the language of complex logic, the formation of objectivity and the basis for reason. “Permanence” is intricately related to “Causation” as a mirror image, and both are tied to being, so this triad forms a chiasmic structure. For instance, as a metaphysical basis, it is the premise of the researcher(s) that mathematics may be understood as “complex logic,” or “complex dynamic logic,” and is thus a phenomenon that is uncreated, yet is a phenomenon whose existence is predicated on the existence/being of God, which is the basis for causation; thus, the causation and the permanence are related through analysis (see Figure 0 below).



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Figure 0. The repeating and interrelated pattern of the y-axis.

Embedded in these general repeating categories, are specific disciplines of philosophy, such as epistemology, metaphysics, narratology, literary criticism, mathematics, music, art, biblical exposition, as well as *loci* relating to biblical, systematic, and practical theology.

7. The Medial Region

The framework is centered around a singularity, named “Core 5” (on the chart below is labeled “הָאָדָם”), which is itself a nested chiasm which reflects the progression along the x-axis, but itself is centered on the y-axis on “permanence” which may be seen in the section above as lying in the center of the chart. Thus, the central region of the chart is the paradigm through which the entire framework must be viewed. The central region is bounded by two vertically stacked V-shaped boundaries, the upper most “V” in a normal orientation (opening upward), with the lower “V” in an inverted orientation (opening downwards). Both V’s are related to the *Word of God (logos)*. The lower boundary-V forms the construct of the *cosmos*, formed through *logos*, now the *cosmos diabolicus* through the falling of the “image” of God, man, HA ADAM. Thus, at the center of the framework is the image of God, the perfect representation of the eternal source of the *logos*, translated into the *cosmos*. The uppermost V is the revelation of the new Image of God and is thus the New Logos by which all creation will be restored, the revelation of the Seed, the new Man, the new Image.⁷ Thus, the central region forms a necessary model of the dynamics of the physical world, and its relationship to the second *logos*, the Word of Christ, by which the physical world will be both destroyed and renewed.

The researcher(s) assert that this interaction between a fallen world, originally *generated* through *logos*, must now look to a second dynamic, a dynamic which reflects the *telos* of the existing order and the *generation* of the coming order in the time-domain. Thus, it is not enough to maintain a simplistic materialism without embracing a secondary encoding *logos* that embeds a trajectory towards resolution. Thus, it may be seen that the tensional states of the X-axis reflect a pattern for renewal, and this pattern of renewal is driven by the *logos* contained in the central region of the framework. In this way, all *loci* in the framework are fundamentally bound in the tension between the dynamics in the *cosmos diabolicus*⁸

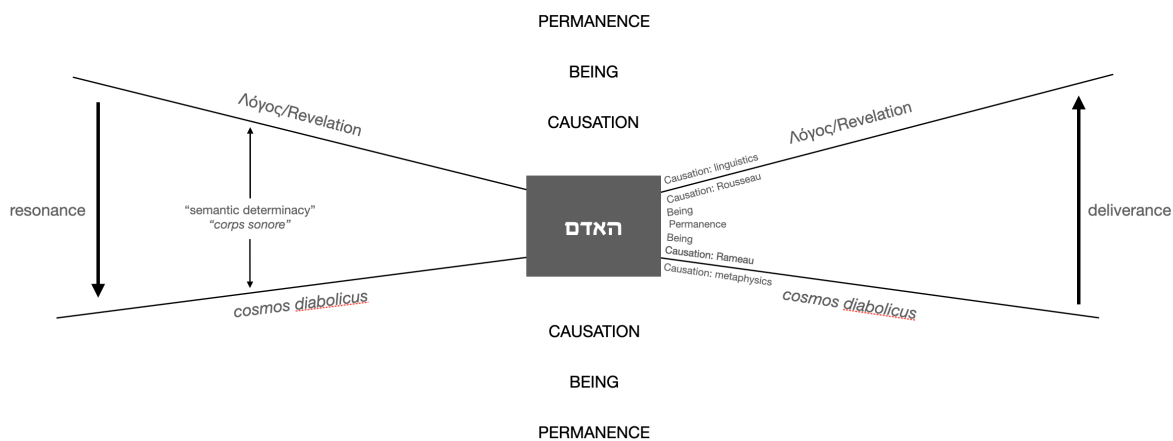
Because the central region is bounded by these two dimensions of *logos*, this region fundamentally is expressed through the interaction between natural phenomenon and the phenomenological perception of these phenomenon when governed by the normative dimension of *logos*. The fundamental expression of this interaction of the created world and *logos*, and the fundamental instrument of *logos*, the human voice, forms the fundamental dynamics of *music*,

⁷ An important work relating to the concept of the “New Man” is D. Klingler’s exegesis of Gen. 3:16. David R. Klingler, “Genesis 3:16; 4:1, and 4:7: A Case of Mistaken Identities?” (paper presented at the Evangelical Theological Society Annual Meeting, Denver, CO., November 16th, 2022). The author of this paper has additionally written unpublished developing an understanding that Gen. 3:14–19 is, according to the Hebrew text, an interlocking chiasmic structure, parallel to Gen. 22:16–18, which emphasizes a central region featuring a singular seed, flanked by multiplicity; this “seed” construction is fundamental to the core of this framework. See also Charles P. Baylis, *The Serpent and the Woman* (Lutz, FL.: BiblicalStory Publishing, 2020).

⁸ The phrase *cosmos diabolicus* describes the “diabolical cosmos” and was utilized by L.S. Chafer in his systematic theology. See Lewis Sperry Chafer, *Systematic Theology*, vol. 2 (Grand Rapids: Kregel, 1993), 101.

For more information on the historical sense of the word *loci*, see Richard N. Soulen and R. Kendall Soulen, *Handbook of Biblical Criticism*, 4th ed. (Louisville, KY: Westminster John Knox Press, 2011), 120–21.

which is found in its maximal form combining fundamental oscillatory patterns and harmonic content with linguistics. Because music is auditory, it is more fundamental to the *images* because the fallen images (HA ADAM, or האדם) of the creator may only generate sound, they may not generate light, and in this way, in the scriptural structure, it is observed that *sound/logos precedes light*. For this reason, music is established in the framework as a unique form of artistic paradigm which is, in at least one or more ways, more fundamental and mysterious than other forms as it most fundamentally forms the mathematical paradigm which unlocks the lower layers of the framework. Figure 1 graphically depicts the dynamics of the central region, the left side (as discussed above) contains the dynamics of anti-romance, or bondage, prior to anticipated fulfillment, and the right side of the x-axis corresponds to the general state of romance, the dynamics following the anticipated fulfillment.



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Figure 1. The central section of the framework is centered around the dynamics of the “images” and the sonic interaction of the fallen cosmos created through *logos* and the *logos* which will restore the cosmos.⁹

⁹ The terms “semantic [in]determinacy” and “*corps sonore*” are defined in the chapter, “Rameau, Rousseau, and Natural Theology” in Jeremy Begbie, *Music, Modernity, and God: Essays in Listening* (UK: Oxford, 2013), 77ff. The term “*corps sonore*” was used by John Phillipe Rameau in his theory of music, having the understanding that the natural world was a “sounding body” which reflected the metaphysical attributes of the divine.

The concept of the *cosmos diabolicus* is found in Lewis Sperry Chafer’s systematic theology and is quoted at length here, as it fitfully articulates the elements of this framework: “The *cosmos diabolicus* must be “broken in pieces” and become like the chaff of the summer threshing floors which the wind carries away, and all this *before* the Smiting Stone—Christ in His return to earth—will set up a kingdom which shall fill the whole earth (Dan. 2:34–35, 44–45). The New Testament predicts the same consummation, saying, “And the world [*cosmos*] passeth away, and the lust [‘desire,’ or ‘purpose’] thereof” (1 John 2:17). The one and only thing that will survive this great cataclysm, this text goes on to state, is “he that doeth the will of God”; he “abideth forever.” The lie is expanded to the point where its manifestation embraces all that is in the *cosmos* and is built on the one original idea which characterizes it all, namely, independence of God. To do the will of God is to *do* the truth; to act apart from God is to *do* the lie. *The truth*, which is the will of God, and those who do the truth, abide forever.” Chafer, *Systematic Theology*, 2:101.

The same progression is best seen in the scriptures in the book of Psalms, where the progression from Book 1 to Book 5 reflects the same progression from anti-romance/bondage to salvation in the ultimate Davidic King; and singing, just as it was in the “Song of Moses” (Ex. 15, Rev. 15:3, Ps. 98:1, 150, et. al.) accompanies this deliverance.¹⁰

Overlaid on this structure (see Figure 2) are the two possible responses of the fallen images HA ADAM to this tension of materialism and *logos* is to either operate according to a philosophy of reasoning from the perspective of mere materialism while ignoring the revelation of *logos*, or, rather, “walking” according to the revealed *logos* of the New Image, who, in eternal love will give Himself to be struck in order to, through the mechanism of marriage, restore the images (and subsequently, the cosmos) to the true knowing (ידע) of the I AM (cf. Gen. 4:1), which is eternal life (cf. Gen. 4:1 and Gen. 3:22). In this way, the *logos* is a “Seed” that grows until it is the full instrument of life, love, and restoration.

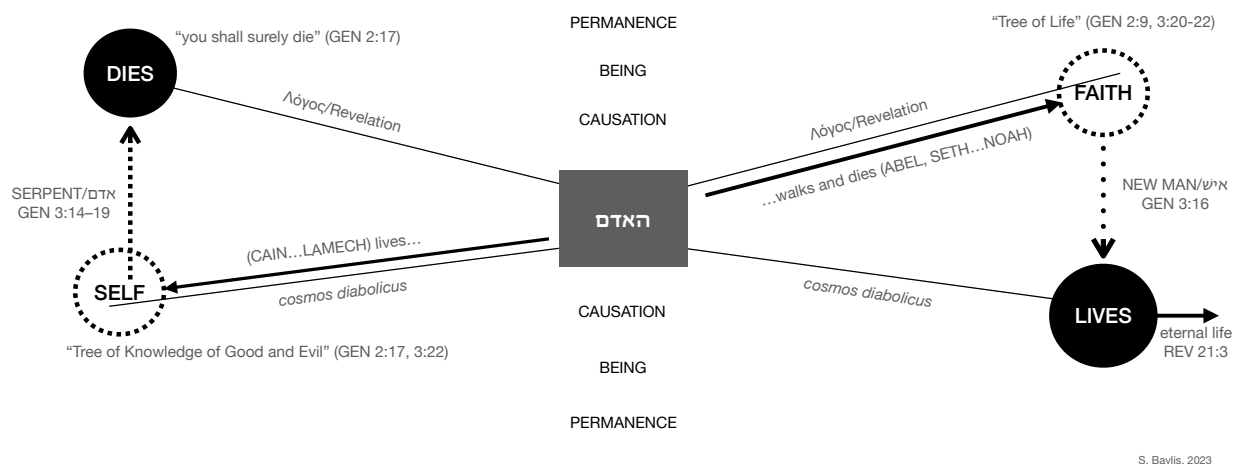


Figure 2. The central section of the framework is centered around the dynamics of the “images” as they interact with the fallen cosmos and the growing “Seed” of the *logos*.¹¹

¹⁰ The author was first instructed on the progression of the book of Psalms by A. Gonzales (Dallas Theological Seminary). For more information on the progression of the book of Psalms, see O. Palmer Robertson, *The Flow of the Psalms: Discovering Their Structure and Theology* (Cambridge: Tyndale House, 2014). See also Samuel A. Baylis, “Argument of the Book of Psalms,” Unpublished Paper, 2022, BE2016A, Dallas Theological Seminary.

¹¹ This chart is constructed for the purposes of this framework by S. Baylis on the basic concepts and frameworks developed by Charles P. Baylis (1946–2022) in the books of Genesis and Proverbs, with some expansion, rearrangement, and modification. See Charles P. Baylis, “The Hope of the New Adam: Cain and Abel,” *BiblicalStory*, 2022, <http://thebiblicalstory.org/baylis/wp-content/uploads/2022/01/07RisingAction010122.pdf>. See also Charles P. Baylis, “The Book of Proverbs,” *BiblicalStory*, 2015, <http://thebiblicalstory.org/baylis/wp-content/uploads/2015/09/Provlec082715.pdf>. Some concepts were additionally derived from the author’s own study underneath C. Baylis.

The concept of the hope of the “New Man” or the “New Adam” as found in Gen. 3:16 is based on the paradigm-shifting work of D. Klingler. See Klingler, “Genesis 3:16; 4:1, and 4:7: A Case of Mistaken Identities?.”

8. Examples

(redacted—contact request@biblicalstory.org for more information)

9. Conclusion

The matrix bibliography framework represented in the paragraphs above a) integrates the time-domain into interdisciplinary research, b) abstracts framework loci to allow for interdisciplinary participation, c) integrates the material world and the underlying *logos*, d) restores a sense of connection between the various disciplines within academic research, e) provides a sense for why things are the way they are in the world, f) restores the biblical scriptures to the central organizing dynamic and g) demonstrates the glory of God through the integration of not only the things that have been made, but also the historical progression that is currently taking place. Figure 4 is a picture of the framework as it currently exists in development.

Such a framework can only ever be an imperfect model of the complicated and glorious dynamics that exist in the cosmos, but the scriptures provide the organizing lens through which these dynamics can begin to be understood, and this framework is intended to place the scriptures and the study of scriptures as the core academic exercise.

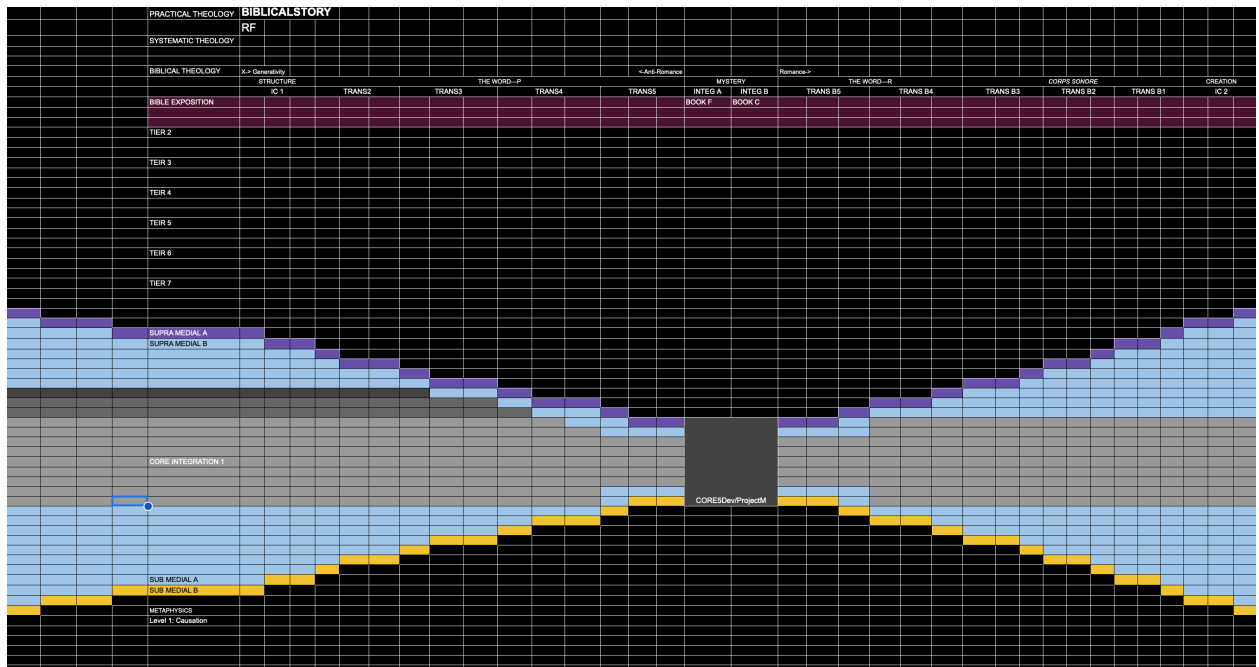


Figure 4. The research framework as it currently exists in development.

The definition of *cosmos diabolicus* comes from: Chafer, *Systematic Theology*, 2:101.

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