

JAMES: CHAPTER TWO

The Winds of Fate

One ship drives east and another dives west
With the self-same winds that blow;
'Tis the set of the sails
And not the gales
That tells them the way to go.
Like the winds of the sea are the winds of fate
As we voyage along through life;
'Tis the set of the soul
That decides its goal
And not the calm or the strife.¹

— Ella Wheeler Wilcox

I. Introduction:

1. This chapter illustrates the problem that many believers have about showing preference and partiality toward those well off while treating the less fortunate with disregard and even rudeness.
2. Once a person expresses his personal faith in the Person and work of Jesus Christ for salvation, he instantly becomes a member of the royal family of God.
3. His next obligation is to discover a source of teaching that can transform his soul's inventory of ideas away from human viewpoint over to divine viewpoint.
4. At the moment of salvation there are only two biblical ideas in the soul of a new believer: (1) deliverance from the lake of fire and (2) possession of eternal life. (John 3:16)
5. What comes next varies from pretty much nothing at all to the sophisticated spiritual life. Spiritual growth is exclusively dependent upon one's dedication to the acquisition of divine guidance from the study, retention, and application of the Word of God.
6. God the Father, Jesus Christ, and the Holy Spirit do not personally lead a believer that is absent an inventory of biblical principles in his soul. The grace of God may pull a believer's fat out of certain fires, but that is not primarily leadership but rescue.

¹ In human history, the sovereignty of God and the free will of man coexist by divine decree.



7. The Bible is filled with passages related to God's divine guidance by means of anthropomorphic representations such as hand, arm, or eyes. These are intended to communicate doctrines by using human functions or experiences.
8. Anthropomorphic examples are useful in teaching principles, but most are not to be taken literally. Modern Christian music often uses this technique. For example, the mention of God's hand in the lyric but without evidence of its metaphorical use allows the singer to consider it literal.
9. For instance, Jesus Christ does not literally lead a believer, but He does ride point. 1 Corinthians 2:16a poses the question, "For who has known the mind of the Lord, that he will instruct Him?" 1 Corinthians 2:16b affirms the source of our guidance, "But we have the mind of Christ."
10. It is the intelligence of Christ, the knowledge of Christ, the mind of Christ that is contained in Scripture. These are anthropopathisms. Thus it is the Bible that contains our guidance, a principle stated in:

Hebrews 4:12a For the Word of God is living and active and sharper than any two-edged sword (NASB)."

11. Jesus made these things clear in His high priestly, intercessory prayer in John 17:17, "Sanctify them in the truth, Your Word is Truth."
12. God the Father and God the Holy Spirit do not possess anthropomorphic attributes. Jesus may be so considered in the makeup of His true humanity.
13. But Jesus is no longer functioning on this earth. According to Luke 24:51, Acts 1:9; 2:33; 5:31, He is presently seated at the right hand of the throne of God where He will remain until the Second Advent (Revelation 19:11–16).
14. In view of these things, to what conclusion are we forced? That during the Church Age, no member of the Trinity leads anyone physically by the hand.
15. If the hand is to be utilized as an anthropomorphic representation of the guidance provided by the Word of God and when clearly understood, it then becomes a teaching aid.
16. Otherwise it is abstruse, misleading, and ineffective in achieving its intent. Such is the case concerning many hymns. For example, the poem, "He Leadeth Me," by Dr. Joseph H. Gilmore.
17. Dr. Gilmore was inspired by this phrase from Psalm 23:2–3, "He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake" (KJV).



18. To this phrase, Dr. Gilmore, not leaving well-enough alone, adds the phrase, “*By His own hand, He leadeth me.*” His poem was later put to music by William B. Bradbury and it became the popular hymn, “He Leadeth Me.”
19. The first verse and chorus of this hymn read:

*He leadeth me! O bless-ed thought!
O words with heavenly comfort fraught!
What-e'er I do, wher-e're I be,
Still 'tis God's hand that leadeth me!*

*He leadeth me, He leadeth me,
By His own hand He leadeth me:
His faithful follower I would be,
For by His hand He leadeth me.²*
20. If it is not by God's literal hand, which He does not possess, then how is Dr. Gilmore led? It must be by God's Word. The anthropomorphism that assigns Him a hand is hopefully not intended by Gilmore to be understood as literal. “By His own Word, He leadeth Me” would be the far better phrase.
21. Yet, without an understanding that divine guidance is only available by possession of biblical principles, commandments, and doctrines acquired through the consistent process of Bible study and retained in the stream of consciousness, divine guidance is not accessible.

II. The Doctrine of Reversionism

A. Introduction

1. In Chapter 2 we will observe the importance of being Inside the Bubble, more formally known as the Divine Power System or the Divine Dynasphere.
2. I am guilty of referring to this as life Inside the Bubble by characterizing its environment as being extremely vulnerable to the temptations of the sin nature's agent provocateurs, the external challenges of the devil's world, and personal failure to apply biblical problem-solving devices.
3. The words that emphasize the fragile nature of this spiritual status are derivatives of the verb *evanesce*:

*Evanesce (verb): to disappear, to vanish away. From the Latin *evanesco*: to vanish, disappear, pass away.
Evanescence (noun): a vanishing; removal by dissipation, as vapor.
Evanescent (adjective): to vanish away; fleeting; liable to dissipation, like vapor.³*

² Joseph H. Gilmore, “He Leadeth Me,” in *The Broadman Hymnal* (Nashville: The Broadman Press, 1940), 422.

³ *Webster's New Twentieth Century Dictionary of the English Language: Unabridged*, 2d ed. (Cleveland: The World Publishing Co., 1962), s.vv. “evanesce, evanescence, evanescent.”



4. The suggestions of synonyms supplied by *Oxford American Writer's Thesaurus* include:
Evanescent (adjective): vanishing, fading, evaporating, melting away, disappearing, ephemeral, fleeting, short-lived, short-term, transitory, transient, temporary.⁴
5. Not all these synonyms apply to the sudden loss of fellowship that occurs when sin is committed, but they do help describe the instant transition from fellowship to carnality.
6. The spiritual growth process occurs rapidly when a believer spends significant time Inside the Bubble. When quite the opposite, he devolves through the stages of reversionism.
7. There are eight states of reversionism:

1. Reaction and Distraction:

- a) **Wrong priorities** that place the importance of the advantages acquired in the devil's world over the primary obligation of acquiring divine thought from Bible study.
- b) **Rejection of the pastor's authority.** Positive volition must trust the faculty members of the Divine Academy of Grace Didactics, each having been imputed the spiritual gift of pastor-teacher with the responsibility to accurately Interpret the Word followed by accurate Communication to each man's assigned flock.
- c) **Lack of objectivity** when reprimanded by Scripture. Imperative moods establish divine policy to the believer. The pastor-teacher communicates. The believer must objectively become illuminated by positive volition to what is taught, and then apply it through Animation.
- d) **Personality conflicts from hypersensitivity.** The reversionist is extremely self-centered and easily insulted. The principle is this: God will fight your battles for you. Leave the antagonist alone and justice will uphold divine righteousness.⁵

⁴ *Oxford American Writer's Thesaurus*, 3d ed., comp. Christine A. Lindberg (New York: Oxford University Press, 2012). 298.

⁵ "With him is only an arm of flesh, but with us is the Lord our God to help us and to fight our battles" (2 Chronicles 32:8 [NASB].)



- e) **Retaliation** when disparaged by gossip, maligning, or unjust treatment. The believer is in the Invisible War. Successful combat is accomplished by transferring offensive retaliation to the Lord.⁶
- f) **Principle: Bad decisions limit future options** from a position of weakness.⁷
- g) **Blaming self-fragmentation⁸ on others** instead of taking responsibility for your own bad decisions.
- h) **Loss of establishment viewpoint** and deviation away from biblical mandates causes fragmentation into cosmic thoughts, decisions, and actions. Some of these include: (1) substance abuse including drugs, alcohol, and inhalants,⁹ (2) sexual deviations which include any activity outside the environment of heterosexual marriage, and (3) each of which violate, or used to violate, criminal laws and all disobey biblical standards.
- i) **Arrogant preoccupation of self and others** while being divorced from reality. Self must be reduced to that of a **δοῦλος (doulos)**:

A slave, one who is in a permanent relation of servitude to another, his will being altogether consumed in the will of the other. Metaphorically spoken of the true followers and worshipers of God and the followers and ministers of Christ (Ephesians 6:6; 2 Timothy 2:24).¹⁰

Ephesians 6:5 Slaves, be obeying your masters according to the standard of the flesh [laws of divine establishment], with respect and maximum effort, by means of integrity from your stream of consciousness, as to Christ;

⁶ 'Vengeance is Mine, and retribution, in due time their foot will slip; for the day of their calamity is near, and the impending things are hastening upon them' (Deuteronomy 32:35 [NASB]). See also parallel passages, Romans 12:19 and Hebrews 10:30–31.

⁷ "Elijah came near to all the people and said, 'How long will you hesitate between two opinions? If the Lord is God, follow Him; but if Baal, follow him'" (1 Kings 18:21 [NASB]).

⁸ Fragmentation refers to parts broken off from the whole. When the believer responds to the sin nature's agent provocateurs, resultant sin causes an implosion of cosmic ideas into the soul that detonates an explosion causing fragmentation into categories expressed by either the moral degeneracy of legalism or the immoral degeneracy of antinomianism.

⁹ Tim Fitch, "No Need for Weed," *St. Louis Post-Dispatch*, January 5, 2018, A15: http://www.stltoday.com/opinion/columnists/no-need-for-weed/article_b5bff2d3-297b-5e9c-97de-83b87c81bf40.html.

¹⁰ Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 483.

