



# Chronicles of Diversity

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Chronicles of Diversity  
Contact

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## Metis Economics:WDJD

Early Friday morning I entered the store which I affectionately call the Despot (Home Depot) to purchase a lock set for the entry door I installed the previous day. I was in luck, at the keying spot there was an employee re-keying a lock for someone else.

As I came near the key station, new lock in hand, the gentleman looked up and pleasantly asked if he could help. I said I needed to have this lock re-keyed, to fit the key I handed him. I then asked where they kept the rags, so I could get a package while I waited for him to finish with my lock.

Returning from the paint department a few minutes later, he was in the process of working on my lock. I mentioned that he seemed rather busy at this relatively early hour. He stated that he sort of enjoyed it because he was going to retire in a few months, and would then seek to find the calling he really wanted to do with his life.

Without any significant probing, I found out that he had been a commercial fisherman for about 30 years. His last fishing job he felt had almost cost him his life, when he spent two months alone with a crazy skipper 200 miles off the Oregon coast fishing for Albacore. To lose your life to the forces of Mother Nature was one thing, but to have to sleep with a large filleting knife to protect yourself was more than he could take.

From that job he and his wife moved to Spokane, and had a small one acre place not too far from the store. County zoning regulations stated that they could not keep a horse on the property, but his neighbor had a stable of broken down cars that they could do nothing about.

As I have written this series, now nearing the completion of 6 years, I have learned that you must trust the Lord for your material. Sometimes you know a few weeks in advance where you want to take the writing.



Sometimes that direction doesn't materialize, sometimes it does. Sometimes interesting things happen in your life that you must report, which points to a direction the next article should take.

As I left the Despot, newly keyed lock in hand, I realized that I knew more about the lock fellows life than I did about most Christians I meet on a regular basis. Modern American Evangelicalism is a cult of the truly superficial.

"Hi, how are you doing? Great! I'm doing wonderful too! It sure rained last week didn't it. I hope it continues, we could sure use some more. How about those Mariners they won the first game of the season?"

When you speak as a Divine comedy, you can't do much better than this.

When this series on Phylogenesis wandered into this economic sector, specifically relating to the call for diversity, directed by Solomon's statements in Ecclesiastes 11:1,2, I thought there might be a program that could lead to a way around this personal isolation.

*Cast your bread upon the waters,*

*For you will find it after many days.*

*Give a serving to seven, and also to eight,*

*For you do not know what evil will be on the earth.*

I Then came up with eight methods to increase this diversity. We spent a great deal talking about the following points. Some more obtusely than others.

1. *Love your God.*

2. *Love your neighbor.*

3. *Rest: sleep, recreate.*

4. *Eat: food and hospitality.*

5. *Travel: to places that require you to give along with just getting.*

6. *Create: exercise your God given talent for the Glory of God by serving humanity.*

7. *Fellowship: friendship, kinship, relationship.*

8. *Diversify: maintain individual and community tension.*

I suppose these points are not wrong, but it seems that their is a problem common to all church programs, and that is that they are never implemented properly.

Awesome program, great program, blah program! What would Jesus do? Not in the context of the clique modern example, but what Jesus did in his day.

First and foremost Jesus' propitiatory sacrifice on the cross restored my life with God and adopted me into His family. Furthermore, His bodily resurrection on Resurrection Sunday morning gives me the promise of eternal life. That should be significant enough, but the Bible has a lot more to say about what Jesus did, especially in His ministry.

It is clear from the gospel writers, that Jesus had a problem with the Jewish religious leadership, and they had a problem with Him.

There is a sticker on the rear window of a car close to where I stay in Spokane that says, "Jesus protect me from your followers." Similarly, what you hear many times from non-Christians is that they know very well who Jesus claims to be, they just have too much trouble with the religion of Christians, to seriously consider His claims.

Church leadership, for the most part smugly tries to shift the emphasis to the other guys. It was the Old Testament Jews, it was (is) the Roman Catholics, the Calvinists, the Baptists, the Pentecostals, the whoever. It is not us, God's chosen, who are the problem. "Jesus has a problem with their religion, not ours, we just love the Lord and study His word." ("That's all we do, because if we did anything else we would require more faith than we can muster, and resources we do not have. Therefore, he keeps us humble. Praise the Lord.")

In the 21st century the term law and gospel doesn't mean what the Reformers taught. In this era, law means picking certain social or legal precedents and try to make them the societal legal rules of law, while ignoring other laws that either interfere with our ministry, or we don't fully understand.

My internet Google search for "Justification by Grace" turned up 603,000 hits in .23 seconds.

I doubt many of those citations have much to do with pornography. I will allow you to do your own search for "Sexy Coeds" but I would imagine most of those hits would lead one to at least soft pornography.

Now you can rant and rave about how society is going to hell because of internet porn, but what part of don't do Google searches for Sexy Coeds, can't you understand. Put into the eternal perspective, "Justification by Grace," is much more significant than the scantily clothed, or naked college students, but if the religion expressed from the pulpit only discusses well endowed students and never mentions justification and grace, can it be any wonder that the world and the church have become a bastion of superficiality.

Now some, much, or most of internet pornography is legal, constitutionally protected free speech. It may be abased, amoral, and have limited artistic value, but it is perfectly legal, and law enforcement agencies work hard to maintain a distinction between legal and illegal activities, and to enforce the law.

However, when is the last time you heard something from the pulpit on "Copyright Infringement." Those 603,000 hits for "Justification by Grace" and all your legal coed hits, are all covered by copyright laws. Which means simply, using this material for any purpose without permission is unlawful. Most of the junk emails I get want to sell me some pirated software for a really good price. Copyright infringement is the largest illegal industry on earth.

The screen on DVDs, in that first section you can't fast forward through or stop, states that this program is for private home viewing and that public viewing is prohibited. Nowhere does this contain a caveat for a church exemption, or not charging admission. However, I have become aware of at least two churches, over a thousand miles apart, that have shown DVD motion pictures to their congregations, without any serious problems of conscience. And I haven't really searched for infractions.

Using video clips for illustration, edification etc. is a more difficult infringement assessment,

as is how far do licenses for music lyrics really extend, but churches and non profit organizations do not have a legal free ride just because they don't use these materials for making money.

Chronicles of Diversity is the only publication that I know, that carries an implicit copyright license with it's distribution. All websites post materials that they hope you will utilize, from justification by grace through sexy coeds and beyond. Churches and similar organizations posting spoken or written sermons generally less than 95 years old, are all copyrighted. Some organizations make these free forever. Others give you a time for a free download, but the question remains, can I record this to move to my ipod or mp3 player, or do I have to listen only as it plays through my sound card.

I recently recorded some material on the DaVinci Code that I found enlightening, but could I give those recordings to non-Christian friends who find this work of fiction a statement of true Christian dogma? They definitely would not go to a website and download the material, but if I sent this organization a contribution, would that give me a license, for personal use, or to distribute to a certain number of seekers? As of yet these programs sit on my hard drive, I haven't even moved them to my ipod, but should I just put them in the trash. To say this is a can of worms, really begs the question, how can, or should the evangelical church go fishing in the internet age.

What would Jesus do with the Sermon on the Mount today? Provided He uses the King James Version it can be posted, sort of. Provided He used a copy of the text in the public domain. Doctor it up with notes and other stuff and use any of that stuff and you have a copyright infringement. The Apostle Paul could get into all kinds of trouble using the New King James Version, copyright 1982, Thomas Nelson, Inc.

What Jesus did, was call the law, the law, and called grace His offer to sinners. He didn't call the part of the law we understood law, and the part we wanted to ignore, or understand, grace. Nowhere in His ministry did he look at the situational ethics, the desire to have others ask Him into their hearts, or other similar acts, as justifiable infractions of law.

Therefore, the application is not what can the church get away with, or blow off, or whine away. The gospel is supposed to be about unmerited grace, not situationally applied legalism. “Jesus protect me from your followers,” shows an absolute truth that cannot be ignored in this context. Could this be inferred as a blatant double standard?

One of the Principles of the Reformation was the “Priesthood of all Believers.” The segregation between the pastoral staff and the laity of sheep is just as pronounced today as it was in the time before the Reformation. The problem is that church leadership (shepherds) are forced to be experts in all subjects foreign and domestic, which is impossible in this age. However, these leaders seem to be unwilling to develop an effective organization that allows other gifts to be manifest within the congregation if it fits outside the “Sunday go to meetin’” herding model.

There are eight skills and tasks I listed in the diversity model, to accompany and broaden your investment portfolio, both temporally and eternally. You can make your own list if you don’t like mine, but the point is you learn about what other people are like, their good points and their weaknesses, face to face. Small groups work for a small group. In church this is normally forced into a small group of peers. There is no organization however, to tie these groups to the larger community.

The vast desert of deep personal friendships exist in all organizations because there is not enough grace in the lives of one, or both conversants, to get beyond superficiality. In many occasions this lack of grace is caused by an atmosphere where time is constrained.

This will not change in the church when being a member of a congregation is viewed as a two hour involvement every week, and the sermon is geared to enlarging the flock rather than converting the sheep into functioning world changing disciples of Jesus Christ. Investments in church facilities are only used a few hours a week and perhaps a couple of nights for small crowds. You can’t be part of a larger community when you are only open limited hours and then enforce entrance only with a not too imaginary immigration card.

The only hope for this nation, is not in a religious right political agenda, but in the conversant discussion of ideas and lives, in such stupid places as getting a lock re-keyed, when it should take place in America’s churches. It must begin with personal lives, only then can it be expanded to cultural matters.

Jesus called sinners to repentance, the righteous have no need for a Savior. As a consequence, religious organizations never see the need to change, but that is what Jesus did, He gave a few the desire and the resources to change and they chose to pursue that calling by taking risks. That is what Jesus did, and it still has the timeless application.

## 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/bottledliquidity10-6-4.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/reasonphylodg11-3-4.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/raurbapgars12-15-4.pdf>

Metis; PDF link: <http://www.wondersprings.com/2005pdffiles/metis12-29-4.pdf>

The Complete (Natural) Metis; PDF link: <http://www.wondersprings.com/2005pdffiles/completemetis1-5-5.pdf>

Metis Economics; PDF link: <http://www.wondersprings.com/2005pdffiles/metisecon1-12-5.pdf>

Metis Economics, People; PDF link: <http://www.wondersprings.com/2005pdffiles/metispeople1-19-5.pdf>

Metis Economics, Land; PDF link: <http://www.wondersprings.com/2005pdffiles/metisland1-26-5.pdf>

Metis Economics, Water; PDF link: <http://www.wondersprings.com/2005pdffiles/metiswater2-2-5.pdf>

Metis Economics, Faith; PDF link: <http://www.wondersprings.com/2005pdffiles/metisfaith2-9-5.pdf>

Metis Economics, Eternity; PDF link: <http://www.wondersprings.com/2005pdffiles/metiseternity2-23-5.pdf>

Metis Economics, Rendezvous; PDF link: <http://www.wondersprings.com/2005pdffiles/metisrendezvous3-2-5.pdf>

Metis Economics, Communion; PDF link: <http://www.wondersprings.com/2005pdffiles/metiscommunion3-9-5.pdf>

Metis Economics, Rest; PDF link: <http://www.wondersprings.com/2005pdffiles/metisrest3-16-5.pdf>

Metis Economics, Easter Eats; PDF link: <http://www.wondersprings.com/2005pdffiles/metiseastereats3-23-5.pdf>

Metis Economics: Time to lead; PDF link: <http://www.wondersprings.com/2005pdffiles/metisleadtime3-30-5.pdf>