

"Where do you live?" is a question you'll hear hundreds of times in your lifetime. Every time the questioner will mean where your body resides, dwells. But every day your soul, your inner being, inhabits many places your body can't enter; & the increasingly intrusive world wants to decide those places for your soul, whose "goings out & comings in" are your personal responsibility. Some musings on this responsibility:

1 So far today, I've had phonecalls (from "them," the intrusive world) & have made phonecalls (by my inner life's decision to be "them" to somebody, i.e., momentarily to inhabit their inner life). Two freedoms here: I was free to phone, & they were free to decide whether, as the sayings goes, to "give me the time of day." If the party I phone can't inner-see me from memory of outer-seeing me, or if I can't so see my phonee, a videophone would help. But if in either case, passive or active, we know each other, our souls both have nontechnological videophones *built in*: as we converse, we can "see" each other, by **memory** & **imagination** inhabiting each others outer & inner worlds.

2 Also so far today, through my outer eye, I have by my soul's freedom to inhabit where my body cannot go entered into this cartoonist's inner life. Prayer is realism in that it rectifies our perception of our relative size & thus also the relative size of our problems. Of the many directions one might walk from today's "Rose," I'll take only one: the cartoon, in Rose's self-shrinking, visualizes why radical feminists hate prayer to the biblical God: their project is to expand, not shrink, females' self-perception. (Why do I let a half doz. cartoonists, for a few seconds each, daily inhabit my inner life? A dear friend, Gerry Jud, wrote a book titled TRAINING IN THE ART OF LOVING. Well, great cartoonists give me continuing ed in the art of seeing what my favorite hobby, photography, cannot help me see: things that are as though they were not, things that are not as though they were. Imagination exercise!



3 Also today, a cartoonist with words has asked me to imagine, as it were, God's neck as frozen looking down; he can't look up (there being nobody above him), & he can't look around (as he has no equal). Good luck for us, for we're where the only place he can look, & that make us (the reverse of today's "Rose") huge! (When a black man in South Philly pulled a knife on me, I said "Is that any way for a son of God to behave?" The knife slowly disappeared from view.)

Who's the cartoonist with words? Martin Luther (in a 1523 sermon: WA12.612, on Ps.138.6: "Though the LORD is high, he regards the lowly"; I've modernized the Eng. tr.): "Notice the **picture** painted here of God, who makes known to us his true nature in that it shows him as looking *downward*. *Upward* he cannot look, because there's nothing above him; *around* him he can't look, because there's nobody like him. So he can only look downward, beneath himself. Conclusion: the simpler & lowlier you are, the brighter God's eyes see you....You know God aright when you know that he looks upon the lowly & despised. From such knowing springs forth love for God & faith in him, so we willingly abandon ourselves to him & follow him. With simple heart the truly humble look at what is lowly, live gladly with it, & are never aware of their own humility. Hypocrites are unhappy with humble ways, for secretly they think higher & higher of themselves. But the humble soul, having lowly things unceasingly before her eyes, is content. They are the images which **dwell** with her, & while she keeps her eyes on them, she cannot keep them on herself or be aware of herself." In terms of this Thinksheet, she (the humble soul) inhabits, dwells in, humble things, which (the same truth from the reverse direction) live within her. "Christ [the Humble One!] in you, the hope of glory" (Col.1.27; v.19: "For in him all the fullness of God was pleased to dwell"; think of the pregnant "in" in the NT's Paul & Jn.).

Note that the whole dynamic of Ps.138.6 & Luther's meditation thereon is **vertical**, the dimension despised by the Politically Correct, the linguistically arrogant. Be-

cause Luther bowed grovelingly down to God, as a human colossus he stood up to those who were enemies of his because he would not bow down to them..... Egalitarians who love only the horizontal are up against the reality that the universe is hierarchical.

4 A word about this Thinksheet's title's last word. The OED gives its meaning as active (before the secondary [passive] meaning, a dwellingplace): "the action of dwelling in or inhabiting." I'm probably of the last generation to memorize yards of the King James Version, & "habitation" passages leap into my mind. Note the active force of the noun in "Lord, I have loved the habitation [i.e., inhabiting, spending time in] thy house" (Ps.26.8). But this 14th-c. Eng. wd. was too good to lose in some later translations, e.g. TANAKH in Ps.68.5, where the Heb. root (as in 26.8) suggests support, help (in 68.5 associated with orphans & widows). LXX has just plain "place" (the commonest Gk. wd. for it). Some recent trs. in 68.5: "sacred Temple" (TEV), "holy dwelling" (NIV), "sacred home" (CEV); NRSV preserves "habitation."

A pervasive theme in Scripture is God's dwelling with, Christ's mystically inhabiting, us; & our providing him a dwelling place (tent-tabernacle, temple), our becoming such (church: "In him ["Christ Jesus"] the whole structure is joined together and grows into a holy temple in the Lord....built together spiritually [lit., "in the Spirit"] into a dwelling place for God" [Eph.2.21-22]).

5 The intellectual reason for my hopefulness about the human future is the increasing convergence of the natural & human sciences as, separately & together, they add to our knowledge of ourselves, the world, & reality. We remember Matthew Arnold's definition of classics as literature conveying "the best that has been known & said." Well, that fund is growing; & the arts, as always, are rendering impressive what we are coming to know as well as what we have "always" known.

If we could not forget, our consciousness would be too swamped to think; but we worry about the children forgetting too much, rather not learning enough. Culturally, we worry about the "multicultural" shrinkage of our society's (& our church's!) pool of shared understandings about what is good & where power should lodge.

And we're comforted by Michael Polanyi's doctrine of "indwelling," that in us, inhabiting us underneath our consciousness & accessible language, is "tacit knowing," "a legitimate form of knowledge." After becoming world-famous as a physical chemist, he spent the rest of his life (death at 84) as what I would call (on the model of the depth psychologist) a depth epistemologist, exploring the processes & contents of our deep knowing atop which, as it were, our "detached, objective, exact knowledge" rides. A Hungarian Jew born in 1891 Vienna, he observed the deterioration & self-destruction of Europe & blamed it on the Enlightenment's impoverished epistemology: reason only, without intuition-imagination-insight-belief-passion. Contrast Einstein, whose passion toward a unified-field theory was driven by his tacit Jewish knowledge of monotheism. As in Augustine, in Polanyi faith has primacy, all knowledge ("science" is the Eng. transliteration from the Lat.) rests on "unprovables." Descartes took a wrong turn in teaching that we can proceed from doubt to knowledge, & Carnap & Ayer's logical positivism only elaborated the Cartesian myth. Many years after my 1943 ThD dissertation, I found in Polanyi (as in such books as his SCIENCE, FAITH AND SOCIETY [Ox/46] & PERSONAL KNOWLEDGE [U. of Chicago/58]) a claim I had there made for my "comprehensive interpretive methodology": Reality is to be known poetically as well as analytically; discoveries are not of reality but are (in P.'s wds.) "clues to a reality to which our discoveries are pointing," "inklings of this unbelievable miracle" underlying all we are & think (my boldface: how different from Harry Potter's magic!). Another scientist turned philosopher, Thos. Torrance, speaks of "the inherent ratioality of nature," "the nature of nature" as "ultimate order" (intelligent design contra Darwinian randomness). (Quotations* in this § are from the two-audiotape Mars Hill Audios on Polanyi, "Tacit Knowledge, Truthful Knowing" ["a critique and re-evaluation of Western philosophical thought"].) *His words.

6 In our living, we inhabit questions/answers as an assertive/corrective/countercorrective process--like an airplane making a radar-guided landing. Modernism overtrusted the scientific method: postmodernism undertrusts the stability of reality & our access thereto. We Christians are called to abide in Christ & let him inhabit, dwell in, us.