

Evil: Thieme's "Reversionism": Distinctions of Sin, Human Good, & Evil; Review: Loss & Recovery of Fellowship: Polemic against Distortions of Rebound

Evil may be summarized in the context of defining both sin and human good and how all three relate to reversionism. A concise analysis is provided by:

Thieme, R. B., Jr. *Reversionism*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 14-15, 17-18:

What Is Reversionism? Reversionism is the condition of the believer who is negative toward doctrine and refuses to function under (the grace apparatus for perception). As a result, he remains in a state of carnality, out of fellowship with God refusing to confess his sins and is, therefore, under perpetual divine punishment (Heb. 12:4-15).

Reversionism and evil are actually two sides of the same coin. Evil is what the reversionistic soul thinks. Reversionism is the condition of that soul. Reversionism is always a revolt against God and His plan. (p. 14)

Biblical Distinctions: Sin, Human Good, and Evil. To understand reversionism we must first distinguish between sin, human good, and evil. **Sin** is any mental, verbal, or overt activity that violates the integrity and standards of God and results in loss of the filling of the Holy Spirit. **Human good** is any benevolent production or deed that attempts to meet the standards of God (Isaiah 64:6) apart from the filling of the Holy Spirit—a counterfeit righteousness that seeks to replace divine good in this world (2 Corinthians 11:14-15). **Evil** encompasses the policy, purpose, and modus operandi of Satan (John 8:44). Evil is Satan's thinking and reflects the subtlety of his genius; sin and human good are part of his policy. Satan uses evil to corrupt the human race in his attempt to control the world he now rules (John 12:31; 14:30; 16:11; 1 Corinthians 4:4). (pp. 14-15)

When the believer chooses to succumb to the temptation from the sin nature's area of weakness and transgresses the law of God, he sins and enters carnality (1 Corinthians 3:1-2). When the believer generates 'good deeds' from the sin nature's area of strength, he produces human good as a replacement for divine good. Evil also originates in the sin nature, but is essentially a system of thought by which Satan seeks to capture and control the mentality of the soul. (p. 15)

In the human race evil is the perpetuation and intensification of personal sin or human good. When good deeds are parlayed into a system that stifles Bible doctrine, divine establishment, or spiritual growth, that 'good' paradoxically is evil. 'Good deeds' of a carnal Christian are indistinguishable from 'good deeds' performed by an unbeliever. Satanic evil, therefore, is the total *inclusion* of human ability, talent, and works on the one hand and the total *exclusion* of God's grace on the other. (p. 17)

Every believer sins (1 John 1:8, 10), but not every believer is a reversionist or under the influence of evil. Only when his failure to rebound becomes a pattern and the intake of doctrine is neglected, does the negative volition of the believer culminate in reversionism and conform to Satan's policies. (p. 18)

Involvement in evil is the end result of a believer who makes decisions to remain in status quo carnality, engage in the arrogance complex of cosmic thought, and becomes enmeshed in the vortex of the hatred complex of aggressive opposition to the Word, plan, and will of God.

However, in the Colonel's last paragraph just noted, it is obvious that it is failure to rebound and resultant loss of fellowship with God that allows a believer to sink into cosmic arrogance and hatred. It is also implied that it is only through the use of rebound that such a spiritual downtrend is halted.

We have taken the time to examine the tragic mental attitudes, decisions, and behaviors that are implicit in the life of a person whose chronic carnality has led him into the darkest recesses of cosmic thought. Yet even for such a maverick from grace as this, rebound remains the problem-solving device that would extract him out from a lifestyle in darkness and restore him back into the Light.

Before we return to our analysis of the Light, let's do a quick rundown on where we are in our study of:

Loss and Recovery of Fellowship

- I. The Problem of Personal Sin
- II. Spirituality and Carnality
- III. A Polemic against Distortions of Rebound

Griffin, Joe. *Clanking Chains: CC02-697*. (Chesterfield: Joe Griffin Media Ministries, 2006), 2482-86:

Over the course of my time in the ministry there have been occasional outbreaks of distorted doctrines of rebound. These were motivated by reactions to human behavior involving chronic sin rather than reliance on what the Bible teaches. It is very difficult for some evangelists and pastors to tolerate the fact that people are professional sinners (sometimes including themselves) which is really not that uncommon a problem since many have led, let's say, "colorful lives" prior to salvation. These behavior patterns are wide and facilitated and although salvation may sometimes result in a complete withdrawal from overt expressions of the former lifestyle, certain mental-attitude sins may continue. Under the proper stimuli some revert back to pre-salvation behavior patterns. The former are chronically guilt-ridden about what they've done while the latter go back to facilitated wheel-tracks that remain as paths of least resistance.

These flights into carnality, either through mental-attitude or overt sins, become a source of frustration to certain men of the cloth. Their conclusions follow one or more of the following rationales:

1. "A person cannot be a believer and commit those kinds of sins therefore he is not saved and thus rebound does not work." This is the old saw that he had a "head" belief but not a "heart" belief.
2. "A person who is involved in chronic sinning may confess his sins but because he is not serious about overcoming them then rebound does not work." This view erroneously contends that the meaning of *metanoēō* [μετανοέω], "to change one's mind" about a sin also means to "change one's behavior pattern." But rebound's purpose is not to change behavior patterns but rather to obtain forgiveness and regain status quo spirituality.
3. "A person can confess his sins but if he doesn't feel sorry for them then rebound does not work." How we feel about our sins is not the issue. The issue is that we recognize sin and then confess it to God. "Feeling sorry" is not grace but works.

There are other ideas afoot but these are among the more popular. The thing that is forgotten about the entire process of rebound is that it is a problem-solving device that restores a believer to fellowship not a cure-all that changes behavior. Only the inculcation of Bible doctrine can permanently change a person's behavior and fellowship is the only environment in which this can effectively occur, thus the need for the problem-solving procedure that confession provides.

It must be recognized that those who are (1) involved in chronic sin, (2) living in the cosmic system's arrogance and hatred complexes, or (3) enmeshed in the various stages of reversionism, may spend very little time in fellowship but their failures do not alter the divine provision that is available to all believers regardless of their spiritual circumstance.

Rebound is a process and procedure that does not consider anything other than the fact that if a sin is confessed, it is forgiven, along with all others left unmentioned. This provides the spiritual status quo for that believer to acquire the doctrine necessary to change his life. That some do not take advantage of the two power options of the filling of the Holy Spirit and the availability of the grace apparatus for perception does not mean that their sins were not forgiven through rebound, they just simply don't spend much time in fellowship.

It is common that those who suffer from chronic sin—due to facilitated wheel-tracks of wickedness—may sin again immediately after rebound. But if they confess the sin again they will be restored to fellowship again. Without this grace provision no one would ever be able to learn the doctrine necessary to grow in grace and ultimately experience the renovation of his soul.

God is patient with us. His love for us through Christ took sin off the table as the issue. Our assignment is to grow in grace. Rebound is what creates the environment for doing this. Those who do not use their two power options for the advance will fall under the specter of divine discipline but they will always have rebound available to restore fellowship and resume the advance. This is the message of the prodigal son's experiences in Luke 15:11-32 [See *Safe to Die?* Book 2 of the '89 *Basics Series*, pp. 12-69].

It is not the machinations of those who alter the doctrine of rebound that interests us but rather to review what the Bible has to say about this initial problem-solving device. It should be kept in mind that the doctrinal statement of this church and the version of the doctrine that is taught from this pulpit is the one that is discussed at length in two titles by R. B. Thieme, Jr.: *Rebound and Keep Moving!* and *Rebound Revisited*. Any idea that deviates from these presentations is considered by me to be false doctrine.

I have no interest in whose tapes you hear, whose books you read, or to whose newsletters you subscribe. But if these resources lead you to conclusions different from those you have been taught by me then you are in opposition to this ministry and more importantly to what I believe are the clear teachings of the Word of God. Believe what you wish but do not sow discord in this church. If you disagree, either remain quiet or quietly leave.

As an example, if you differ on the doctrine of rebound, then you are in error, you are not grace oriented, and you are to keep your opinions to yourself. If you teach Prep School and differ on this doctrine then you must have the courtesy to resign. This crucial doctrine must not be taught incorrectly to our children. This is how important I consider this doctrine to be. It is the key to the spiritual life of the believer and the grace system by which we are privileged to grow in grace.

- IV. Principles
- V. 1 John, Chapter 1: Introduction
- VI. 1 John, Chapter 1:1
- VII. 1 John, Chapter 1:2
- VIII. 1 John, Chapter 1:3
- IX. Principles on Fellowship
- X. 1 John, Chapter 1:4 (Characteristics of the Spiritual Life, vv. 4-7)
- XI. 1 John, Chapter 1:5
- XII. Light and Darkness
 - A. Divine Power System
 - 1) Power Gate
 - 2) Objectivity
 - 3) Teachability
 - 4) Spiritual Momentum
 - 5) Motivational Virtue
 - 6) Functional Virtue
 - 7) Momentum Testing
 - 1. Sin Nature test
 - 2. People Testing
 - 3. Thought Testing

4. System Testing
 - a. The Cosmic Systems
 - (1) The Arrogance Complex
 - (a) Attitude Arrogance
 - (b) Negative Volition (passive)
 - (c) Authority Arrogance
 - (d) Self-righteous Arrogance
 - (e) Sexual Arrogance
 - (f) Criminal Arrogance
 - (g) Psychopathic Arrogance
 - (h) Arrogance of Unhappiness
 - (i) Iconoclastic Arrogance
 - (j) Rational & Irrational Arrogance
 - (k) Christian Service Arrogance
 - (l) Client Nation Arrogance
 - (2) The Hatred Complex
 - (a) The Sin Nature
 - (b) Negative Volition (aggressive)
 - (c) Degeneration
 - (d) Antiestablishment
 - (e) Demonism
 - i. Mental Assent
 - 1) Mental Sins
 - 2) The Occult
 - 3) Religion
 - 4) Idolatry: Mental & Overt
 - 5) Phallic Reversionism
 - 6) Drug Abuse
 - 7) Human Sacrifice
 - ii. Biblical Defense against
 - 1) Inerrancy of Scripture
 - 2) Number of Extant Manuscripts
 - 3) Christ as Creator
 - iii. Progressive Fallacies
 - 1) Big Bang Theory
 - 2) Evolution
 - 3) Global Warming
 - (f) Cosmic Panaceas
 - (g) Religion
 - (h) Anthropocentric Academic Speculation
 - (i) Evil
5. Disaster Testing
6. Prosperity Testing
- 8) Spiritual Maturity: The Winner's Gate