

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 indicates 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 brilliant 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 work out to his advantage, he could not go back and try again.

All humans are born with two roads before them and each one's 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 all 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 decisions made tomorrow and following. Taking the first way would result in yet another set of circumstances and lead to a different set of circumstances.

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." Its impact takes place in the future.

---

<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.



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.

These individuals made the choice to take the road Frost left for another day. Their poor volitional choices resulted in a life lived in reversionism. 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 (*hypotássō*) ] 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 ἀγνίζω (*hagnízō*) ] your *kardías* 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** Consistently maintain your humility 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.
2. 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.
3. 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.



4. The process of reverting begins with implosion or explosion within by yielding to the temptations of the sin nature. Implosion leads to explosion or fragmentation. Fragmentation unchecked leads to reversionism.
5. 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*.
6. 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.
7. 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 plan of God, the loser loses his escrow blessings for time and eternity.
8. Reversionism is a series of related failures in the spiritual life which results in failure to execute the plan of God, terminating in Christian degeneracy.
9. Christian degeneracy is defined as the decline from the normal standards of the 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.
10. Therefore, the believer unchecked by rebound sinks into subnormal categories of personal sinning.
11. Reversionism is lack of spiritual growth, apostasy, failure to attain the three stages of spiritual adulthood: spiritual self-esteem, spiritual autonomy, and spiritual maturity.
12. 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 divine discipline.
13. 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.
14. Fragmentation results in eight stages of reversionism:
  - a. Reaction and distraction.
  - b. Frantic search for happiness.
  - c. Operation boomerang.



- d. Emotional revolt of the soul.
  - e. Permanent negative volition.
  - f. Blackout of the soul.
  - g. Scar tissue of the soul.
  - h. Reverse process reversionism.
15. While the carnal believer can still be positive toward doctrine and faithful in using the rebound technique, the reversionistic believer is negative toward doctrine, has created a vacuum in his soul, and does not consistently use the rebound technique. It takes only a moment to recover from carnality by the use of rebound, but it takes years to recover from reversionism.
  16. The reversionist cannot be distinguished from the unbeliever in mental attitude, modus vivendi, motivation, and modus operandi.
  17. Reversionism can occur in both unbelievers, who reject the laws of divine establishment, or in believers, which is analogous to being under the influence of evil or being apostate. Unbeliever reversionism is taught in 2 Peter 2:19-21.
  18. The reversionistic believer is under demon influence. The believer cannot be demon possessed, but he can come under demon influence. In demon influence, the soul of the unbeliever or reversionistic believer is infiltrated by false doctrine, called the “doctrine of demons” in 1 Timothy 4:1. This occurs to those with a vacuous mind.
  19. Reversionism is a simple means of explaining that there are degrees of failure in the Christian life, just as there are degrees of success.

### **B. Reversionism and Carnality.**

1. Reversionism must be distinguished from carnality.
2. Carnality is an absolute which describes the believer out of fellowship with God and in a state of sin under the control of the old sin nature (Romans 7; 1 Corinthians 3).
3. Reversionism is relative. It is a relative state of apostasy and decline described by the various categories of retrogression. In reversionism, you are perpetually carnal.
4. The carnal believer is generally positive to doctrine, faithful in the use of the rebound technique, and never loses interest in Christian doctrine.
5. The reversionistic believer follows the pattern of implosion, explosion, and sinks into the various stages of reversion unchecked by rebound.
6. While all reversionists are carnal (that is, under the control of their sin natures), all carnal believers are not reversionistic.

