

**1 Peter 5:9** Resist him! [ aorist active imperative of ἀνθίστημι (*anthístēmi*): stand fast in opposition in both word and deed by means of doctrinal applications ]. Steadfast [ στερεός (*stereós*): immovable ] on the battleline with doctrinal ordnance, knowing that these same sufferings which you receive are being accomplished by fellow believers throughout the world.

**v. 10** After you have suffered [ constative aorist active participle of πάσχω (*páschō*): Lucifer runs the planet and suffering is inevitable, but the believer is always delivered by application of doctrine ] briefly, the God of all grace, Who elected [ καλέω (*kaléō*): the mechanics for the election of the Church is the baptism of the Holy Spirit which occurs at the very moment a person believes in Christ ] us to His eternal glory in Christ, Who will [ followed by four predictive future active indicatives of ]: (1) perfect [ καταρτίζω (*katartízō*): “to mend a broken net illustrating the grace that heals suffering ], (2) confirm [ στηρίζω (*stēρίζō*): to recover stability of soul ], (3) strengthen [ σθενώω (*sthenóō*): a stabilized soul results in an empowered soul ], and (4) establish [ θεμελιώω (*themelióō*): facilitation of doctrinal absolutes ]. (EXT)

41. Summary of 1 Peter 5:10:

1. Blessings from the sufferings encountered from *cosmos diabolicus* are made possible by dependency on doctrines not only available in the soul but also their facilitation and application.
2. The recovery from dark-side assaults includes divine provisions from four verbs which include deliverance and restoration of the believer pummeled by assaults from Luciferian strategies and tactics: (1) mending of the broken net of divine viewpoint, (2) recovered stability of the soul, (3) renewed empowerment of soul’s stream of consciousness, and (4) facilitation of doctrinal absolutes.
3. The active voice of each verb requires the believer to apply doctrines which he has learned to overcome challenges from the dark side.
4. When circumstances impose suffering on a believer, his only functional resource to endure them is resident doctrine in his soul, not from others or from the devil’s world.

5. When a believer confronts personal or historical downtrends, it is only the doctrine he possesses in his soul that enables him to endure.
6. The indicative mood in each of the four verbs indicate the necessity of facilitating divine viewpoint and application of divine blessings in the midst of sufferings.
7. Principle: There is no suffering or disaster too great for the plan of God and the power and immutability of God's Word.

In our exegesis of James: Chapter Four, we have advanced to verses that address believers in context who are in advanced reversionism. They have been called out for their lifestyle of cosmic living while being given doctrinal principles that may be learned and applied for recovery. James 4:7–10 include these presentations.

Consequently, those who are recipients of James's letter are challenged to either choose recovery or remain in reversionism. Their spiritual lives are therefore presented a challenge: continue a life of rebellion or begin the process of recovery. Their volitions must choose which road they will travel.

Robert Frost (1874–1963) wrote a poem that clearly presents the volitional challenge every believer must encounter and successfully pass—or not:

### **The Road Not Taken**

**Two roads diverged in a yellow wood,  
And sorry I could not travel both  
And be one traveler, long I stood  
And looked down one as far as I could  
To where it bent in the undergrowth;  
Then took the other, as just as fair,  
And having perhaps the better claim,  
Because it was grassy and wanted wear;  
Though as for that the passing there  
Had worn them really about the same,  
And both that morning equally lay  
In leaves no step had trodden black.  
Oh, I kept the first for another day!  
Yet knowing how way leads on to way,**



**I doubted if I should ever come back.  
I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I—  
I took the one less traveled by  
And that has made all the difference.<sup>2</sup>**

The first line of Frost's final verse reads, "I shall be telling this with a sigh." To the casual reader, "sigh" may be thought of as a verb which can refer to disappointment, mourning, or grieving. As a noun, which is the case here, it can refer to a feeling of relief. Frost was a retired professor who lived in New Hampshire where he wrote poetry and over the years received four Pulitzer prizes. His style of poetry was initially considered unorthodox, but the brilliance of his use of language ultimately overcame naysayers.

The reason I have chosen Frost's poem is because of his confirmed use of the English language and the structure he used in communicating his ideas. This poem is often used to challenge the reader to interpret what was the eventual outcome of Frost's decision not to take one road but instead take the other.

This poem is based on two absolutes. First, Frost could not look into the future to determine which road would be the best to travel. Second, if the road chosen did not workout to his advantage, he could not go back and try again.

All humanity is born with two roads before him and his volition will eventually determine which to choose. One choice would result in a human life lived for a short period of time while the other choice would result in a life lived for eternity in both time and eternity.

Frost writes in the third verse, "I kept the first for another day!" This decision was taken because he recognized that choices made today determine the choices that follow that initial decision. This is summed up by his statement, "Yet knowing how way leads to way, I doubted if I should ever come back."

This was his recognition of the fact that decisions made today have impact on decision made tomorrow and following. Taking the first way would result in yet another set of circumstances and lead to a different set of circumstances.

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<sup>2</sup> "The Road Not Taken" from *You Come Too* by Robert Frost. Copyright 1916, 1921, 1923 by Holt, Rinehart and Winston, Inc. Copyright renewed 1944, 1951 by Robert Frost. Reprinted by permission of Holt, Rinehart and Winston, Inc. Robert Frost, "The Road Not Taken" in *Adventures in American Literature*, Edmund Fuller and B. Jo Kinnick, ed. Mary Rives Bowman (New York: Harcourt, Brace, and World, Inc., 1952), 252.



Then Frost ends his poem with this denouement: “I shall be telling this with a sigh.” The word “sigh” is the object of the preposition “with.” And its impact taking place in the future.

When he encountered a fork in the road, he “took the one less traveled by.” What the outcome happened to be was the one that allowed him to sigh. He was relaxed about his choice and “that has made all the difference.”

Every person born into his life has free will. Each person may use his free will as he so pleases. Frost chose one “for another day” and decided on “the one less traveled by and that has made all the difference.”

This poem thus has two applications. The first addresses the issue of salvation. One road causes the person to remain in unbelief while the other road leads to eternal life. Second, once saved, volition can make choices regarding his spiritual growth. He may choose to take advantage of inculcating the Word of God into his soul on a consistent basis. This leads on to spiritual maturity and escrow blessings in eternity.

However, failure to grow in grace causes the believer, although saved, to live a life spent in the cosmic systems resulting in a life suffering divine discipline, and dying the sin unto death.

This individual made the choice to take the road less traveled by, but for him, his poor volitional choices resulted in making all the difference. Thus, the noun “sigh” was converted into the verb, “sigh.” Divine blessings result in the blessings characterized by the noun, “sigh.” For the reversionistic believer, his decisions result in divine discipline characterized by the verb, “sigh.”

For each of these men, “knowing how way leads on to way, their volitional choices were what made all the difference.”

Our study will address the problem of the loser believer in Frost’s poem. It will illuminate what goes on in the soul of a believer out of fellowship. He has rejected the system of growing in grace for the allurements of the dark side and thus has joined the ever-growing cacophony that describes the present decline of client nation America.

What is going on presently in our client nation and what was going on in first-century Jerusalem emphasizes the point that in the devil’s world there is nothing new under the sun.

Robert Frost gives an example of the volitional choices each individual makes which can include reversionism. James provides a report on the reversionism present in the souls of his parishioners in first-century Judea and in Jerusalem

The passage that introduces our study is James 4:7–10. It provides a summary of the situation James addresses in his church:

**James 4:7** **Subordinate** [ aorist middle imperative of ὑποτάσσω (*hupotássō*) ] yourselves under the authority of God. When you **stand fast** [ aorist active imperative of ἀνθίστημι (*anthístēmi*) ] and resist the devil then he will run away from you.

**v. 8** **Come near** [ aorist active imperative of ἐγγίζω (*engízō*) ] to God and He will come near to you. **Wash your hands** [ aorist active imperative of καθαρίζω (*katharízō*) ], you sinners, and **cleanse** [ aorist active imperative of ἁγνίζω (*hagnízō*) ] your *kardias* from pollution, you double-souled.

**v. 9** Begin the processes of **becoming miserable** [ aorist active imperative of ταλαιπωρέω (*talaipōréō*) ] and **personally lachrymose** [ aorist active imperative of πενθέω (*penthéō*) ] accompanied by **weeping** [ aorist active imperative of κλαίω (*klaíō*) ]; **keep converting** [ aorist passive imperative of μεταστρέφω (*metastréphō*) ] your pseudo happiness into gloom and depression.

**v. 10** Begin the process of maintaining your humility [ ingressive aorist passive imperative of ταπεινῶω (*tapeinῶō*): ] in the presence of the Lord, and He will promote you with honors. (EXT)

## DOCTRINE OF REVERSIONISM

### A. Definition and Description.

1. Reversionism is an act of reversing or turning in the opposite way, or a state of being so turned. As believers we were designed to execute the protocol plan of God. But in reversionism we turn the other way and cannot be distinguished from our pre-salvation status. We are believers thinking human viewpoint.
2. Reversionism is the act of reverting to a former state, habit, belief, or practice of post-salvation sinning. Reversionism is a reversal of your priorities, your attitudes, your affections, the object of your personal love accompanied by the destruction of your impersonal love, and the change of your modus operandi and personality. Inside the cosmic system you completely change your personality. No personality ever remains the same; it changes constantly.



3. The process of reverting begins with implosion or exploding within by yielding to the temptations of the sin nature. Implosion leads to explosion or fragmentation. Fragmentation unchecked leads to reversionism.
4. Reversionism is the status of the believer who fails to execute the protocol plan of God for the Church Age. He returns to his pre-salvation modus operandi and modus vivendi.
5. Reversionism is maximum control of the old sin nature over the life of the believer so that the believer functions under the dictates of the sin nature exactly as he did as an unbeliever.
6. The reversionistic believer is classified as a loser in the Christian life. He doesn't lose his salvation; that's impossible. But by failing to execute the protocol plan of God, the loser loses his escrow blessings for time and eternity.
7. Reversionism is a series of related failures in the spiritual life which results in failure to execute the protocol plan of God, terminating in Christian degeneracy.
8. Christian degeneracy is defined as the decline from the normal standards of the protocol plan of God for the Church Age through the process of implosion, explosion, and reversion. In this process, the Church Age believer remains unchecked by the utilization of the rebound technique, and by other post-salvation problem-solving devices of the protocol plan.
9. Therefore, the believer unchecked by rebound sinks into subnormal categories of personal sinning.
10. Reversionism is lack of spiritual growth, apostasy, failure to attain the three stages of spiritual adulthood: spiritual self-esteem, spiritual autonomy, and spiritual maturity.
11. Reversionism is the believer's retrogression because of negative volition toward the mystery doctrine of the Church Age, which both defines and reveals God's plan, will, and purpose for your life. Reversionism is recession from any stage of spiritual growth through negative volition to doctrine. Reversionism is characterized by negative volition to doctrine, being influenced by evil, and results in perpetual carnality causing a life of perpetual discipline.
12. Reversion is a technical theological term used for rejecting absolute truth, and drawing into your mind or accepting relative truth. Reversion is a technical theological term for the results of fragmentation.
13. Fragmentation results in eight stages of reversionism:
  - a. Reaction and distraction.

