

# Chronicles of Diversity

*Your leadership weekly*



*Hungry Horse Reservoir,  
Montana*

## Liquidity with purpose

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If you have been wondering what happened to these weekly installments of Chronicles of Diversity, I have been involved in a solitary wilderness experience these last couple months. After over five years of continuous weekly publishing, it was a good time to ruminate for a while on how, or even if to proceed with Chronicles into the future.

Wilderness is generally defined as a natural place where people are only transitory inhabitants. That definition might do well for conserving vast tracks of land for the sake of preservation, but it really is an unworkable definition when we are dealing with the nature of man. For contrary to the wishes of evolutionary dogma, man is not the result of random chance, man was created with a purpose, and this is the direction Chronicles will take for the foreseeable future.

Wilderness within this larger genre encompasses the complete individual personality, not just their relationship with the natural wild. In fact, most of humanities wilderness adventures take place within the confines of human culture. These journeys are many times lonely because we have to deal with circumstances outside the stability of our preconceived comfort level. In that regard, wilderness might be urban people having to deal with a rural environment. It might be the reverse. It might be having to deal with a month of hurricanes, as residents of Florida have now had to face. It might be a time to come to grips with the eternal and man's Creator. No matter what the varied circumstances of our wilderness, wilderness by its cosmic nature questions our relationships, with part, or all of our humanity and surroundings.

One succinct statement from a recent television show explains this wilderness concept almost perfectly. In response to a question, "Where are you?" the comment was: "I'm about 10 minutes from the place, that if I had to live there, I might kill myself."

Before I suddenly left on this excursion into uncharted country, as you may be aware, I was ruminating on the concept of a Phylogenesis Institute. Phylogenesis is the study of relationships within the natural world. It can begin with the genesis, or the beginning, or it can pick up this study in the present.

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Like wilderness, phylogenesis might deal with natural ecology or it might deal with the relationships between human individuals, tribes, and nations.

These relationships get mixed together to form community. Community then becomes the building blocks of culture and the whole nation, or ecosystem, as the case may merit. The strength of community then is really the design relationships, or the lack thereof, within the community structure. Within the human community, wilderness then is the fissures or the faults, that separate one from another, from the individual all the way through society as a whole.

The epiphany in my recent wilderness, is that it is all about the relationships. Now, I already knew that in a way, but what is different in this wilderness learning experience, relationships are the design, not the community. The strength of any specific community is directly related to the strength of its relationships.

For example, when the new age ecosqueak speaks of dolphins, and polar bears being our brothers through the natural evolution of life on earth, he speaks an element of truth. But because that brotherhood is based on the lie of evolutionary religious dogma, he misses the wonder of the designed relationships. He speaks of an untamed wilderness path of relationship, when in reality he misses the wonder of the great design. It all points toward relationship, not with the created, but with the Creator.

Therefore there is an unsolved or unknown wilderness that must one day challenge the security of his community morals. The most likely way of dealing with this continuing challenge is to retreat into a security of a cloister of similar religious thought. But until the wilderness is truly faced, the truth and the true community will be transitory and an illusion.

In the natural wilderness as the Bible speaks in Psalm 19 specifically, it all points toward the relationships of all creation, with man, and with God. As fallen humanity, we think of things naturally, but in that sin, we limit ourselves to the natural, and miss the greater wonder of life before and after sin. That world was and is based entirely on perfect design, and by that design everything is in perfect relationship. Therein lies the reality of the Beginning, heaven, and the eternal state.

Just as the ecosqueak limits his concept of relationships to natural evolutionary brotherhood, evangelical Christianity speaks of man's restored relationship with God through the propitiation of Jesus Christ and the justification found through His death on the cross. This concept, as generally presented by the Jesus Freak however, forces one to forsake the present natural design relationship, for the eternal perfection (heaven). "If you want to go to heaven you must ask Jesus into your heart." "If you were to die right now, why should God let you into His heaven?"

Now if the claims of Orthodox Historic Christianity are true, then that ticket to heaven, must also be valid in the present, because justification with God is achieved past, present, and future because that is the timeless nature of God. But just as that communion with God must travel through the Cross of Christ, it must also be seen as a wilderness pilgrimage in the present world of imperfection and sin.

Over the last week or so, I have been working on forming a sparkling water company to provide a funding mechanism for the Phylogenesis Institute. Taking our wilderness one step farther, there is a relationship between water and life, and in modern culture there is a relationship between money and life. This should be so apparent, both are a form of liquidity, but we live such compartmentalized lives, that we only have time to muse with the play on words. In the broader concept of wilderness we have been discussing however, the relationship between money and water is straight forward. In the natural world the more water you have, the higher quality your life may be, in culture your access to capital again pretty much determines your quality of life.

For this unified irrigation process I was looking for a succinct phrase to express this relationship. The phrase I came up with was: Liquidity with Purpose.

I liked that, it has everything a modern slogan should have, it's short, easy to remember and says pretty much what you define it to mean. But for some reason I really wasn't satisfied with these few words, it was just too mundane. It didn't take long however to improve upon my slogan by adding a few more words: Liquidity with a higher purpose. Now that is really cool. With a slogan, "Liquidity with a Higher Purpose." especially with the Higher Purpose capitalized, it takes on the divinity of God's purpose.

The error in this Higher Purpose is that it justifies itself, and holy me gets a free ride with the work. Some of the sound Protestant Reformers called this the theology of glory. In essence, when we do what we perceive as God's work we wrongly believe, that we are in some way sanctified by the work. Whether we like it or not, this is the motivation for virtually all our enterprise, whether that be so called religion, or that dastardly business. This too is a weakness in relationship with God and with His perfect community.

We also see this in the current American Presidential election. Two men with virtually identical natural backgrounds, are being advised by men with virtually these same roots. Their campaigns are funded by liquidity from virtually the same sources, with virtually all their strongest supporters having well vested interests, either political, economic, or both. These virtuous men are trying to convince the American electorate, that they in some way can lead America in an uncertain real world. With such a sure dose of virtual reality, is it any wonder the country seems to be adrift in the raging sea of distraught humanity, polarization, and apathy.

Both men have limited wilderness skill. The one experienced the wilderness horror of war, and according to his critics, bugged out never to face the truth of human evil again. The other, faced with the evil of his privileged depravity, found Jesus Christ, and again according to his critics, has set the country on a path of Divine Right of Kings, which truly was the reason for the American Revolution in the first place.

Just like me, both men assume they are being called to a "higher purpose." How are we to judge which purpose is higher, mine, George's, or John's? If we are willing look beyond the wilderness of our own discernment, through our phylogenesis, we quickly find others, truly more lost than ourselves, willing for a price, to point us in the right direction.

One of the blessings in my life is the absence of many divine advisors. Truthfully, I seldom look at it that way, How can I figure out the way to go next, if some holy man doesn't tell me the path to take. I believe that I should look to God, but He takes too long to answer. The only commodity in the world that is truly limited is time, and God treats me like that time doesn't matter.

Actually, the answer concerning this higher calling didn't really take that long. The higher purpose concept has to go. I do not sanctify my work, God is the One who sanctifies the work according to His good purpose. From my perspective in the wilderness life, I cannot see the big picture, especially as it pertains to my relationship to God through a foreign righteousness imputed to me through Jesus Christ. That whole concept takes me from self satisfied security into the wilderness of faith, with no movement at all on my part.

Kris Repp has been a friend of mine for almost a decade now. She was once a trauma nurse, now is a missionary who travels the world, mostly trekking into remote areas of third world countries, as an ambassador of Jesus Christ and a dental technician. One of the things I have learned is one of the biggest problems in the wilderness outside my concept of reality, is that without sound teeth the quality of life, for most of the inhabitants where I would not want to live, is severely sacrificed. It isn't the house, the car, the bills, or medical insurance, it is complications of poor dental care and hygiene that can make life a troubled wilderness for those who have almost nothing.

Kris' medical and dental supplies for her work are donated to her by a dentist, but when she leaves an area she must take these supplies with her. There are two reasons for this. One, where she is going, they do not have dental medical supplies, and two if she were to leave her supplies in her current location once they ran out, there would be no way for them to be resupplied.

Dental medical supplies for the world, one trained, or untrained, dental technician at a time. Now there is a purpose for liquidity. But it doesn't really seem as the "higher purpose." I would like to associate myself with. A sound mouth with the ability to eat and digest your meager supply of subsistence isn't that glorious to me. But really in the ultimate sense of Phylogenesis and relationship, that is probably one of the best investments in our wilderness world.

Throughout the world of our wilderness, clean water, sewers, appropriate agriculture, even more lofty environmental restorations are all values for increased liquidity with purpose. But we do need to work together in relationship with others in phylogenesis to develop a new and a unique community of service.

We don't really even have to go to the locality in question, but we need to have a couple of criteria for this adventure. The source of liquidity must be self sustaining or naturally growing, and it must be based upon not only divine relationship, but natural and worldly relationship all functioning as much as possible in unity.

That locality may be in what we call a Third World Country, or it may be in what I call in America "The Great Pass Through." That wilderness in the American West is the land of desert, grassland, and the steppe forest. This land, encompasses almost half of North America, In the northern part of the United States it begins at the summit of the Cascade Mountains and ceases at the boundary of the Northern Forests of Minnesota. It also comprises the Red States and counties of our politically divided landscape.

This concept of Liquidity with Purpose is an appropriate vision statement for a Phylogenesis Institute. It was well worth the last couple of months I spent traveling the land of the developing tribe of "Swept Aways". The land of the Swept Aways begins at the summit of the Cascade Mountains and continues east to the Continental Divide in Montana. In this land, naturally fashioned thousands of years ago by lots of water moving rapidly, the wilderness dwellers and indigenous people seem to be developing a culture of limited potential based upon the concept that it all may be washed away some day.

During these journeys I have finally found a place with enough natural appeal, where the "Drizzle Dampened," (That developing tribe of urban Puget Sound residents, with an environmentally induced abnormality that sees the world as myopic vistas in shades of gray.) and others from other urban areas around the world may be willing to visit as a wilderness experience. All we need to do to make this vision real is to import enough 'Liquidity with Purpose.' to make Wonder Springs and the Phylogenesis Institute a debt free contributor to the development of an improved quality of wilderness life based on the relationships of God's expressed design in Creation.

Next week we will tell you more on why you might want to become part of the Wonder Springs Liquidity with Purpose.