

# Doctrine of Reversionism

- I. Introduction:
- A. This doctrine must be viewed in harmony with other doctrines such as the SAJG, MAJG, Rebound, Eternal Security, Volition, etc.
  - B. Failure to GAP these doctrines have led to distortions about reversionism, to include those who say you can loose your salvation.
  - C. The corresponding doctrine that relates directly to and parallel to reversionism is volition (free will that resides in the soul), which categorizes volition as being either:
    - 1. Negative (-V): that soul which chooses to reject/deny the truth of God's plan, as it relates to the three adjustments required for men to have a relationship with God:
      - a. The Salvation Adjustment to the Justice of God (SAJG): faith alone, apart from works, in the Person of Jesus Christ for salvation from eternal condemnation. Joh.1:12; 3:16,36; Rom.10:13
      - b. The Rebound Adjustment to the Justice of God (R<sub>B</sub>AJG): the mechanics for the believer in time in dealing with experiential sin in the life. 1Joh.1:9 cp. 1Cor.11:31
      - c. The Maturity adjustment to the Justice of God (MAJG): the believers' most pressing responsibility and ultimate goal in life necessary to maximize their relationship with God and eternal niche. Eph.4:14-15; 1Pet.2:1-2; 2Pet.3:18
    - 2. Positive (+V): that soul which chooses to believe the truth of BD and **apply** it as it relates to the three adjustments to God
  - D. Reversionism is the expression of -V to BD equating to regression/degeneration (sometimes referred to as "backsliding") thwarting spiritual advance.
  - E. While volition is generally categorized as to its ultimate outcome i.e.:
    - 1. All unbelievers by definition are -V;
    - 2. All believers are positive (+V) at least once in their lifetime;
    - 3. All believers who make the MAJG and hold to the end are +V believers;
    - 4. All believers who do not make the MAJG and hold to the end are -V believers;This doctrine dissects volition in degrees of expression being +V or -V, as it relates to the exposure and reactions to the truth of BD during the individual's lifetime.
  - F. Reversionism is a perpetuated state of carnality at any time during the individual's life that if perpetuated to the end of life, places that volition into one of the general -V categories of ultimate outcome.
  - G. This does not mean that one who is in reversionism will ipso facto always result in an end state of -V.
  - H. That is because the nature of volition (free will) demands that one can change their mind (repent) at any time during their life and those who are -V can turn +V and vice versa.

- I. Therefore one can be +V, enter into a state of reversionism more than once and in different categories of reversionism (manifesting –V to some degree), pull out and ultimately still be +V.
  - J. By definition, reversionism is simply a return, as to a former state.
  - K. For a believer to be a reversionist then, it requires that they have returned to their former state of letting the STA reign in their life. *See Doctrine of the STA/Old Sin Nature*
  - L. It serves in part, to answer why there are believers who do not continue their phase two (Ph<sub>2</sub>) advance (R<sub>B</sub> and MAJG) in BD.
  - M. It also refutes the classical Calvinism's false doctrine of perseverance of the saints (all people who become believers will excel and pan out spiritually).
  - N. It must be understood that reversionism as sin is differentiated from incidental/basic sinning as described in Jam.1:13-15; 3:2; cp. Ecc.7:20.
  - O. Reversionism is distinct from isolated carnality in that it pictures a state of perpetuated carnality.
  - P. It also must be understood that sin activity is not limited to the typical cosmic view of immorality (lying, lusting, adultery, murder, etc.), but also includes apostasy (rejection or distortion) of BD and disobedience to BD. Deu.6:14 (other systems of worship) cp. 12:30; 1Kgs.11:6; Psa.89:30-32; Joh.16:9 (sin of unbelief); 2Cor.4:2; 2Thess.2:3 (ref. to the anti-christ and his reign of spiritual rebellion)
- II.** The concept of reversionism in the Bible.
- A. There is no specific or technical term for reversionism in either the Old or New Testament.
  - B. However, various terms and phrases are used to clearly express its concept.
  - C. Such terms and phrases include:
    1. Turned aside. Job.23:11; 34:27; Mal.2:8; 3:7; 1Tim.1:6; 5:15
    2. Turned away. 1Kgs.11:9; 2Chr.25:27; Isa.1:4; Jer.8:5
    3. Turned back. 1Sam.15:11; Psa.44:18; 78:57; Jer.11:10; Zep.1:6; Act.7:39
    4. Abandoned. 2Chr.24:18; Isa.1:4
    5. Departed. Job.23:12; Psa.18:21; Jer.5:23
    6. Forsake the Lord. Jos.24:16,20; Isa.1:28; Jer.2:19
    7. Fall away. Psa.101:3; Mar.4:17; 1Tim.4:1; Rev.2:5
    8. Wandered away. 1Tim.6:10
    9. Fallen from grace. Gal.5:4
    10. Comes short of grace. Heb.12:15
    11. Lukewarm. Rev.3:16
    12. Enemies of the cross. Phi.3:18
    13. Uncircumcised heart. Jer.9:25,26
    14. Tormented/tortured soul. 2Pet.2:7-8
    15. Unstable souls. 2Pet.2:14
    16. Leaving your first love. Rev.2:4
    17. Strays from the truth. Jam.5:19-20

- III.** Reversionism and the unbeliever.
- A.** Technically, an unbeliever cannot revert back to -V as they are in a constant state of -V.
  - B.** However, there is a sense of reversionism that can describe the unbeliever by virtue of God consciousness. (*See Doctrine of God Consciousness*)
  - C.** All of mankind is exposed to the truth that God exists. Rom.1:18-21
  - D.** At that point and time in the individual's life they manifest their volition as negative or positive and become accountable before God.
  - E.** Those who are negative at God consciousness choose not to have a relationship with God and will not even make the SAJG.
  - F.** However, it is not because they don't understand that God exists, but reject the light for darkness i.e., they are negative. Rom.1:21 cp. Joh.3:19
  - G.** Those who are negative at God consciousness therefore reject the revelation of God, stop any further spiritual advancement towards the three adjustments and revert to the cosmic system of belief. Rom.1:25
  - H.** Because they are negative at God consciousness, they perpetuate the sin of unbelief throughout the entirety of their life.
  - I.** In turn, they manifest reversionism to its ultimate degree of -V as seen in the unbridled STA activity they produce. Rom.1:24,26-32
  - J.** Unbelievers by definition therefore, enter into reversionism at God consciousness, never to recover and inhibiting any advance to the adjustments of God.

- IV.** Reversionism and the believer.
- A.** Reversionism as applied to the believer is one of the least pleasant doctrines that the adjusted +V believer must face.
  - B.** Yet, it is key for the believer to apply discernment with regard to their own spiritual momentum and to applying important doctrines such as Separation. 1Cor.15:33
  - C.** Reversionism for the believer in no way teaches or implies a loss of salvation.
  - D.** However, it does teach that the believer is no longer advancing spiritually and is in fact in a state of spiritual regression.
  - E.** While this does not affect their Ph<sub>1</sub> (SAJG), it does affect their Ph<sub>2</sub> adjustments (R<sub>B</sub> & MAJG) ultimately affecting their Ph<sub>3</sub> (eternal) status. *See Doctrine of Surpassing Grace/SG<sub>3</sub>.*
  - F.** Reversionism for the believer is paramount to reverting to the pre-salvation status quo lifestyle via failure to isolate the STA (Eph.4:22), as the Exodus generation serve as an example:
    - 1.** As believers (Cp. 1Cor.10:2), they were denied entry into spiritual maturity because of their rejection to the truth of BD and failure to apply. Heb.3:18-19 (rest = MAJG and holding to the end or maximum blessing in time cp. 4:5-6); cp. 3:9a
    - 2.** This allows the STA to consistently occupy the position of rulership. Heb.3:12-13
    - 3.** It places oneself on the retribution side of God's justice and leads into the SUD. Heb.3:17

- G.** Therefore, a reversionistic believer is one who fails to apply certain (one to all) dictates of Ph<sub>2</sub> doctrine necessary to make the MAJG.
- H.** Further they perpetuate their failure in time producing a non-isolated state of carnality (sin activity) placing themselves in a position of God's judgment.
- I.** Again, reversionism is carnality perpetuated.
  - 1.** It is not incidental sinning as described by James. Jam.1:13-15
  - 2.** All believers possess the I/STA and commit personal sins to include immorality, false doctrine and human good, after salvation. 1Joh.1:8-10; Ecc.7:20
  - 3.** The divine provision to neutralize sin, based on the work of Christ, is the rebound (R<sub>B</sub>) technique that provides cleansing and restores the believer to fellowship. 1Joh.1:9
  - 4.** Because of the lack of adequate knowledge or rejection/distortion of BD and failure to apply, the believer fails to identify and deal with the STA and its activities resulting in a state of perpetuated carnality versus incidental sinning. Hos.4:6 cp. Ecc.7:20
- J.** Since R<sub>B</sub> is the only prescription provided by God for men to effectively deal with sin in the life, then all believers (and churches) that do not adhere to this principle are of necessity in reversionism.
- K.** The more complicated analysis of Christian reversionists comes from those who do apply R<sub>B</sub> and by virtue of are qualified to make the MAJG. Rom.8:3-8; Gal.5:16-18
- L.** As stated, the reversionist is on the judgment side of God's righteousness (+R) rather than the blessing side.
- M.** Therefore, the reversionist has ceased to advance and as long as they remain in that state, the MAJG is no longer possible for them to achieve.
- N.** Even those who have made the MAJG and fall into reversionism have neutralized any possibility of completing their course and obtaining the wreath (2Tim.4:7-8), though as with all believers who have engaged in Divine good production, will not forfeit whatever SG<sub>3</sub> they've accumulated to date. Heb.6:10
- O.** Peter gives a diagnostic to evaluate when a believer is on the path of reversionism by virtue of failing to sustain spirituality in life. 2Pet.1:9 cf.vss.5-7
- P.** To further analyze what constitutes reversionism (perpetuated state of carnality), we can defer to the law of leprosy under the Law that taught incidental sin versus reversionism as a type. Lev.13-14
  - 1.** Various skin disorders were possible due to such things as swelling, scabs/scaling, boils, burning of the skin, skin discoloration or even simple infections. 13:2,18,24,29
  - 2.** Not only was the human epidermis an issue under this law, but also the individuals clothing and homes. 13:47; 14:34,55
  - 3.** The priests were responsible to monitor such problems and make decisions with regard to the subject in question. 13:3,8,10,20,25,30,39, etc.; 14:37,39,etc.

4. He was to determine if the disorder was something as simple as eczema or a dirty stain or something more serious such as leprosy/mold.
5. Leprosy on the human skin could be readily recognized in some cases and the individual was immediately rendered unclean, pronouncement of that fact was made and separation occurred as long as he/she remained in that condition. 13:45-46
6. However, there is a case of “sleeping/old/chronic leprosy” that though it renders the individual unclean, it is not grounds for isolation. 13:9-17
7. In the cases of the clothing and homes, even if the affected area is declared as leprosy, it always was quarantined first to determine if it would spread before further action was taken. 13:47 cp. 50-51; 14:35 cp.37-38
8. In the cases of skin disorders not clearly leprosy, the priest was not to rush through the process of declaring it unclean, but was to give it a prescribed time of observance to determine the true nature of the case before him. 13:4-8, etc.
9. In the cases of clothing and homes, if the mold spreads the garment is burned and the infected area of the home is replaced with a thorough cleansing of the rest of the house. 13:51-52; 14:39-42
10. In the case of the home, if the mold reappears, the house is immediately destroyed. 14:43-45
11. Anyone who came into contact with a leper or leprous house contracted ceremonial uncleanness. 14:46
12. There was no human method for healing the leper, but God could and did cure people of this malady. 14:1-9; etc.
13. The significance explained regarding leprosy:
  - a. The priest is a typical +V-advancing believer who possesses discernment in spiritual matters.
  - b. Leprosy is a type of reversionism and renders the believer unclean and off limits to other +V believers. 13:14,44.46
  - c. While some leprosy is immediately obvious (believers who forsake their assembly in the local church as example), there are some potentially leprous cases not readily discernable as noted by the common skin disorders.
  - d. Though they may be superficial (lack of application) and there is no immediate cause for alarm, the adjusted believer is to remain aloof and wary when repetitive sin activity manifests itself, as to its ultimate direction (on a path to reversionism). Rom.16:17
  - e. That is because failure to apply can easily become a full-blown STA problem, an area which, we can never be too careful. Heb.12:1
  - f. The case of the “sleeping” leprosy points to the fact that there are some forms of reversionism that though they render the individual unclean and individually we are to separate/remain aloof from them, it is not grounds for corporate separation. 2Thess.3:6,14
  - g. One could contact leprosy through various means:
    - 1) The basic bodily problems speak of the individual entering reversionism of their own accord.

- 2) The infectious skin and scabs teaches that STA activity can arise at any time due to just simple failure of succumbing to any temptation the believer may face in life. 13:3-8
- 3) The raw flesh denotes that there are specific STA patterns that though may lie dormant for a period, can salivate at any time and cause reversionism. 13:9-17
- 4) Divine discipline (DD) could cause one to react and go off into reversionism as taught by the boil. 13:18ff
- 5) The skin being burned by fire teaches that believers can react to their testing and become a reversionist. 13:24ff
- 6) Leprosy that occurred on the face or forehead symbolized reversionism due to arrogance and rejection of authority. 13:29,42
- 7) In these cases, when reversionism is not clear, the adjusted believer is to be wary and put the situation in God's hands and let time reveal the ultimate outcome.
- 8) Leprosy in clothing represented reversionism due to the pursuit of the details of life (legitimate things).
- 9) In this type of reversionism, the infected believer is obviously not adhering to MPR due to the pursuit of the details in life, and the adjusted believer is to bring this to their attention as God opens the door. 13:50-54
- 10) The adjusted believer should continue to monitor their assembly and if it deteriorates further, separate and turn them over to God until their return to Bible class. 13:55
- 11) They then deal with the believer according to their continued or discontinued attendance in the future. 13:56-58
- 12) The leprosy in the house represents God's judgment on a family for maximum violations of reversionism. 14:33
- 13) Those who are engaged in gross reversionism and part of the household of the faith (the local church) are to be given opportunity to clean up their act and if they do not, the church corporately is to separate and turn them over for their destruction. 14:34ff cp. ex. of the incestuous Corinthian 1Cor.5:1-7
- 14) The particulars of the cleansing process speak of R<sub>B</sub> via the person and work of Christ. 14:1ff

**Q.** Though the law of leprosy gives insight that some reversionism is immediately obvious compared to subtle indications that only needs to be watched, the primary causes for reversionism and the appropriate measures of separation that are to occur, only comes from recognizing the categories of reversionism.

**V.** Categories of reversionism.

- A.** There are as many possible categories of reversionism as there are areas of sinning.
- B.** For purposes of this doctrine, a list of the most prevalent and major areas of reversionism, common among believers, will be addressed.

- C. Mental attitude sin (MAS) reversionism:**
1. While mental attitude sins are the least obvious, it is readily recognized that they are the basis for various verbal and overt sin activity.
  2. MAS's explain why some believers who may not overtly look as if they are in reversionism (go to church, do good, establishment oriented, etc.), are indeed reversionists.
  3. Any believer who fails to recognize and deal with MAS that plagues them can become a reversionist.
  4. Such sins include:
    - a. Anger. Gen.49:6-7
    - b. Bitterness. Act.8:23
    - c. Deceit. Gen.29:25 cp. 31:41
    - d. Envy/jealousy. Act.7:9 cf. Gen.37
    - e. Fear/worry. Mat.10:28 cp. 6:27
    - f. Hatred. Gen.37:4-8
    - g. -R Judging. Rom.14:3-13 cp. Joh.7:24
    - h. Pride/arrogance. 2Chr.26:16 cp. 4-5
    - i. Lust. Mat.5:28
    - j. Rebellion. 1Sam.15:22-23
- D. Verbal sin (S/T) reversionism:**
1. Verbal sinning does not exist apart from some MAS that prompts it.
  2. Believers who fail to deal with MAS are likewise candidates to become V/S reversionists.
  3. Areas of verbal sinning include:
    - a. Lying. Act.5:3
    - b. Flattery. Pro.26:28; Rom.16:18
    - c. Gossiping/busybodies. 1Tim.5:13
    - d. Slandering/maligning. 1Cor.5:11
    - e. Boasting. Jam.3:5; Dan.7:8,20
    - f. Cursing (not idiomatic language)/desire for revenge. Jam.3:8-10
    - g. Blasphemy (distortion of BD). 1Tim.1:20
    - h. Grumbling/complaining. Phi.2:14; Jam.5:9
- E. Overt forms of reversionism:**
1. These areas of reversionism are usually the most immediately perceptible among Christians.
  2. While the areas mentioned could take on numerous forms of manifestation, we categorize them under their primary form of purpose.
  3. This would include:
    - a. Monetary. 1Cor.5:11 (swindler); 1Tim.6:9-10
    - b. Sexual/Phallic. 1Cor.5:11; 6:9
    - c. Addictive (drug addicts/alcoholics). 1Cor.5:11; Gal.5:20 (sorcery/φαρμακεία/drug activity)
    - d. Criminal and anti-establishment. Rom.13:1-7; 1Pet.4:15
    - e. Religious (includes those who follow traditions of men, denominationalism, liberals, legalists, ritualists, etc.). Mar.7:6-8;

1Cor.5:11; Rom.16:17-18; 1Tim.4:1ff; 2Tim.2:16-18; 3:5-8; 4:3-4;  
2Pet.2; Rev.17

**VI.** The process and stages of reversionism.

**A.** There are certain factors that contribute to reversionism.

1. Lack of an adequate frame of reference with regard to the STA and what constitutes personal sinning. Hos.4:6; Pro.1:1-6, 32-33; 2:10-22; 1Tim.1:8-9
2. Failure to deal with the STA with R<sub>B</sub>. 1Joh.1:9
  - a. Failure to R<sub>B</sub> produces darkness. 1Joh.1:6-7; Psa.32
  - b. Failure to R<sub>B</sub> is only rationalization and deception of the STA. 1Joh.1:8,10
3. Other factors that cause us to react to BD, testing, one's niche, etc., known as reactor factors:
  - a. Frustration leading to FSH (comes from impatience and failure to faith-rest).
  - b. Boredom (maladjusted to one's niche).
  - c. Self-pity (this is blasphemy because you are saying God is not taking care of the situation).
  - d. Loneliness/four walls test.
  - e. Discouragement (reflects self-pity and seeks for a change of environment).
  - f. Disillusionment (approaches BD with preconceived human viewpoint).
  - g. MAS's of jealousy, fear, revenge, hatred, etc.
  - h. Social rejection (pressure that comes from applying separation, MPR and other doctrine).
  - i. Rebellion (reacting to authority because they put you in your place and insist your obedience).
4. These can occur in any area of our life including: RM/RW, family, friends, job, finances, social life, details, etc.
5. One must identify these tendencies and deal with them expediently with BD and R<sub>B</sub> rather than taking the next step toward reversionism.
6. Bible class is a definite must during times of difficulty in order that one continually be confronted with the truth and forced to deal with the STA.
7. Understand that reversionism can befall any believer with no regard for the amount of time that he/she has been exposed to the truth. Mar.4:16-19; Heb.6:4-8

**B.** If these factors dig in and are not dealt with, the next step for the reversionist is the frantic search for happiness.

1. Upon reaction to one's situation(s), a common STA alternative is for one to seek relief through some source other than doctrine.
2. They abandon their position of humility and waiting on God and begin to pursue things in order to bring happiness to themselves. 1Pet.5:6-7
3. They further rationalize their reactions with such ideas as:
  - a. Indifference/don't care syndrome.

- b. I deserve more in life than this.
  - c. Is all this sacrifice and pressure worth it?
  - d. If God were for me, things would be better.
  - e. Why can't I ever get what I want?
  - f. What I am pursuing isn't sinful and therefore legitimate.
  - g. What I am doing isn't rewarding me the way I think it ought to.
  - h. Fighting the fight is too hard, so I'm too tired for Bible class.
  - i. I have everything I need physically in life so I'm going to go out and enjoy it (can't handle prosperity test).
  - j. Conflict with other believers and rationalization in that regard.
  - k. It's too damn cold in Cleveland to serve God.
  - l. Failure to separate. Jam.4:4
- C. God intervenes on the believer's behalf under the principle of Divine discipline (DD).
1. The frantic search for happiness (FSH) (which goes along with CHPs – common human problems), manifests a move to arrogance under the STA and brings DD into the life. Jam.4:4-7 cp. Heb.12:5-13
  2. The believer begins to suffer various reversals in his personal life such as family life and business ventures. Note the pattern of Jacob. Gen.29, 30
  3. The first stages of DD are called warning discipline, which will continue to intensify if the believer does not begin to move toward recovery. Heb.12:12-13
  4. The intensification of DD continues for the believer who does not reject the STA path they are on, move back to the doctrinal approach to life, ultimately ending with the sin unto death (SUD). Rev.2:21-22 cf. Lev.26:14-39; 1Joh.5:16
  5. The SUD occurs when God kills the offending believer because they will not recover. Rev.2:23 cp. Gen.35:16-20; 1Chr.10:13-14
- D. There is continued intensification of the process.
1. If the believer does not heed the warning signs and DD and deal with their problem, this pattern repeats and intensifies.
  2. Further sinning under the STA brings further discipline.
  3. This can further irritate and provoke the believer under their STA, hence intensifying the reactions.
  4. During this time, one may observe a believer engaging in activities once they previously considered repugnant. 1Sam.28:7ff
  5. Those whom they previously considered off-limits as God's enemies now become the associates of the reversionist. Gen.13:12-13
- E. During this period, one will experience emotional revolt of the soul.
1. The believer who embarks upon the path of reversionism yields control of the soul to the STA more and more during the decline.
  2. When the STA is in the position of rulership (versus the other potential ruler – H.S.), the body rules the soul resulting in STA reactions becoming the norm to various stimuli.
  3. The emotions are ruled and colored by the STA and come to have priority over doctrine, rejecting the authority of God and ruling the soul.

4. This emotional revolt results in wide emotional swings and the believer becomes a slave to their emotions, which now dictate policy. Rom.16:18
5. Manifestations of emotional control of the soul include:
  - a. Rejection of authority (anger) (Ex. Exodus generation).
  - b. Blaming God (anger). Exo.16:7-8
  - c. Lack of faith rest (fear). Exo.14:10ff
  - d. Living in the past (sadness/depression). Exo.14:12
  - e. Severe mood swings (women). Num.14:1,39-40
  - f. Complaining (most of us – self-pity). Exo.16:3
- F. Rejection of Bible doctrine becomes automatic as the process unfolds.
  1. During the process of reversionism, one can readily observe that the reversionist is not as positive to doctrine as they had previously manifested (the zeal diminishes). Heb.10:32ff
  2. They rationalize their indifference with regard to intake and application of BD with various excuses.
  3. Their priorities are skewed and so they do not have time to come to class, make up the tape, apply under their gift, etc.
  4. However, they sure as hell have the time to read, watch TV, attend sports events, concerts, shop, work themselves to death, go to the movies, engage in other Biblically non-essentials, hang out with other reversionists, etc.
  5. During this time they might manifest problems with +V adjusted believers and/or the P-T and will gravitate to other –V.
  6. While all of these stages are prevalent with the reversionists, they may not be glaring by manifesting total antagonism to BD or engaging in blatant immorality, but rather are subtle and hence fall under the lukewarm type reversionism. Rev.3:16

## VII. The ramifications of reversionism.

- A. They will experience hardening of the heart.
  1. This process begins with the believer who will not respond to the DD that comes upon them for their activity. Jer.5:3,23
  2. The hardened heart indicates a refusal to change their minds with regard to the issues before them. Psa.95:8ff
  3. Believers who entrench themselves in their pursuits with disregard for the truth and the DD upon them will eventually face the ultimate discipline. Pro.28:14; 29:1
  4. God judicially begins to harden the heart of the believer who will not turn back. Exo.7:13,22; 10:1,20,27
  5. God commands the believer to not harden his heart and when he does it provokes God to anger. Heb.3:8,15
  6. While DD is designed to soften +V and get him/her to repent regarding reversionism, it has a hardening effect upon those who choose to go or are –V ultimately. Heb.12:11
- B. The hardening of the heart leads to scar tissue on the soul.
  1. The hardening process leads to other problems for the believer. Eph.4:18; Heb.3:13

2. The conscience is that area of the soul/BC that is programmed with the norms and standards of righteousness. Rom.2:14-15
  3. Following the dictates of BD that reinforces the conscience and living by those standards produces those said to have a good conscience. 1Tim.1:19
  4. Scar tissue of the soul comes about as a result of a believer who rejects BD and rationalizes his/her pursuit of that which is forbidden. Eph.4:19
  5. As one violates a norm of God on a repeated basis without compunction/apprehension, they build up a callus or scar tissue over that standard and eventually that standard no longer functions or has its purposed effect. Ti.1:15
  6. This can progress to such a degree that individuals can engage in heinous sins such as murder and yet have absolutely no remorse.
  7. Each norm is likened to a spiritual nerve ending and sin irritates that nerve, however repetitive disregard to the irritation and consistent exposure of the nerve to sin eventually desensitizes it and it no longer functions as a pain receptor. 1Tim.4:1-2
  8. For the ultimately +V believer in reversionism with scar tissue that wants to get back with the program, the scar tissue is removed, a painful procedure called λύπη/sorrow. 2Cor.2:6-7; Jam.5:7-10
- C. Objects become reversed for the reversionist.
1. Those who engage in the reversionism process will eventually find that objects become reversed in their thinking.
  2. That which used to be acceptable and right to the positive believer becomes unacceptable and rejected by the reversionist. Psa.36:4; 52:3
  3. They fall into the good is evil and evil is good syndrome. Isa.5:20
  4. They become antagonistic to +V adjusted believers in some fashion. Mic.3:2
  5. Such activity is obviously an affront to the Lord. Mal.2:17
- D. Under reversionism the believer opens wide the door to false teachings.
1. As this process continues to intensify and escalate, the believer is exposed to teachings and concepts other than sound Divine viewpoint.
  2. Just as nature abhors a vacuum and eventually fills that void, so spiritual vacuums that are produced by the rejection of the light are eventually filled with darkness. Rom.1:21
  3. As the believer pursues his self-chosen course away from the Lord, he is plunged deeper and deeper into the darkness of error. Pro.2:13
  4. The soul sucks in the human viewpoint darkness and the doctrines of demons that desire to enslave mankind under darkness. Eph.6:12; 1Tim.4:1ff
  5. False doctrines that at one point would have been rejected and ridiculed are now accepted and embraced, bringing further discipline and misery.
  6. They truly are as the proverb states, a sow washed and then returns to wallow in the mud. 2Pet.2:22
- E. The reversionist will experience mental instability.
1. Logically, spiritual instability will result in various forms of mental instability.

2. Reversionists eventually enter into various forms of psychosis and mental aberrations/abnormalities, depending upon the degree and type of spiritual insanity that rules their lives.
3. God promised this for those who take the road of reversionism. Deu.28:28
4. Mankind overall is basically insane due to –V and only the principles of doctrine deliver us from the same mental derangement(s) that falls upon them. Ecc.9:3
5. The insanity of the reversionist is demonstrated by:
  - a. The Exodus generation.
  - b. Balaam. 2Pet.2:15-16
  - c. Saul. 1Sam.16:14,23; 18:8-11; etc.
  - d. Nebuchadnezzar (unbeliever who became a believer). Dan.4:30-32,34

### VIII. The two possible outcomes of reversionism.

#### A. Reversion recovery.

1. The directive will of God is for the believer to avoid this status; however, for those who are in reversionism and if one might fall into reversionism, the will of God is for them to recover spiritually and resume their position on the glory road.
2. This is obvious due to the various ways that believers are commanded to avoid reversionism.
  - a. Let us not sleep. 1The.5:6
  - b. Let us be sober. 1The.5:8
  - c. Make straight paths. Heb.12:13
  - d. Let us fear. Heb.4:1; 10:31
3. Similarly, there are calls to recover from this state.
  - a. Calls to return. Gen.31:3,13; 1Sam.7:3; Isa.55:7; Joe.2:13
  - b. Wake up. Eph.5:14; Rev.3:2-3
  - c. Repent. Rev.2:5,16; 3:3,19
  - d. Jam.5:19-20 looks to believers' ministry to those in reversionism.
4. God promises mercy for those who will return to Him. Isa.44:21-22; Jer.24:4-7; Hos.6:1
5. Some believers go through a period of reversionism and the attendant discipline and then make a full recovery.
  - a. Samson. Jud.16:28ff; Heb.11:32
  - b. David. Psa.38, 51 Operation Bathsheba. Cp. Psa.32:3,5
  - c. Solomon. Ecclesiastes.
  - d. The Jews. Jer.31:17-19
  - e. The incestuous Corinthian. 2Cor.2:5-8
6. The means to reversion recovery include:
  - a. First and foremost the believer must separate from his/her particular form of reversionism.
  - b. There is no spiritual recovery for anyone (believer or unbeliever) that continues in their unbridled STA activity that got them into this state.
  - c. It requires a change of mind (repent). Rev.3:19 cp. 2Cor.12:21
  - d. R<sub>B</sub> must be applied. 1Joh.1:9

- e. One must orient to residue DD. Heb.12:3ff
  - f. Reorientation to BD must ensue. Heb.12:12ff
  - g. Call for spiritual support if necessary. Jam.5:13ff; 1Joh.5:16-17
  - h. Pray!
- B.** Reversionism without recovery is the only other alternative.
1. One very real danger of reversionism is that the believer may always assume that they can or will recover.
  2. Another danger is that one may deceive themselves that they are not in reversionism when they are. Rev.3:16-17
  3. There is a point beyond which, if the believer travels, one will not recover. Hos.5:4; Mic.2:3; Heb.6:6ff
  4. It appears that at least three factors impact on the potential for spiritual recovery or not. Heb.6:4-8
    - a. The length of time one has been exposed to the truth.
    - b. The level and consistency of the truth one has received.
    - c. The degree of rejection of the truth involved in their reversionism.
  5. The more doctrine one receives and the degree of repudiation of BD going into reversionism is paramount in determining whether one will recover or not.
  6. Contextually in Heb.6:4-8, it is the Hebrew Saints in Jerusalem that are potentially in danger to succumbing to the pressures of Judaism and throwing in the towel (no 2<sup>nd</sup> chance category).
  7. Those who do, serve as an example of the consequences for a type of reversionism one may fall into.
  8. These Christians are extremely culpable because of the amount of sound doctrine they have received and previously adhered to. Heb.5:12 cp. 6:4-5
  9. The potential for them is to fall back into Judaism and into a religious system that denies the person and work of Christ.
  10. These then would reflect once +V believers who have made strong advancements under the MAJG and then go -V, to such a degree, that they openly repudiate the truth to include denial of faith in Christ and His work on the cross as necessary for salvation.
  11. In their case it would result in adhering to a religion that practices an extreme form of legalism.
  12. Those who go into this form of reversionism are of such a mind-set (having gone -V), having hardened their hearts with accompanying scar tissue of the soul to such a degree, that it is not possible to renew them (no manner or amount of any additional exposure to BD would succeed in this case) for a change of mind (repentance) leading to reversion recovery.
  13. And that is because in their own thinking they are rejecting Christ's work on the cross as necessary for their spiritual well being in the face of the immense amount of truth they have received that teaches otherwise.
  14. The spiritual reality of the false doctrine they now adhere to in their reversionism is in essence viewing the cross again ("..they again crucify to themselves the Son of God..") just as unbelieving Judaism views it i.e.,

public shame that comes upon the religious blasphemer/heretic (“*..and put Him to open shame.*”). Heb.6:6

15. That has now become their battle cry regarding Christianity and they are so –V that they have determined for themselves to be in the “no 2<sup>nd</sup> chance category” for reversion recovery.
16. This passage relates a danger inherent in those who go into reversionism because of repudiating the truth after much exposure to it, versus reversionism due to immorality from simple weakness of the flesh or ignorance.
17. Indeed, to whom much is given, much is required. Luk.12:48
18. The writer of Hebrews also points out another reality that faces the believing reversionist who is not willing to recover. Heb.10:26-27
19. These verses too imply that culpability via exposure to the truth plays a part in the believer’s reversionism, “*..after receiving the knowledge of the truth...*”. Heb.10:26
20. The phrase, “*For if we go on sinning willfully..*” refers to the believer who is engaged in the process of reversionism and is not willing to repent of their action(s).
21. It makes clear that their reversionism is due to their own choices.
22. The difficulty does not exist on God’s part, it exists in the person who chooses darkness over light and continues to perpetuate it. Mat.19:26; 2Tim.2:13
23. The issue that reversionists need to understand is that as long as they remain in reversionism, in some sense, the efficacious work of Christ on the cross is no longer effective, (“*...there no longer remains a sacrifice for sins.*”). Heb.10:26c
24. That experiential sins and the ramifications from them in time are in view is brought out in vs.27 that denotes judgment in time that will occur upon Israel in 70 AD for their corporate reversionism.
25. Since Christ died for all sins (except unbelief), the focus is not on our position in Him (positional truth), but rather it is on the effect of His work on the cross as it applies to R<sub>B</sub> (experiential truth), which is the basis for God’s forgiveness for believer’s experiential sins in time. 1Joh.1:9
26. It does not mean that the reversionist cannot R<sub>B</sub> their sins of reversionism, but in the process of perpetuating that sin leading into reversionism, they come to a point that they are not or cease rebounding a particular sin(s).
27. To continue “sinning willfully” reflects the process that produces a hardening of the heart and scar tissue of the soul.
28. It is at some point in the process of sinning willfully that they enter technically into reversionism.
29. This is because reversionism occurs first and foremost due to one’s rejection of the truth or some aspect of it.
30. The immediate example of context given for this are those who are in reversionism due to rejecting the necessity of being in bible class. Heb.1:25

31. Because they reject/forsake that principle of doctrine, they obviously have rationalized it (it is a habitual practice), ultimately will not regard it as sin and hence there is no cleansing action of R<sub>B</sub>, since obviously they come to a state that they don't or discontinue R<sub>B</sub> of it (“..go on sinning willfully/with cognizance/knowingly by choice..”).
32. An example of rationalizing the principle of MPR is brought out in Jam.4:13-15
33. Because of the blindness of their STA activity due to their rejection of BD, they disregard the reality of their sin and its ramifications, or otherwise they would make reversion recovery. Mar.4:12
34. Another example of this reality is David, who entered into reversionism due to operation Bathsheba, but remained in reversionism due to his failure to R<sub>B</sub> that particular sin(s). Psa.32:3-5
35. This points out the critical issue of R<sub>B</sub> as it pertains to the Christian life.
36. It is the unconfessed sin(s) that are committed due to rejection of doctrine that the reversionist engages in that produces a situation where there exists no forgiveness for those sins.
37. This is the nature of reversionism.
38. And in that sense, Christ's sacrifice for the unrepentant believer who may even continue to R<sub>B</sub>, their R<sub>B</sub> becomes a ritual without reality.
39. Therefore, for the period of reversionism, to include its perpetuation to the SUD, there remains no experiential cleansing of their sins (failure to repent and R<sub>B</sub>), which is what the “no longer a sacrifice” phrase pictures.
40. Hence, the complexity and severity of reversionism for those who have heard the truth as they become more privy to all the things that can cause reversionism. *(You can be doing a lot of things right, but rejecting one doctrine causing reversionism can mess up your spiritual life entirely. 1Cor.5:6)*
41. And to that degree of culpability lies the increased chances for non-reversion recovery, due to rejection of any of the many principles of Ph<sub>2</sub> doctrine they have heard.
42. The principle is that it is easier for one to repent of reversionism, who is ignorant of BD, than for one who is extremely culpable that then begins to reject/repudiate doctrine. *(It is easier for someone who has never known to acknowledge they are wrong than for someone who has acquired knowledge but purposely starts to reject some doctrine. Their rejection of a doctrine(s) comes from a more complex rationalization for rejection via the STA and is therefore more ingrained/entrenched in their thinking. The arrogance factor is increased [Jam.4:16-17]. Reed's Spiritual Psychology 101.)*
43. This is why God prefers believers to be “cold or hot” rather than lukewarm, since lukewarm believers are those who are exposed to the truth of BD but are rejecting aspects of it and rationalizing their rejection via the STA. Rev.3:15-17

44. The question then arises, is it possible for one to R<sub>B</sub> other incidental sins that may occur during reversionism and can fellowship be obtained and maintained for Divine good production?
45. The key to that answer lies in the concept of repentance (change of mind), which is the antidote for reversion recovery as well as making the adjustments to God.
46. Scripture teaches that repentance precedes acts necessary to obtain forgiveness. Mar.1:4; Luk.3:3; Act.2:38 as applied to the SAJG; cp. Luk.17:3-4; Act.8:20-23 for examples that an act of repentance is required for those who engage in offences towards others or God experientially. (*R<sub>B</sub> is a mental acknowledgment of repentance.*)
47. Therefore, since one who remains in reversionism is unwilling to repent of certain sin(s) leading to reversionism, there is no forgiveness applied to them for their offense(s) to God experientially and they fall under His wrath in time.
48. That again is the sense and force of “no longer remains a sacrifice for sins” for the reversionist not willing to repent of their sin(s) of reversionism.
49. Hence, fellowship with the Father is not possible under these conditions since they perpetuate unrepentant sin(s), thus there is no spiritual advancement and production of Divine good for reversionists.
50. Christ Himself taught that it is possible to engage in certain sin activity that nullifies our R<sub>B</sub>, bringing about judgment in time. Mat.6:15; Mar.11:26 cp. Mat.18:21-35
51. Again, the principle is that peace/reconciliation must be made before our offerings of Divine good production are acceptable before God (Mat.5:23-24).
52. And the only avenue for the believer in time to make peace with God for our sins is to recognize our failures/rejection of His word and R<sub>B</sub> it.
53. While it may seem that some of those we have placed in reversionist categories do not come under a lot of DD and they claim they R<sub>B</sub>, any levity/lightness of DD can be explained otherwise.
54. Due to the fact they are indeed keeping tabs of other sins, they therefore are with effort seeking to refrain from violations that would bring about heavier DD (mental control of the STA). (*The same can be true for an unbeliever who seeks to keep the 10 commandments. They can apply principles of BD in their reversionism and avoid certain wrath in those areas, but it is of no spiritual benefit to them.*)
55. Also, just because someone is in reversionism for rejection of one or some doctrine(s) does not mean that they automatically will succumb to other areas of STA activity or reject other doctrines that might bring about additional or more severe DD.
56. But be rest assured that DD will come to match the area of reversionism they are engaged in ultimately ending with the SUD. 1Joh.5:16-17
57. Examples of believer reversionists who did not recover:
  - a. Lot. Gen.19:30ff

- b. King Saul. 1Chr.10:13
- c. Joab. 1Kgs.2:28-34
- d. The Exodus generation. Num.14:29ff
- e. Ananias and Sapphira. Act.5:1-11

**IX. Conclusions:**

- A. All unbelievers are reversionists and all believers who are not advancing under the MAJG and/or not holding to the end, are reversionists.
- B. Therefore, any believer that is not under consistent face to face teaching in an adjusted local church and applying R<sub>B</sub> on a regular and consistent basis is in reversionism.
- C. There are glaring reversionists (those who don't go to church at all/hell-raisers/sexpots/etc.) or subtle reversionists (those of the lukewarm ilk/crust of human good).
- D. Reversionism stems from a repudiation of BD with failure to isolate the STA that consequently perpetuates a state of carnality in some area.
- E. Reversionism is an expression of -V.
- F. While reversionism is evidence/a symptom of -V, it is not the cause of -V and may or may not determine the final outcome of one's volition.
- G. Rather, it is a basis for evaluation of the discerning +V believer regarding the spiritual state of him/herself and others at any given point in one's life.
- H. +V adjusted believers must refrain from reacting to the seemingly prosperity or freedom of reversionists. 2Pet.2:19
- I. This comes from understanding that Satan prospers those who align themselves to the cosmos, but in reality all reversionists are undergoing the process of reversionism as described in this doctrine and will experience to some degree all of the symptoms.
- J. There is grace for any reversionist who will pull out of their tailspin in time.
- K. As adjusted believers, we must be careful and not overreact and pre-title other believers as reversionists **in any adjusted local church** who have STA problems, since all of us do.
- L. Fighting the good fight is an everyday battle and we all fail at times.
- M. However, this does not mean necessarily that someone is in reversionism.
- N. With discernment of BD, we can correctly evaluate ourselves and others in this regard, and with prayer God will reveal reversionists when appropriate.
- O. Areas that we are to be sensitive to regarding the potential for reversionism is:
  - 1. Attendance in Bible class.
  - 2. One's attitude toward the P-T and the teaching.
  - 3. Any exposed consistent STA activity that obviously is never checked with R<sub>B</sub>. (The tell-tell sign for the P-T is the content of his studies and teaching and for the congregation in their application towards one another.)
- P. Reversionism neutralizes advancement in the POG and ultimately kills.
- Q. The most dangerous type of reversionism for believers that carries with it the most potential for non-recovery, are those who have sat under sound teaching

for a period of time and go into reversionism based on **rejection** of (1<sup>st</sup> step) and **repudiation** of (2<sup>nd</sup> step) some doctrine they have heard.

- R. The higher level of culpability for the believer, a higher level of expectation from God for their actions can be anticipated.
- S. In fact, Christ prayed for leniency of judgment upon those ignorant of their actions. Luk.23:34
- T. This does not in any way however, totally absolve them of their actions as reversionists.
- U. The critical issues for the adjusted believer to avoid reversionism are to maintain a high level of application of R<sub>B</sub> and to not reject/disregard any truth of doctrine.
- V. Reversionism, as it relates to –V expressed in believers, can be categorized in the following way:
  - 1. Primary –V reflects those who do not assemble.
  - 2. Secondary –V reflects those who fail to R<sub>B</sub>.
  - 3. Tertiary/thirdly –V reflects those who refuse to apply BD.
- W. The prescribed application for adjusted believers towards reversionists is the doctrine of Separation.
- X. Failure to separate is a symptom of reversionists, but does not necessarily mean one is a reversionist.
- Y. It just means that the believer has spiritually suicidal/reversionistic tendencies and are playing spiritual roulette (emotional control of the soul). Num.16:20-35 *Even a blind man can see the repercussions of association with reversionists!*

*“... ‘No one, after putting his hand to the plow and looking back is fit for the kingdom of God’”.*

Luk.9:62