

Assault of the Paramours: Reversionism: Definition: Stage 1: Reaction & Distraction, 1 Sam 16:6, 10-13; 2: Frantic Search for Happiness: True Happiness

24. The ability to analyze a person from divine viewpoint is lost under the reversionistic trend of emotional revolt of the soul.
25. Most believers in grace churches know the doctrine of reversionism but most, and especially young ladies who are gullible to pick-up lines, have a completely distorted idea of what constitutes reversionism and how to identify a person who is caught up in its stages.
26. Reversionism is a condition of the soul and is suffered by both the believer and the unbeliever. We will emphasize believer reversionism for two reasons (1) doctrinal damsels are vulnerable to the condition and (2) since unbelievers are not candidates for a prolonged dating relationship the stress will be placed on cosmic paramours who are saved but out of fellowship. Reversionism is defined as follows:

Thieme, R. B., Jr. *Reversionism*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1978), 8-9:

Reversionism is a maladjustment to the justice of God. For the unbeliever, the basic maladjustment is rejection of salvation; in the carnal believer, it is failure to rebound; but in the sphere of spiritual growth, maladjustment is reversionism, a state of spiritual decadence brought on by rejection or neglect of Bible doctrine. When a believer fails to grow spiritually or recedes from any stage of (spiritual advance), it is evidence of reversionism. Consequently, reversionism is the condition of the believer who is negative toward Bible doctrine and refuses to (grow in grace). As a result, he remains in a state of carnality and is therefore under perpetual divine discipline. Mankind must either adjust to the justice of God, or the justice of God adjusts to him in cursing or punitive action.

27. There are eight stages in the reversionistic spiral:

Reaction and Distraction.

- (1) Believers either respond to circumstances by applying biblical problem-solving devices or they react with human-viewpoint rationales.
- (2) Distraction contributes to the problem of reaction. For example, when a doctrinal damsel is introduced to a young man who has good manners, handsome appearance, and correct political thinking she can be distracted into assuming these things reflect spiritual advance.
- (3) But good manners should be expected of everyone; appearance is the result of the gene-pool crapshoot, and correct political thinking can be no more than establishment viewpoint.
- (4) Nevertheless, these admirable qualities can cause the woman to become occupied with the physical. The result can be reaction to doctrinal principles that warn against such superficial analysis. The Word of God elaborates on this very point.
- (5) Samuel was sent to the house of Jesse to choose a successor to King Saul. As Samuel inspected the sons of Jesse to determine which was best qualified for the throne, he noted Eliab \ē-li' ab\:

1 Samuel 16:6 - When they entered [**Jesse and seven of his sons**], he [**Samuel**] looked at Eliab and thought, "Surely the Lord's anointed is before Him."

v. 7 - But the Lord said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart."

- (6) It is interesting to compare the description of Eliab with that of David:

1 Samuel 16:10 - Jesse made seven of his sons pass before Samuel. But Samuel said to Jesse, “The Lord has not chosen these.”

v. 11 - And Samuel said to Jesse, “Are these all the children?” And he said, “There remains yet the youngest, and behold, he is tending the sheep.” Then Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.”

v. 12 - So he sent and brought him in. Now he was ruddy [אָדמוּנִי *'admoni*: a complexion naturally suffused with a fresh or healthy redness] with beautiful eyes and a handsome [טוֹב *tov*: appealing and pleasant to the senses] appearance [רֹאֵי *ro'i*: the outward appearance of an individual]. And the Lord said, “Arise, anoint him; for this is he.”

- (7) There is no significant difference in the physical appearance of Eliab and David. Both were physically impressive. Each would be considered attractive to women.
- (8) The difference between the two when it came to leadership qualities was found in David’s invisible attributes. It was the disposition of his soul that was the determining factor for the Lord and thus David on that day was set apart for service to the Lord:

1 Samuel 16:13 - Then Samuel took the horn of oil and anointed him [מָשַׁח *mashach*: sanctification for divine service] in the midst of his brothers; and the Spirit of the Lord came mightily upon David [עֲדָוָה *enduement*] from that day forward.

- (9) The responsibility of the young woman is to distinguish the difference between a young man’s outward appearance and what is in his soul. If the soul is the more attractive of the two then he becomes someone with whom she can grant some time.
- (10) However, there are far more young men who are believers but, without spiritual growth, conduct themselves as if they were unbelievers. They may be saved but they have rejected truth and as a result have bought into the lie. And the lie associates them with “bad company” that “corrupts good norms and standards.”
- (11) The doctrinal damsel can react at this point as well. She can be so drawn to physical attributes that she ignores doctrinal guidance—such as 1 Samuel 16:6-13 illustrates—and become emotionally entangled in the relationship.
- (12) Illustrations from biblical examples and instruction from doctrinal principles are available for recall by the Holy Spirit, but her negative volition reacts against divine guidance and submits to the agent provocateurs of the lust pattern.
- (13) Now controlled by the sinful nature, the doctrinal damsel moves into the second phase of the downward spiral:

The Frantic Search for Happiness:

- (14) Rejection of biblical guidance is often motivated by the desire for instant gratification by the lust pattern. But happiness cannot be attained from the acquisition of anything external.
- (15) True happiness may be defined as follows:

True happiness is an inner resource developed from maximum doctrine resident in the soul and is so advanced in its grace orientation to the plan of God that all aspects of life are evaluated with regard to eternal rather than temporal implications. Consequently, true happiness is the unique possession of the mature believer in which he shares the happiness of God.

- (16) Happiness is therefore the result of consistent use of the divine system of spiritual growth. True happiness appreciates externals but never depends on them.
- (17) When this principle is inverted then human viewpoint, in conjunction with the lust patterns, begins to search for happiness in others, things, emotions, sex, drugs, power, money, fame, or peer acceptance.
- (18) The externals are incapable of producing true happiness and thus all efforts to find happiness in them fail. This leads to stage three: