



Chronicles of Diversity

Metis

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The fear of the LORD is the beginning of wisdom.

Psalm 111:10a

“Why am I here?” and “What am I to do?” are the two great questions that face each human personality. Culturally, they are probably most often asked in the winter season when the lack of light and cold temperatures somewhat limit the range of other activities that consume our time.

Taking the time to step back from the noise of society, two great themes of all enterprise revolve around building of community (phylogenesis) and justifying one’s existence (spiritual quest).

David Brooks in his book “Bobos in Paradise” used the term metis to describe an attempt to give some sort of reason, or spiritual balance to the material aspect of the Bobo’s financial and educational position.

Not being familiar with the word, through the miracle of internet search engines, all the information you ever wanted to know is just a couple of mouse clicks away.

Metis was a Titaness of Greek mythology presiding over all wisdom and knowledge. This is the context used by Brooks without the direct spiritual aspects of any religious influence.

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I also discovered that the Metis were a native people of a large area of Canada, who were generally recognized as the offspring of aboriginal women and Norse explorers. Indeed the common dictionary definition of metis is half-breed.

It is quite interesting, if you combine both metis you end up with mixed religion and mixed cultures and a huge class of people that really don't know where they came from, where they are going, or how to find the way. But never the less, they are quite committed to the journey.

When developing this concept in a traditional evangelical Christian approach, you come quickly to the battle between the spirit and the flesh. Evangelicals are torn between their desire for the things of God and the things of this world.

A typical Sunday morning church service does little to answer this great epistemological question. One service tells you to seek the spirit at the expense of the flesh, another gives you ways to cope with the realities of the problems you face and to conquer those problems to become the (worldly) success you were created to be.

Epistemology is the philosophical search for the understanding of knowledge. So we see we are quickly immersed in the metis of philosophy and religion. This is also the debate going on in American culture today between the Raurbs and the Apgars. The dogma of the Raurbs coming from the rational tenets of philosophy, the doctrines of Apgars coming from the revelations of more traditional religion. Both camps lean heavily on the knowledge aspects of their religion, but while they consider themselves wise in their own eyes, there is little transference between the people groups.

The Bible in our opening quotation however, gives us the bridge from knowledge to wisdom. Wisdom allows us to balance, or more precisely tension, our metis as we go about daily life. While not a politically correct statement, the Bible pretty much makes it clear that without a fear, or respect of the LORD there is no wisdom. Proverbs 9:10 states this even more directly:

**The fear of the LORD is the beginning of wisdom,
And the knowledge of the Holy One is understanding.**

Therefore, the Bible states that Raurbs, because of their reliance on man's rational philosophies as the basis of their religious dogma are pretty much divorced from the truth of wisdom or understanding. They may amass great storehouses of knowledge, but without an apprehension of God they are left with nothing but the facts and it is impossible to move beyond that knowledge dimension.

But as Brooks points out, Bobos journey to creation to gain spiritual insights to bring a sense of order to their lives. This half-breed metis, is their natural law - common grace entry into the world of truth. A truth much more resonant to them than expressed in their view of Christianity. Therefore, any apprehension of God that they achieve is received outside the recognized church.

So does this religious fault lie with the Bobos and the Raurbs, or does the fault lie with the church and the Apgars?

One of the early manifestations of the church was the rise of the cloistered community as a means to find the time for God. One of the casualties of the Protestant Reformation was the destruction of the formal cloister.

But it is not that hard to see in the metis of Bobos and Raurbs, a need to get alone with God, even if they do not have the specific revelation of God as promoted by the church. Their God however, is a God based upon their vast knowledge and limited wisdom and understanding. What wisdom they gain, comes alone from creation, nature, or Mother Earth and not the Bible or the church.

The rise of Revivalism brought with it a desire to convert others to the Christian faith through large meetings, or revivals. It has never been a worthwhile tool for lasting discipleship, but it was an effective religion in reaching many lost souls with entertainment and showmanship. At it's height, Evangelists such as Billy Sunday boasted that they could win conversions for a small pittance per person.

"God, but what about me, as a person?" The church has yet to replace the time spent in the cloister community with any meaningful individual experience with God. Individuals may achieve this on their own, but community support, except perhaps an hour or so a week is completely absent.

As we have stated earlier in this series, creation, through natural law and common grace shows us that God works from the general, through the phylogenesis community, to the unique individual.

The world works from the individual to the egalitarian community and societal values. The best way to get you to seek those oneness of outcomes, is to isolate the personality from real community by promoting self esteem.

However, if you really want to convert someone to your line of thinking, it is not the logic of your knowledge, but your listening skills and the time you spend together. Friendships built on love are the real basis for the real wisdom of community development. Out of the created triune universe, time is the factor of transition. Time is needed for love to grow. Metis is the timely way God works through natural law and common grace to reach the Bobos and the Raurbs, even though the church is absent.

In that context, every human being is a Metis person. Whether our eternal destination is heaven or hell, we are on a journey through time, trying to find a oneness between our spiritual heritage and our natural birthright.

If you look at the 2004 red and blue election map you will notice that there are blue counties scattered within the predominately red areas. These counties are counties with large Bobo populations brought about by universities and or majestic scenery, such as Western Montana, or counties with large Indian Reservations. As with Afro-American voters, most Native American voters tend to vote for the Democrat candidate, if they vote at all.

In Canada, the politically correct term is Aboriginal Canadians, as in the States it is now Native Americans. The term used by these people in their native tongue generally would be best translated as "the people," or as in the movie "Little Big Man," the "human beings."

The people, the bison, the bears, the wolves, the salmon, are considered distinct forms of life, all held in reverence by the different human tribe or phylogenesis people. To the native peoples, the spiritual and natural life, even survival, depended upon the relationships between all of life. This concept is quite similar to the metis sought and described by Brooks in Bobos. Except in Bobos however, the concept of true survival is undefined.

Reverence is a term not used much today. Even our religion is mostly irreverent. There is nothing sacred. This is true in evangelical Christianity as well as most other religions. There is this desire to do great things for God, however you define Him, but little if any emphasis to receive from Him other than through material blessings.

In the Protestant zeal to rid the world of sin, idolatry, and idols, we have created a culture in which nothing is sacred. And because of these witch hunts we have even cast out a true reverence for God and His grace. Urban culture holds only those things important that serve transitory wants. Therefore, there is no connection with time and eternity. How can one fear God, and begin to understand wisdom, if no one has the time.

The one great principle of the Jewish religion is found in the Bible in Deuteronomy. 6:4,5:

Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength. .

This principle is expanded in the New Testament in the parable of the good Samaritan in Luke chapter 10. Someone took the time and used his resources to help another person. The Samaritan did not give a financial, tax deductible, gift to a certain ministry and move on to bigger and better things, he gave of his personal time and finances to help another person directly, even though he eventually continued upon his journey.

You can not have a reverence for God, if you do not have time for God. If you don't have time for God you will find your knowledge to be nothing more than a store house of facts. Similarly, you can not have compassion on other people, or even bison, bears, wolves, and salmon if you are too busy flying from the right to the left coast, in what ever context that may be represented in your life.

True metis doesn't happen according to your schedule, it happens directly as you are connected with the eternal. If you are too busy for the eternal, the wisdom you seek will elude you. But that eternal connection is by your own design forced into the background by your business. Once eternity resides in the background of our lives, we believe we don't have time to come to grips with the reality

of an eternal God. This allows us not to deal with the reality of “Why am I here? and “What am I to do?”

For reasons of God’s love He created all people in the world, to be of the eternal Metis tribe, to have reverence for all of His creation and one another, but not to make it or them our idols. In His ways alone, we find the wisdom of the eternal, but it comes with the price of His ways being dominant to our enterprise.

The true reason we don’t follow that path is that it will continually scare the hell out of us. We want our Epiphanies to be on our schedule and on the church calendar, so we can move on in our temporal knowledge and insecurity. For in our information age, information is truly just transitory.

We can use information to become knowledgeable, but that knowledge can only be reborn into wisdom by God’s grace. God is eternal and that wise conversion is a continuum of His personality. Without a revelation of the true God, all metis is but self indulgent vanity.

**Unless the LORD builds the house,
They labor in vain who build it;
Unless the LORD guards the city,
The watchman stays awake in vain.**

Psalm. 127:1_

Other articles in this Phylogenesis Series:

Liquidity with purpose; PDF link: <http://www.wondersprings.com/2004pdffiles/liquidity9-29-4.pdf>

Bottled Liquidity; PDF link: <http://www.wondersprings.com/2004pdffiles/bottleliquid10-6-4.pdf>

Fakin it; PDF link: <http://www.wondersprings.com/2004pdffiles/fakinit10-13-4.pdf>

Natural Energetics; PDF link: <http://www.wondersprings.com/2004pdffiles/natureenergy10-20-4.pdf>

Political Energetics; PDF link: <http://www.wondersprings.com/2004pdffiles/poleenergy10-27-4.pdf>

Reasoned Phylongeny; PDF link: <http://www.wondersprings.com/2004pdffiles/reasonphylog11-3-4.pdf>

Sasquatches & Polar Bears; PDF link: <http://www.wondersprings.com/2004pdffiles/sasbears11-10-4.pdf>

51-48 gas; PDF link: <http://www.wondersprings.com/2004pdffiles/51-48gas11-17-4.pdf>

Show me; PDF link: <http://www.wondersprings.com/2004pdffiles/showme11-24-4.pdf>

A cheap plot; PDF link: <http://www.wondersprings.com/2004pdffiles/acheapplot12-1-4.pdf>

Cheesy Cows; PDF link: <http://www.wondersprings.com/2004pdffiles/chessycows12-8-4.pdf>

Raurbs versus Apgars; PDF link: <http://www.wondersprings.com/2004pdffiles/raurbsapgars12-15-4.pdf>

