

30. The Rebound process and recovery of fellowship with God is summarized in this excerpt:

Spiritual impotence characterizes a believer-priest out of fellowship. Faith has no power to induce forgiveness from God. What is the solution for the priest? The believer-priest simply follows divine instructions. In the privacy of the priesthood, name that sin or sins to God and God takes over.

The acknowledgment of sins carries no merit in itself. When you name your sins to God, you are citing sins that went to court at the cross. God forgives based on the work of Christ, never our work.

Rebound is based on the function of the believer's royal priesthood. As a carnal or sinful priest, believers simply fulfill the function of *homologéō*. Naming your sins does not require faith. All post salvation faith is related to one of three stages of the faith-rest drill that functions in the filling of the Spirit.

When you name your sins by obeying instructions, God's actions are described in the apodosis of 1 John 1:9. "He is faithful"—He always does the same thing.

His righteousness is not compromised by forgiving your sins when you name them from the privacy of your priesthood. When Jesus went to the cross and every sin in human history was imputed to Him, He ensured that the righteousness of God could not be compromised in forgiving the believer's sins.

Because He is faithful and always does the same thing and because His righteousness is never compromised, God "forgives," *aphiēmi*, us the sins that we name and God "purifies," *katharízō*, us from all wrongdoing. The sins we forgot to name, He forgives those, too.²

1 John 1:9 If we acknowledge and confess our sins, God is faithful and righteous so that He forgives our sins and also purifies us from all unrighteousness.

² R. B. Thieme, Jr., "No Substitute for Rebound," in *Rebound Revisited* (Houston: R. B. Thieme, Jr., Bible Ministries (2013), 29–31.



31. The acquisition of the filling of the Holy Spirit through the Rebound technique, although successful in restoring fellowship with God, simply does not do a thing to stop reversionism.
32. What stops reversionism is spiritual growth. It is a tough row to hoe, but stick-to-itiveness is the dogged perseverance, tenacity, and persistence to stay resolutely with daily Bible study, the believer will eventually overcome his cosmic rabbit trails into reversionism and emerge as a winner believer.

James 4:8a Come near to God [aorist active imperative of ἐγγίζω (*engízō*): “to come near,” a command for reversion recovery beginning with Rebound] and then He will come near [predictive future active indicative of ἐγγίζω (*engízō*)] to you [masculine plural of the pronoun, σὺ (*sú*): refers to all believers in reversionism].

1. The predictive future of “He will come near” is a statement of restored fellowship between the believer and God. What follows next deals with the mechanics of reversion recovery.
2. The first imperative is a principle commanding reversion recovery, “Come near to God.”
3. The next two commands present the mechanics for fulfilling the recovery process. The first is the aorist active imperative of the verb, καθαρίζω (*katharízō*): “to cleanse, in this case, the hands”) and refers to Rebound: confession alone to God alone.
4. Those addressed are the reversionists referred to by the adjective, ἁμαρτωλός (*hamartōlós*): “erring from divine law, sinful, wicked, impious.” “Behavior or activity that does not measure up to standard moral or cultic expectations; sinners with focus on wrongdoing.”³
5. The third imperative is the aorist active imperative of the verb, ἁγνίζω (*hagnízō*): “to make clean, to purify, to reform.”
6. The recovery process requires two principles: (1) Rebound and (2) the study of Scripture under the teaching ministry of the Holy Spirit and the spirit-filled pastor-teacher in a local church. These two must function simultaneously to fulfill the objective of reversion recovery.

³ Walter Bauer, “ἁμαρτωλός,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed. rev. and ed, Frederick William Danker (Chicago: The University of Chicago Press, 2000), 51.



7. Those in reversionism have challenges to face as their inventory of ideas is dominated by human viewpoint, character traits, and doctrines of demons that have been facilitated during their time in reversionism.
8. Rebound is a promise with a contingency that is actually pointed out by this verse. This promise is presented with the qualification that the out-of-fellowship believer must confess his sins to God at which point God will come near to him.
9. The verse goes on to state the promise that if this individual will engage in serious Bible study, his inventory of cosmic ideas will be gradually inhibited while being replaced by the counter facilitation of divine viewpoint.
10. The mechanics are: (1) clean your hands—"Rebound!" And (2) purify your **καρδία (kardía)** by your consistent renovation of its inventory away from cosmic imaginations over to spiritual absolutes.
11. The verse ends with a stark reminder of the reversionists' current status in this process, the plural adjective, **δίψυχος (dípsuchos)**: "double-minded, unstable, doubting, uncertain about the truth of an issue." "Divided in interest between God and the world."
12. The current double-minded Jews now have a game plan: Rebound and renovate. Confess your sins to the Father and then take up the obligation to renovate your soul by expunging human viewpoint, human good, and evil by replacing these with doctrine from the immutable Word of God.
13. This verse provides the recovery process from reversionism:
James 4:8a Come near to God [aorist active imperative of ἐγγίζω (*engízō*): "to come near" and is a command for reversion recovery beginning with Rebound] and then He will come near [predictive future active indicative of ἐγγίζω (*engízō*)] to you [masculine plural of the pronoun, **σύ (sí)**: refers to all believers in reversionism].
14. In our verse, we actually have one category of individuals—believers who are out of fellowship over a considerable period of time and thus in need of reversion recovery.
15. The other category include those simply out of fellowship, but are otherwise moving forward consistently in their study of the Word and the construction of the edification complex of the soul.
16. The group in James 4:8 are classified in Scripture as "grieving the Holy Spirit." The word, "grieve," is the verb, **λυπέω (lupéō)**: "to afflict with sorrow."



17. The other is the verb, **σβέννυμι (sbénnumi)**: “to quench, hinder, repress; to prevent the Holy Spirit from exerting His full influence.”
18. It is the latter that is occurring in the soul of the believer in the James 4:8 context.
19. The believer in reversionism has obviously forgotten a lot of doctrine and therefore well-entrenched in Operation Quench. That’s why the Holy Spirit directed James to open the verse with the commandment, “Come near to God!”
20. The **dípsuchos**: “double-minded,” describe those in James’s context which goes back to James 4:1ff. Here is a brief expanded translation of verse 8:

James 4:8 Come near to God and He will come near to you. Wash your hands, you sinners, and cleanse your kardías from pollution, you double-souled.

PRINCIPLES:

1. “Come near to God” obviously means these folk in James 4 are out of fellowship and our study has revealed they are in advanced reversionism.
2. A person’s hands become soiled and dirty over the course of the day requiring one to wash them before presenting themselves before others.
3. In order to properly appear before the God of Ἀλήθεια without washing their souls means they are not worthy to receive grace from Him.
4. All have sinned, but this failure is corrected by confessing their known sins to the Father. No matter how long or short being out of fellowship with God has lasted, confessing one’s sins to Him always results in forgiveness.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and also purifies us from all unrighteousness.

5. God knows the limitations of our abilities regarding recall. We may forget certain sins during our time of confessionary prayer. This is certainly the possibility of those believers in this chapter 4 context.
6. But the prayer is addressed to God by an out-of-fellowship believer. He has numerous sins to confess. But our God is a God of grace. The act of confession is designed to restore fellowship with God, not engage in a game of Twenty Questions until all are recalled and cited.⁴
7. Rebound is most efficient when done consistently throughout the day. If you recognize you have committed a sin—mental, verbal, or overt—a quick confession to the Father puts you back in fellowship.

⁴ See excerpt from *Rebound Revisited* cited above on page 105.

