

32. The verb **ἐγκομβόομαι** (*enkombóomai*) refers to the white scarf or apron of slaves, which was fastened to the girdle of the vest and distinguished slaves from freemen; hence 1 Peter 5:5 reads, “gird yourselves with humility as your servile garb i.e., by putting on humility, show your subjection one to another.”
33. The verse continues with this summary of divine opposition toward those who reject this verse’s admonitions for orientation to authority and humility toward other believers.
34. The first violation of grace orientation cited by Peter is divine rejection of arrogance. It begins with the proper noun, **Θεός** (*Theós*): “God,” followed by the static present middle indicative of the verb, **ἀντιτάσσω** (*antitássō*): “to resist, be in opposition to.”
35. The target of divine opposition is the arrogant: **ὑπερήφανος** (*hyperēphanos*). This rejection has to do with reversionism and rejection of God, His Word, and His truth.
36. Peter then closes the verse beginning with the antonym, **χάρις** (*cháris*): “Grace: the free, unmerited favor and love from God alone, not from our works.”
37. This grace is directed to those believers who are classified as having “humility”: **ταπεινοφροσύνη** (*tapeinophrosúnē*): to consider oneself uninformed.
38. There are a number of English synonyms that define the humility this verse requires of the believer and each possesses a nuance that broadens these requirements and obligations of the believer’s humility or *tapeinophrosúnē* toward God:
 1. **Fidelity** implies strict and continuing faithfulness to an obligation, trust, or duty.
 2. **Allegiance** suggests an adherence like that of citizens to their country (in this case, of believers’ heavenly **πολίτευμα** (*políteuma*): “citizens of heaven.”
 3. **Fealty** implies a fidelity acknowledged by the individual and as compelling as a sworn vow.
 4. **Loyalty** implies a faithfulness that is steadfast in the face of any temptation to renounce, desert, or betray.
 5. **Devotion** stresses zeal and service amounting to self-dedication.
 6. **Piety** stresses fidelity to obligations regarded as natural and fundamental.¹

¹ Merriam-Webster’s Collegiate Dictionary, 11th ed. (2014), s.v. “fidelity.”



39. We may now expand the translation of 1 Peter 5:5 even further in light of the definitions noted above regarding a believer's humility:

1 Peter 5:5 Likewise, you become subordinate [ὑποτάσσω (*hupotássō*)] to the authority of your pastor. All of you must conduct yourselves with humility [ταπεινοφροσύνη (*tapeinophrosúnē*): to consider oneself uninformed] toward one another, because God makes war on the arrogant [ὑπερήφανος (*hyperēphanos*)] believer, but He gives grace [χάρις (*cháris*)] to the humble [ταπεινός (*tapeinós*)] believer who maintains fidelity, allegiance, fealty, loyalty, devotion, and piety toward others and especially toward God. (EXT)

40. Emphasis on attributes of humility continue on into the next paragraph which we will observe with expanded translations:

1 Peter 5:6 Acquire humility under the authority from the ruling power of God through pastor-teachers [humility emerges from the ruling power of God's Word and communicated by pastor-teachers] so that He may promote you in due time in coordination with one's spiritual growth,

v. 7 casting [aorist active participle of ἐπιρρίπτω (*epirríptō*): "to hurl" functions here as an imperative] all your anxiety [μέριμνα (*mérimna*): "apprehensive quandary of mind usually over an impending or anticipated ill"] upon God for He keeps on caring for you [because our problems are His responsibility].

v. 8 Be vigilant [aorist active imperative of νήθω (*nēthō*): soul stability based on maximum inventory of doctrine in eleven categories of systematic theology] and be stabilized [aorist active imperative of γρηγορέω (*grēgoréō*): by dependence on your soul's advanced inventory]. Your adversary [ἀντίδικος (*antídikos*: your opponent before the Divine Court of Appeals)], the devil [his tactics before the court are limited to personal slander] prowls about [περιπατέω (*peripatéō*): to move about stealthily in search of prey] like a roaring lion, seeking someone to devour [present active infinitive of καταπίνω (*katapínō*): to gulp down; to destroy as if by eating]. (EXT)



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] you 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 [σθενόω (*sthenóō*): a stabilized soul results in an empowered soul], and (4) establish [θεμελιόω (*themelióō*): facilitation of doctrinal absolutes] you. (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 the 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 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.²**

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.

² "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 (*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 *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.



7. Carnality can exist temporarily while the believer is advancing in the protocol plan.
8. The believer is in an absolute state (spiritual or carnal) while growing, just as he is in an absolute state while declining.
9. Carnality can be either a temporary or permanent setback in the execution of God's will, purpose, and plan for your life.
10. **1 Corinthians 3:1** And I, brethren, could not speak to you as to spiritual persons [believers filled with the Spirit], but as unto carnal [fleshly, belonging to the sin nature], as infants in Christ.
v. 2 I gave you milk [basic doctrine] to drink, not solid food [advanced doctrines], for you were not able to receive it, and you are still not able [to perceive it],
v. 3 for you are still carnal, belonging to the sin nature [self-fragmented]. For since there is jealousy and strife among you, are you not carnal and keep walking in conformity with men?"
 - a. Carnality is manifest in implosion or self-fragmentation, and then in explosion or polarized fragmentation.
 - b. You walk in conformity with men when in the stages of reversionism, undistinguishable from unbelievers.
11. Categories of sinning related to reversionism:
 - a. Frequent sinning is the status quo of the believer who follows the pattern of implosion, explosion and the first four stages of reversionism. Frequent sinning is characterized by ignorance; therefore, failure to utilize the rebound technique.
 - b. Continuous sinning is the status quo of the believer who follows the pattern of implosion, explosion and the last four stages of reversionism.
 - c. Sporadic sinning is when the believer checks implosion, explosion, and reversion by consistent use of the rebound technique of 1 John 1:9, followed up with the use of the other problem-solving devices. This is the status of the believer on his way to spiritual adulthood.
 - d. Occasional sinning is when the believer checks implosion, explosion, and reversion through rebound and the other problem-solving devices. This is the status of the believer in spiritual adulthood.

(End JAS4-13. See JAS4-14 for the continuation of study at p. 131.)

