



## **Fractal Hermeneutics: Self-Similarity, Infinite Complexity and Christological Narrative of the Bible**

**Nicole Mauzard**

ORCID: <https://orcid.org/0000-0003-1044-7183>

Department of Graduate Education and Leadership, Northern Caribbean University, Jamaica

Email: [nicole.mauzard@ncu.edu.jm](mailto:nicole.mauzard@ncu.edu.jm)

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### **Abstract**

Biblical hermeneutics has for a long time oscillated between rigid historical-grammatical exegesis and subjective allegorical interpretation. This paper proposes an interdisciplinary hermeneutical framework: Fractal Hermeneutics. Drawing upon the mathematical principles of fractal geometry, specifically self-similarity, iterative complexity and the emergence of infinite detail from simple axiomatic formulas, this study argues that the biblical canon exhibits a fractal literary architecture. By applying Benoît Mandelbrot's fractal theory to the biblical text, this paper demonstrates how the central soteriological theme of salvation through Jesus Christ functions as the set's generative equation. Through detailed typological analysis of four patriarchal narratives (Noah, Abraham, Jacob, and Joseph), this paper illustrates how micro-narratives perfectly echo the macro-narrative of redemption, maintaining structural identity while increasing in localized complexity. The paper concludes by exploring the theological implications of a fractal reading of Scripture, particularly regarding concepts of holiness, the sacredness of human purpose and the power of meaningful repetition in spiritual development.

**Keywords:** Fractal geometry; mandelbrot set; biblical hermeneutics; typology; christological reading; self-similarity; soteriology; structuralism.

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### **Introduction**

The intellectual history of the West is largely defined by the compartmentalization of knowledge (Park, 2013). Since the Enlightenment, a rigid epistemological boundary has been erected between the empirical sciences and the humanities and by extension between mathematics and theology (Bouterse and Karsten (2015). This bifurcation has led to the detriment of both fields, leaving theology impoverished of structural metaphors that could illuminate biblical architecture, and leaving mathematics devoid of its historical philosophical and spiritual context. However, the postmodern era has witnessed a renaissance of interdisciplinary synthesis. In this vein, this paper proposes a highly unconventional but remarkably potent lens for biblical interpretation: fractal geometry.

At first glance, merging the rigid, algorithmic world of complex mathematics with the deeply spiritual, revelatory text of the Bible appears incongruous. Yet, as mathematician Ralph Abraham (1994) has suggested, paradigm-shifting discoveries often require a "leap into space," a willingness to apply tangent ideas across disciplinary borders. The thesis of this paper is that the Bible, particularly in its presentation of the salvation message through Jesus Christ, operates as a literary fractal. By examining the biblical text through the framework of Benoît Mandelbrot's fractal geometry, this paper argues that the Scriptures exhibit self-similarity at every scale of literary observation. The whole of the redemptive narrative is perfectly reflected in its constituent parts, which themselves contain infinitely complex iterations of the same truth.

This paper will first establish the theoretical framework by explaining the basics of fractal geometry, contrasting it with Euclidean geometry and drawing parallels to theological epistemology. Second, it will review the current literature regarding structuralist readings of the Bible, specifically building upon the work of theologians like James B. Jordan (1999) and Michael Bull (2013). Third, it will propose a heuristic "spiritual equation" of salvation. Finally, through deep exegetical and typological analysis of four major Old Testament narratives, it will demonstrate the fractal nature of the text, concluding with a discussion on the profound pastoral and theological implications.

## **From Biblical Typology to Fractal Architecture**

Historically, the recognition of repetitive, correlating patterns within the Bible has been the domain of typology. Early church fathers, most notably Origen and Augustine, recognized that Old Testament events prefigured New Testament realities (Griffiths, 2018). However, medieval scholasticism often pushed typology into rigid, allegorical corners that divorced the text from its historical moorings. The Protestant Reformation, with its emphasis on the 'sola Scriptura' and the grammatical-historical method, rightly corrected many allegorical excesses but inadvertently flattened the biblical text, prioritizing linear, deductive reading over structural depth (Greidanus, 1988).

In the late 20th and early 21st centuries, a recovery of biblical structuralism emerged, heavily influenced by the literary criticism of Northrop Frye (1982), who viewed the Bible as a vast "great code" of legends. Within evangelical and Reformed circles, this structural recovery has been championed by figures like Jordan (1999) and Leithart (2009), who emphasize the "creational liturgical" patterns of Scripture. Jordan (1999) famously noted that the Creation Week (Genesis 1) serves as a common literary structure iterated throughout the biblical text—a process of "forming" and "filling."

Building explicitly upon Jordan's foundation, theologian Michael Bull (2013) made the conceptual leap to fractals. Bull observed that the Bible's apparent chaos, its sudden genealogies, repetitive laws and seemingly bizarre narrative intrusions, actually masks a deep structural order. Bull stated, "This incredible 'iteration' of the process of 'forming' and 'filling' means that the Bible is fractal" (para. 4). Bull suggests that contemporary visual culture has

uniquely positioned a new generation to perceive these multidimensional patterns.

Despite these preliminary observations, the theological academy has yet to rigorously formalize a "fractal hermeneutic." Most existing literature stops at the observation of repetition (chiasmus, parallelism) without engaging the mathematical properties of infinite complexity and scale invariance that define true fractals. This study sought to fill the lacuna by systematically applying the mathematical parameters of the Mandelbrot set to the biblical narrative, arguing that the Bible is not merely repetitive, but fractaline in its ontological structure.

## **Theoretical Framework: Mathematics of Infinity and Theology of Revelation**

To apply fractal geometry to biblical hermeneutics, one must first understand the paradigm shift that fractals represent in mathematics. Western thought was for very long dominated by Euclidean geometry, a geometry of smooth lines, perfect circles and distinct dimensions (one-dimensional lines, two-dimensional planes, three-dimensional solids). Nature, however, rarely conforms to Euclidean ideals. Clouds are not spheres, mountains are not cones and coastlines are not smooth lines (Mandelbrot, 1982). A fractal is, in simplest terms, a rough or fragmented geometric shape that can be split into parts, each of which is (at least approximately) a reduced-size copy of the whole (Mandelbrot, 1982). This property is known as self-similarity. The most famous fractal is the Mandelbrot set, discovered in 1980. The Mandelbrot set is defined by a remarkably simple iterative equation involving complex numbers:  $Z_{n+1} = Z_n^2 + C$ . In this equation,  $Z$  and  $C$  are complex numbers (numbers possessing both a real and an imaginary component, allowing for representation on a two-dimensional complex plane). The variable  $C$  represents a constant coordinate on the plane being tested. The process begins with  $Z$  equal to zero. The equation is iterated (calculated repeatedly), feeding the output back into the input (Dewey, n.d.; Alfeld, n.d.).

The test for set membership is based on the magnitude (distance from zero) of  $Z$ . If, upon infinite iteration, the magnitude of  $Z$  remains bounded (traditionally, staying at or below a magnitude of 2), the point  $C$  is considered part of the Mandelbrot set. If the magnitude escapes to infinity, it is outside the set.

When millions of these points are calculated and plotted, with colours assigned to the outside points based on how rapidly they escape, a striking image emerges: a bulbous, cardioid shape surrounded by intricate, swirling antennae. The profound discovery, however, occurs when one "zooms in" on the boundary of the set. Unlike Euclidean shapes, which become simpler and smoother as you magnify them, the boundary of the Mandelbrot set reveals an infinite complexity. As one zooms in trillions of times, one does not reach a "final" building block; rather, one discovers miniature copies of the original set, surrounded by entirely new, never-before-seen structures, all governed by the exact same simple equation ( $Z^2 + C$ ) (Peitgen & Saupe, 1988). The parallels of this mathematical phenomenon are striking and multifaceted as they translate to theology.

### Simple Axioms, Infinite Complexity

The entirety of the infinite Mandelbrot set is generated by the simple equation  $Z^2 + C$  (Campuzano 2020). Similarly, the entirety of the infinite biblical narrative, spanning sixty-six books, thousands of years and wildly varying literary genres, is generated by a simple axiomatic truth: God loves humanity and will restore them through the substitutionary work of Jesus Christ. The message is simple enough for a child to grasp ("Jesus saves"), yet complex enough that theologians can spend lifetimes exploring its depths without exhausting its meaning.

### Self-Similarity (Scale Invariance)

In a Mandelbrot zoom, a tiny detail looks exactly like the whole. In the Bible, the macro-narrative of redemption is perfectly mirrored in micro-narratives. The story of the Exodus is a fractal of the story of salvation; the story of David and Goliath (1 Samuel 17) is a fractal of Christ and Satan; the design of the Tabernacle (Exodus 25 – 31) is a fractal of the cosmic reality of the Heavenly Sanctuary.

### The Boundary and the "Blotch"

The most beautiful and complex structures in the Mandelbrot set exist precisely on the boundary between the set (order) and the escaping points (chaos). Theologically, the most profound revelations of God's character occur at the boundary between His perfect holiness (the set) and human rebellion/sin (the escaping chaos). The "blotch" of sin, is not an absence of the fractal, but the very medium against which the fractal pattern of grace is highlighted.

### Finite Medium, Infinite Reality

A computer screen rendering a fractal is finite, yet it displays mathematical properties that are literally infinite. The human mind is finite, yet the biblical text serves as a "window" into the infinite mind of God. As the Apostle Paul notes, "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments and his paths beyond tracing out!" (Romans 11:33). A fundamental distinction must be made here: the Mandelbrot set is a mathematical construct bounded by computational limits; it simulates infinity. The biblical revelation, however, is rooted in actual infinity: "In the beginning God..." (Genesis 1:1). God is not the product of an equation; He is the eternal reality from which the equation of redemption flows. Therefore, applying fractal geometry to the Bible is not an exercise in reducing theology to mathematics, but rather using mathematics as a phenomenological metaphor to describe the literary architecture of divine revelation.

### The Generative Equation: A Heuristic Model of Salvation

If the Bible operates as a fractal, what is its generative equation? Here is a heuristic formula to describe the iterative mechanism of salvation: **F(J)HS = R**. In this model, **F** represents the Father (Source and Originator). **J** represents Jesus (The Seed, the Substitute, the variable that interacts with the fallen world). **HS** represents the Holy Spirit (The power of iteration, the agent of application). **The equal sign** represents the unified operation of the Godhead. **R** represents the product: Restoration of humanity.

This formula posits that whenever the Father acts through Jesus by the power of the Holy Spirit, the resultant product is always an iteration of restoration. However, just as the Mandelbrot set produces varied outputs (Savior, High Priest, Mediator, King) depending on the coordinate **C** (the specific human context), the biblical text shows the same redemptive formula producing varied typological expressions depending on the narrative context.

Unlike the Mandelbrot equation, where the mathematical product is fixed, the theological product, while always restoring, manifests in different functional roles tailored to the specific human need at that coordinate in history. When applied to the fallen world (**C**), the formula

generates salvation (**S**); when applied to the ongoing human weakness, it generates the High Priesthood (**HP**); when applied to the cosmic conflict, it generates the Mediator (**M**). To demonstrate this fractal hermeneutic in action, the following section will apply this formula to four major Old Testament narratives, performing a "deep zoom" to reveal the Christological iterations hidden within the text.

## **Case Studies in Biblical Fractals: Deep Zooms into Patriarchal Narratives**

If the Bible is a fractal, then zooming into any localized narrative should reveal the macro-structure of the whole gospel. The following exegesis performs this zoom, demonstrating that the patriarchal narratives are not merely moral stories, but high-fidelity iterations of the salvation formula  $F(J)HS = R$ .

### **Zoom 1: The Noahic Narrative – The Ark as the Seed of Salvation**

At a macro level, the narrative of Noah (Genesis 6-9) is clearly about judgment and preservation. However, a fractal zoom reveals approximately 16 distinct iterations (seven of which are presented here) of the Christological formula. Noah himself operates as a type of Christ, but the primary Christological focus is the Ark.

#### ***The Gopher Wood (The Sinless Nature)***

The Ark was constructed of "gopher wood" (Genesis 6:14), a term that appears only once in the biblical text. This singularity points to the absolute uniqueness of Christ; there is no other like Him. Fungus causes wood to rot; sin causes humanity to rot. The Ark was preserved from rotting amidst the decaying world of the Flood, just as Christ "did not see corruption" (Acts 2:31) even when placed in the "grave" of a fallen world.

#### ***The Dimensions (Temple Typology)***

As Bradshaw (2012) notes, the ratio of the Ark's width to its height is 3:5, precisely matching the dimensions of the Ark of the Covenant. Furthermore, the three decks of the Ark mirror the three-part structure of the Tabernacle (Court, Holy Place, Most Holy Place), revealing Jesus as the true meeting place of God and man.

#### ***The Pitch (Atonement)***

The Hebrew word for pitch, kaphar, is the exact same word used throughout the Old Testament for "atonement" (Leviticus 17:11). The Ark was covered within and without with atonement. This is a

profound fractal iteration: salvation is not merely an external legal covering, but an internal and external transformation of the entire vessel.

#### ***The Single Door (Exclusivity)***

God instructed Noah to make one window and one door (Genesis 6:16). Jesus explicitly claimed this typology for Himself: "I am the door. If anyone enters by me, he will be saved" (John 10:9). There were no oars or life jackets; this implies that human effort could not save them. Safety was not in the wood, but in being 'inside' the Christ-type.

#### ***Gathering of the Animals (Sovereign Election)***

God commanded Noah to gather the animals, an impossible logistical task for one man. Yet, Genesis 7:9 notes that the animals "went into the ark to Noah, two by two." The formula  $F(J)HS = R$  is visible here: the Father commands, but the Holy Spirit is the unseen force drawing the creatures to the place of safety. This fractalizes the New Testament truth that no one comes to Christ unless drawn by the Father (John 6:44).

#### ***The Closing of the Door (Closed Probation)***

In Genesis 7:16, after all are inside, "the Lord shut him in." This is an eerie iteration of the eschatological reality of closed probation (Revelation 22:11). The door of grace, held open by the patience of Christ, will eventually be shut by Christ Himself, transitioning from the role of Savior to Judge.

#### ***The Dark Motif (The Mandelbrot Boundary)***

The juxtaposition of Genesis 6:5-6 ("every intention of the thoughts of his heart was only evil continually") and Genesis 8:21 ("the intention of man's heart is evil from his youth") frames the narrative. The dark, chaotic waters of judgment form the boundary against which the intricate beauty of the Ark-salvation is rendered visible.

### **Zoom 2: The Abrahamic Narrative – The Sacrifice of the Seed**

The narrative of Abraham and Isaac in Genesis 22 is widely recognized as the zenith of Old Testament Christological typology. A fractal analysis reveals numerous distinct points (of self-similarity with the macro-gospel).

#### ***The Journey of Three Days***

God calls Abraham to sacrifice Isaac on Mount Moriah. Abraham rises early and travels for three days (Genesis 22:4). Abraham logically concluded that Isaac was as good as dead, and Hebrews 11:19

confirms that Abraham believed God could raise him from the dead. This perfectly iterates the three days Christ spent in the heart of the earth.

### ***The Wood and the Fire***

Isaac carries the wood up the mountain (Genesis 22:6) just as Christ carried His own cross. Abraham carries the fire and the knife, the instruments of judgment. The Father, in the macro-narrative, did not spare His own Son, but delivered Him up for us all (Romans 8:32).

### ***The Question of the Son***

Isaac's single question, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" (Genesis 22:7), echoes through the centuries. It is the cry of humanity under the sacrificial system, iterating until John the Baptist finally answers: "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29).

### ***The Substitutionary Ram***

The resolution of the narrative is not the death of the son, but the provision of a substitute caught by its horns in a thicket (Genesis 22:13). The thicket (thorns) represents the curse of sin (Genesis 3:18). The substitute is entangled in the sin of the world, yet remains the perfect sacrifice provided by Jehovah-Jireh (The Lord Will Provide).

### ***The Unspoken Agony***

Unlike the Isaac narrative, where the angel stays Abraham's hand in the macro-narrative of Golgotha, there was no voice from heaven to stay the knife. The Father did not withhold His Son. The fractal zoom into Genesis 22 provides the shadow; the cross provides the substance. The silence of the Father at the cross is the infinite complexity hidden within the simplicity of the Genesis axiom.

### **Zoom 3: The Jacob Narrative – The Supplanter and the Prince**

Applying the fractal formula and the salvation narrative to the story of Jacob requires that we begin at the time of his encounter with God as he fled from his home. However, when viewed structurally, Jacob's life although not a model of moral perfection, is indeed a fractal of the 'process' of salvation—moving from grasping deception to surrendered dependence on God.

### ***The Struggle in the Womb***

The struggle between Jacob and Esau (Genesis 25:22) fractalizes the cosmic struggle in Revelation 12:7 between Michael (Christ) and the Dragon

(Satan). Jacob grasping the heel (aqeb) is an iteration of the bruising of the serpent's head promised in Genesis 3:15. It signifies Christ's primordial victory over the adversary.

### ***The Purchased Birthright***

Esau despises his birthright, selling it for a single meal (Genesis 25:33). Humanity, in Eden, sold its birthright of dominion for a piece of forbidden fruit. Jesus, the true elder brother, legally buys back the birthright that humanity forfeited, not with silver, but with His own blood (1 Peter 1:18-19).

### ***The Stolen Blessing and the Blind Father***

Isaac, blind and acting in error, blesses Jacob instead of Esau. This fractalizes the mystery of divine election. God chooses the younger, the weaker, the undeserving, Jacob in this case, to display His glory (Romans 9:11-13). It highlights that salvation is not based on human merit, but on sovereign grace of Jesus Christ.

### ***The Night of Wrestling (Peniel)***

In Genesis 32, Jacob wrestles with a "man" (the pre-incarnate Christ) all night. Jacob is wounded in the hip, a permanent limp. This is a profound iteration of the cross. To encounter God and receive His blessing (the new name, Israel, meaning "Prince with God"), one must be broken. The Christian life is not one of unblemished triumph, but of walking with a limp, a constant reminder of dependence on divine strength.

### ***The Return with a Multitude***

Jacob leaves Canaan alone and returns with a vast multitude (Genesis 33). Christ "left the Father's bosom" and through His descent into the earth, ascended leading "a host of captives" (Ephesians 4:8), populating the heavenly Canaan with the redeemed.

### **Zoom 4: The Joseph Narrative – The Exalted Sufferer**

The life of Joseph (Genesis 37-50) is perhaps the most comprehensive Christological fractal in the Old Testament, containing various, including the following 15 iterative parallels:

### ***The Beloved Son***

Joseph is the son of Jacob's old age, the son of his true love (Rachel), wearing a coat of many colours (a symbol of royalty and priestly service) (Genesis 37:3). This fractalizes the voice at Christ's baptism: "This is my beloved Son, with whom I am well pleased" (Matthew 3:17).

### ***The Rejection by the Brethren***

Joseph's brothers hate him because of his dreams of future dominion (Genesis 37:8). The Jewish leaders rejected Jesus because He claimed a kingdom not of this world. "He came to his own, and his own people did not receive him" (John 1:11).

### ***The Pit and the False Death***

Joseph is thrown into a dry pit and his brothers dip his coat in goat's blood, leading Jacob to believe he is dead (Genesis 37:24, 31-33). This perfectly mirrors the descent of Christ into the "pit" of the grave, and the deception of the guards regarding the resurrection (Matthew 28:11-15).

### ***The Selling for Silver***

Judah (whose name is the Hebrew root for the tribe of Judah) suggested selling Joseph to the Ishmaelites for 20 pieces of silver (Genesis 37:28). The fractal iteration here is Judas (Greek for Judah) selling Jesus Christ for 30 pieces of silver. The betrayal by a "brother" is a recurring motif of human depravity against divine love.

### ***The False Accusation and Exaltation***

In Egypt, Joseph is falsely accused by Potiphar's wife and thrown into prison (Genesis 39). Yet, because of his Spirit-given ability to interpret dreams (hidden truths), he is exalted to the right hand of Pharaoh, given a new name (Zaphenath-Paneah) and made ruler over all the land (Genesis 41:41-43). This is an exact structural match for Philippians 2:8-11: Christ descends to the prison of death, is vindicated by God (Romans 3:25) and is exalted to the right hand of the Father (Acts 2:33), given the name above every name (Phil 2; 9-11).

### ***Provision in Famine***

Joseph opens the granaries of Egypt to save the world from famine (Genesis 41:53-57). Christ, exalted, opens the granaries of heaven, offering Himself as the Bread of Life to a starving world (John 6:35).

### ***The Ultimate Revelation***

In Genesis 45, Joseph reveals himself to his trembling brothers. His words are the climactic iteration of the gospel: "And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life... So it was not you who sent me here, but God" (Genesis 45:5, 8). The evil act of men (the crucifixion) is absorbed into the sovereign, redemptive formula  $(F(J)HS = R)$  of God, turning the greatest tragedy into the greatest salvation.

## **Theological Implications of a Fractal Text**

If the biblical narrative truly operates as a fractal, the implications for theology, ecclesiology and individual spiritual grounding are profound. This section is a discussion on the profound and exponential power of the Scriptures to teach, reprove and transform at all the levels of the narratives used as vehicles to appeal to the human mind. It zeros on critical, often overlooked ways that lead to salvation. God used the bible to demonstrate His grace and tender mercies, His character and His enduring love for humanity exposing His infinity as opposed to man's desperate limited condition.

### ***The Nature of Holiness as Iterative Depth***

In contemporary Christian thought, holiness is often reduced to a list of behavioural prohibitions (Wells 1993). However, viewing the text fractally redefines holiness. In a fractal, holiness is not the absence of the boundary, but the 'depth' of the zoom into the character of God. When Peter commands, "as he who called you is holy, you also be holy in all your conduct" (1 Peter 1:15), he is not merely saying "stop sinning." He is saying, "keep zooming in on the set." There are multiple facets and dimensions to holiness, but just a few are visible to humans. If our eyes stay on Him we will be in a state of constant discovery and obedience. Since God is infinite but constant, so is holiness.

Sin is the act of stepping off the boundary of the set into the chaotic void of escaping magnitude. Holiness is the iterative process of continually recalculating one's life according to the generative equation  $(F(J)HS)$ . Just as zooming deeper into the Mandelbrot set does not change the fundamental equation but reveals more breathtaking variations of it (Shishikura, (1998), growing in holiness does not change the gospel of grace; it reveals deeper, more complex variations of Christ's beauty in the believer's life.

### ***Sacredness and Purposefulness of Human Life***

A common modern malady is the feeling of existential insignificance. Fractal geometry offers a powerful theological antidote. As noted by Devaney (2003), in the complex quadratic dynamics of the Mandelbrot set, points arbitrarily close together can eventually diverge to entirely different destinies. At depths requiring "trillions of places" of precision, calculated only via arbitrary-precision arithmetic as

described by Peitgen & Saupe (1988), the margin for error vanishes. The boundary of the set acts as a topological fault line; therefore, altering a single decimal digit at this magnitude effectively shifts the viewer from a point of stability (inside the set) to a point of chaos (outside the set), irrevocably destroying the specific visual alignment of the previous zoom (Douady & Hubbard, 1982). This means that in the Mandelbrot set, if one alters a single decimal point in a coordinate trillions of places deep, the entire visual output of that zoom is irrevocably altered.

Applying this to the biblical worldview, every human life is a coordinate in the complex plane of God's redemptive history. It is then worth noting that if I don't fulfil my purpose, life is missing something that no other person can add to the design that God has in mind. The Apostle Paul articulates this fractal interconnectedness in 1 Corinthians 12, where the removal of one seemingly insignificant "part" affects the health of the "whole body." A fractal hermeneutic destroys the concept of "ordinary" or "useless" life. Every act of obedience, every hidden prayer, is an iteration that contributes to the unfolding revelation of God's glory in the cosmic set.

### ***The Power of Meaningful Repetition***

Human beings naturally dislike repetition, associating it with monotony or "vain uselessness condemned by Christ (Matthew 6:7). However, the Mandelbrot set demonstrates that meaningful iteration is the engine of infinite beauty. The biblical text relies heavily on repetition: the cyclical feasts (Leviticus 23), the recitation of laws (Deuteronomy 6:4-9, Deuteronomy 31: 24-26), the parallelisms of Hebrew poetry (Psalm 19:1, Proverbs 10:1, Psalm 23:1 Source?) and the repetitive retelling of the Exodus (Exodus 25-31, Exodus 35 -39). A fractal hermeneutic recasts this repetition not as a lack of creativity, but as an expression of divine infinite creativity. It is like riveting a nail: each strike of the hammer is a repetition, but each strike drives the nail deeper, altering the structural integrity of the whole. When the psalmist repeats "His steadfast love endures forever" twenty-six times in Psalm 136, it is not vain repetition. It is a fractal zoom. With each iteration, the mind is driven deeper into the inexhaustible depths of that single truth. Spiritual disciplines: daily prayer, weekly Sabbath and perpetual communion are the iterative algorithms that allow the soul to map the infinite depths of God.

## **Limitations and Future Research**

It is necessary to acknowledge the limitations of this model. A fractal hermeneutic is a heuristic device, a metaphorical lens, not a mathematical proof of divine inspiration. The danger of structuralism is that it can inadvertently detach the text from its historical grounding, treating biblical characters merely as ciphers in a cosmic equation rather than real people in real history.

Furthermore, this paper has primarily focused on soteriological Christology. Future research could explore whether the fractal model applies to other biblical themes, such as the fractal nature of 'unbelief' (the escaping points of chaos) or the fractal dimensions of the Sanctuary system as mapped out by Old Testament scholars. Additionally, empirical studies could be conducted on how "fractal preaching," teaching that intentionally mirrors macro-themes in micro-narratives, impacts congregational retention and spiritual development compared to traditional linear expository preaching.

## **Conclusion**

The compartmentalization of truth has long blinded the modern mind to the interconnected majesty of God's revelation. By daring to apply the mathematical framework of fractal geometry to the literary architecture of the Bible, a new vista of understanding emerges. The Bible is not a random anthology of ancient texts, nor is it merely a linear timeline of historical events. It is a fractal.

From the simple axiom of Genesis 3:15, the generative equation of salvation, God acting through Christ by the Holy Spirit to restore humanity, begins its infinite iteration. As one zooms into the text, moving from the macro-narrative into the lives of Noah, Abraham, Jacob and Joseph, the exact same structural patterns emerge with increasing, breathtaking complexity. The Ark is a fractal of the Cross; the ram in the thicket is a fractal of the substitutionary atonement; the exaltation of Joseph is a fractal of the resurrection. The "blotch" of human sin serves not to destroy the pattern, but to act as the boundary against which the intricate grace of God is rendered visible.

To read the Bible fractally is to read it as Jesus instructed the disciples on the road to Emmaus: "Beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself" (Luke 24:27). It is to realize that

academic achievement, empirical science and human philosophy, while valuable, cannot plumb the depths of this text.

As the hymn writer Frederick M. Lehman (1917), so eloquently articulated, the love of God revealed in this fractal text (the Bible) is greater far than tongue or pen can tell. Could we with ink the ocean fill, and were the skies of parchment made, were every stalk on earth a quill, and every man a scribe by trade, the resulting iteration would still drain the ocean dry, and the scroll could not contain the whole. The biblical text is an infinite zoom into the mind of the Infinite God. For those who have ears to hear and eyes to see, the invitation remains: "Follow me," and He will teach you how to do the math, how to look, and what to see.

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