

- d) These lusts are applied resulting in a frantic search for happiness; frantic since only a sophisticated inventory of biblical truths learned from the Divine Academy of Grace Didactics produces true happiness.
- e) This frantic search may be pursued in two ways: (1) the self-righteousness of legalism or (2) the self-gratification of antinomianism.
- f) If the believer is self-righteous, then his tendency will be toward asceticism while repressing antinomianism.
- g) If antinomian, then he will become lascivious, the opposite of asceticism.
- h) These types are misconstrued by some casual observers. The legalist is thought of as biblical scholar while the lascivious is an assumed reprobate.
- i) What can be confusing is that some ascetics can be lascivious in a few ways while the lascivious can be ascetic in some ways.
- j) For example, an ascetic personality may have a dominant lust pattern that is facilitated, but successfully hides it. However, should it be discovered it destroys his reputation since he has gained a reputation of being Mr. Simon Pure.
- k) The lascivious individual has facilitated lust patterns for aberrant behavior for which he may have guilt which he assuages by performing certain religious or cultic rituals.
- l) Regardless of one's behavior patterns, his pursuit never achieves the happiness he desires producing unhappiness.
- m) The only true source of happiness for the believer is the accumulation of biblical doctrines in the stream of consciousness and their application to life and circumstances.
- n) Sharing the happiness of God is the polar opposite of the struggles associated with the frantic search for happiness.
- o) Here are some verses that address principles that surpass the frantic search for happiness with the accessories of the copacetic spiritual life:

Hebrews 13:5 Make sure that your character is free from the love of money, being content with what you have; for He Himself said [in **Deuteronomy 31:6**], “I will never desert you, nor will I ever forsake you,”

v. 6 so that we confidently say [in **Psalm 118:6**], “The Lord is my helper, I will not be afraid. What will man do to me?” (NASB)

Philippians 4:11 Not that I speak from want, for I have learned to be content in whatever circumstances I am.

3. Operation Boomerang

- a) This description of the third stage of reversionism refers to a weapon used by Australia’s Dharuk \där'ook\ Aborigines in hunting or warfare. The word *boomerang* originated from the Dharuk word *bumarin*:

Boomerang. A flat, curved, usually wooden missile configured so that when hurled it returns to the thrower. A statement or course of action that backfire. To have the opposite effect from the one intended; backfires.¹¹

- b) When engaged in a frantic search for happiness and the results fail to produce the hoped for happiness the initial effort results in reactor factors.
- c) This failure to acquire the desired happiness causes the initial reaction to be intensified. This intensification causes frustration to become rage, discouragement becomes depression, and loneliness becomes desolation.
- d) The lust for happiness usually results in the pursuit of it becoming maddeningly elusive. The frantic search is magnified by ever-increasing unhappiness.
- e) Operation Boomerang’s “return to sender” gives the reversionist an emotional pounding as his initial effort returns with a vengeance.

Galatians 6:7 Do not be deceived: God cannot be mocked; for whatever a man sows, this he will also reap.

¹¹ The American Heritage Dictionary of the English Language, 5th ed., s.v. “boomerang.”



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.
Evanescent (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.”

