



Reversionism

Reversionism is the believer going from spiritual growth with *epignosis* Bible doctrine in the right lobe of their soul to a state of emotional revolt of the soul. The reversionistic believer becomes negative to Bible doctrine and stays in the carnal condition without considering confession of sin to God the Father with the resultant return to fellowship with God and the filling of the Holy Spirit. 2 Peter 2:19-22; Jer. 9:13-14.

“promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. It has happened to them according to the true proverb, “A DOG RETURNS TO ITS OWN VOMIT,” and, “A sow, after washing, returns to wallowing in the mire.”” (2 Peter 2:19-22, NASB)

“The LORD said, “Because they have forsaken My law which I set before them, and have not obeyed My voice nor walked according to it, but have walked after the stubbornness of their heart and after the Baals, as their fathers taught them,”” (Jeremiah 9:13-14, NASB)

Reversionism occurs when a believer begins to neglect Bible doctrine and fails to function daily under the grace apparatus for perception. Mental attitude sins are the major contributor to reversionism. 1 Cor. 10:12; Heb. 12:15.

“Therefore let him who thinks he stands take heed that he does not fall.” (1 Corinthians 10:12, NASB)

“See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled;” (Hebrews 12:15, NASB)

For the unbeliever, reversionism is going from the adherence to the rule of law, the divine institutions and the laws of divine establishment to emotional revolt of the soul where they become opposed to the rule of law, the divine institutions, and the laws of divine establishment. When the unbeliever is first exposed to false teaching about the rule of law, the divine institutions, and the laws of divine establishment, they reject the false teaching. Later, after the Gospel of Jesus Christ has been communicated to them and has been rejected, when exposed to the false teaching again, they accept it.

This is why young people can be conservative in high school, liberals in college, then afterwards degenerate to become idiots or they return to adherence to the laws of divine establishment. Without the rule of law and the laws of divine establishment there is no freedom. 2 Peter 2:17-20. See category on the [Divine Institutions](#) and the [Laws of Divine Establishment](#).

“These are springs without water and mists driven by a storm, for whom the black darkness has been reserved. For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first.” (2 Peter 2:17-20, NASB)

Reversionism is described in Galatians 5:4 as “fallen from grace.” It does not mean to lose salvation, but



rather it means a state of carnality where the believer fails to utilize God's grace resources and substitutes self-righteousness, legalism, and apostasy.

"You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace." (Galatians 5:4, NASB)

The recipients of the Hebrews epistle were involved in reversionism. Mental attitude sins are a major contributor to reversionism. Heb. 5:11-14; Heb. 12:15.

"Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil." (Hebrews 5:11-14, NASB)

"See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled;" (Hebrews 12:15, NASB)

In Hebrews 6:5-6, "they again crucify to themselves the Son of God" refers to believers in Jerusalem entering the temple to participate in animal sacrifices. They had believed in Christ as the supreme sacrifice for the sins of mankind, but then went back to the animal sacrifices which was tantamount to blasphemy. They were equating Christ as a literal animal lamb and not the Son of God.

"and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame." (Hebrews 6:5-6, NASB)

Reversionists always reject the authority of great Bible teachers such as Moses in Exodus 16:20, Exodus 17:3, and Numbers 11:5, Jeremiah in Jeremiah 44:16, and the Apostle Paul in 2 Corinthians 10:1-2.

"But they did not listen to Moses, and some left part of it until morning, and it bred worms and became foul; and Moses was angry with them." (Exodus 16:20, NASB)

"But the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?"" (Exodus 17:3, NASB)

"We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic," (Numbers 11:5, NASB)

"As for the message that you have spoken to us in the name of the LORD, we are not going to listen to you!" (Jeremiah 44:16, NASB)

"Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent! I ask that when I am present I need not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh." (2 Corinthians 10:1-2, NASB)

Those involved in reversionism are overpowered by their circumstances and suffer from a tortured soul. The tortured soul is scar tissue in the soul. This was Lot's condition in Sodom. 2 Peter 2:7-8.

"and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after



day by their lawless deeds),” (2 Peter 2:7-8, NASB)

Reversionism is described as an unstable soul in 2 Peter 2:14. Such a believer becomes classified as “accursed.” These are victims of false teachers who are unbelievers. In the Book of Jude, we have false teachers who are believers.

“having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children;” (2 Peter 2:14, NASB)

Reversionism is also described as the uncircumcised heart in Jeremiah 9:25-26.

“Behold, the days are coming,” declares the LORD, “that I will punish all who are circumcised and yet uncircumcised— Egypt and Judah, and Edom and the sons of Ammon, and Moab and all those inhabiting the desert who clip the hair on their temples; for all the nations are uncircumcised, and all the house of Israel are uncircumcised of heart.” (Jeremiah 9:25-26, NASB)

The slogan of the reversionist is love and peace for the believer and unbeliever, but this is a pseudo-love and pseudo-peace. The answer to this condition is salvation, the filling of the Holy Spirit, function under the grace apparatus for perception, and staying out of emotional revolt of the soul. Psalms 28:1-3; Ezek. 33:31; Jer. 9:8; Jer. 42-44; 1 Thess. 5:3.

“A Psalm of David. To You, O LORD, I call; My rock, do not be deaf to me, For if You are silent to me, I will become like those who go down to the pit. Hear the voice of my supplications when I cry to You for help, When I lift up my hands toward Your holy sanctuary. Do not drag me away with the wicked And with those who work iniquity, Who speak peace with their neighbors, While evil is in their hearts.” (Psalms 28:1-3, NASB)

“They come to you as people come, and sit before you as My people and hear your words, but they do not do them, for they do the lustful desires expressed by their mouth, and their heart goes after their gain.” (Ezekiel 33:31, NASB)

“Their tongue is a deadly arrow; It speaks deceit; With his mouth one speaks peace to his neighbor, But inwardly he sets an ambush for him.” (Jeremiah 9:8, NASB)

“While they are saying, “Peace and safety!” then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.” (1 Thessalonians 5:3, NASB)

Reversionism leads to perversion and produces national disintegration. Rom. 1:26-27; Rom. 1:29-32.

“For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.” (Romans 1:26-27, NASB)

“being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful; and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.” (Romans 1:29-32, NASB)

Reversion distorts both human affection and capacity for love. James 2:1-5; 2 Cor. 11:6.

“My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. For if a man comes into your assembly with a gold ring and dressed in fine clothes, and



there also comes in a poor man in dirty clothes, and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool," have you not made distinctions among yourselves, and become judges with evil motives? Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?" (James 2:1-5, NASB)

"But even if I am unskilled in speech, yet I am not so in knowledge; in fact, in every way we have made this evident to you in all things." (2 Corinthians 11:6, NASB)

Reversionism leads to loss of individual and national freedom. Ezek. 33:23-27.

"Therefore say to them, 'Thus says the Lord GOD, "You eat meat with the blood in it, lift up your eyes to your idols as you shed blood. Should you then possess the land? "You rely on your sword, you commit abominations and each of you defiles his neighbor's wife. Should you then possess the land?"' "Thus you shall say to them, 'Thus says the Lord GOD, "As I live, surely those who are in the waste places will fall by the sword, and whoever is in the open field I will give to the beasts to be devoured, and those who are in the strongholds and in the caves will die of pestilence." (Ezekiel 33:25-27, NASB)

Reversionism leads to increased apostasy. Ezek. 33:31-32.

"They come to you as people come, and sit before you as My people and hear your words, but they do not do them, for they do the lustful desires expressed by their mouth, and their heart goes after their gain. Behold, you are to them like a sensual song by one who has a beautiful voice and plays well on an instrument; for they hear your words but they do not practice them." (Ezekiel 33:31-32, NASB)

The Pattern of Reversionism

In Revelation 3:17, "Because you say" is the present active indicative of λέγω (legō) and means you keep on contending, you keep on affirming. Remember Corinth was a good-time city, a fun city, and a prosperous city.

"I am rich" is the present active indicative of πλούσιος (plousios) and means prosperous, an abundance of the details of life which can crowd out Bible doctrine. If you are maintaining an edification complex in the soul under the daily function of the grace apparatus for perception, great. If you are in reversionism, the details of life knock you out.

"Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked," (Revelation 3:17, NASB)

"And have become wealthy" is the perfect active indicative of πλουτέω (plouteō) and is a word taken from the god Pluto, the Greek god of prosperity. It means they have become wealthy, prosperous and have increased in the details of life, but they allow this to take a higher priority than intake of Bible doctrine. "And have need of nothing" means they don't feel they need face to face daily Bible doctrine. This is failing the prosperity test when it anything takes higher priority than the daily intake of Bible doctrine.

"And you do not know" is οἶδα (oida) plus the negative οὐ (ou) is a very strong negative. This is a description of a believer going down and doesn't know it. This is dedicated to all who would rather do anything else but come to Bible class during the week. "You are wretched" is ταλαίπωρος (talaipōros) and comes from the Attic Greek (tlaō) and the last part is from poros for scar tissue (porosis). It means you endure scar tissue, that is, you are wretched and don't even know it.

"Miserable" in the Greek is ἐλεεινός (eleeinos) and means pitiful or pathetic. "Poor" is πτωχός (ptōchos)



and means to be a beggar. What is a beggar? Someone who has to beg someone else to give them some happiness. This is someone who goes to someone else begging for affection and says, “Be nice to me so I can be happy.” It means to depend upon others for support, happiness, or blessing. It means to be a slave to the details of life.

“Blind” is τυφλός (tuphlos) in the Greek and means you are slipping spiritually and don’t even know it with black-out of the soul and then scar tissue filling the soul. You are so busy with this life that you don’t know that you’ve slipped and you don’t know you are going down. “Naked” is γυμνός (gumnos) and means to be poorly dressed and is used here in a technical sense for the naked soul. It hasn’t any Bible doctrine circulating through it. It is just filled with scar tissue, with emotional revolt, reversionism, and complete black-out of the soul!

A corrected translation of Revelation 3:17 is, “Because you keep on alleging, you are wealthy and have become prosperous and have need of nothing, you do not know that you are miserable, pitiful, a slave to the details of life, blind, and have a naked soul.”

The Condition of the Revisionist

In Isaiah 29:9-10, the reversionist is asleep and signifies being out of fellowship. Their temporal fellowship with Christ is gone. Eph. 5:14.

“Be delayed and wait, Blind yourselves and be blind; They become drunk, but not with wine, They stagger, but not with strong drink. For the LORD has poured over you a spirit of deep sleep, He has shut your eyes, the prophets; And He has covered your heads, the seers.” (Isaiah 29:9-10, NASB)

“For this reason it says, “Awake, sleeper, And arise from the dead, And Christ will shine on you.”” (Ephesians 5:14, NASB)

At a national level, the nation’s leadership is blinded. The prophets were those who worked with the spoken Word. The rulers were the politicians in places of government. The seers were the scribes who worked with the written Word. The educated leadership didn’t know the Word of God and therefore could not teach it. The friends of the reversionist had no answer as they had not been educated in the Word of God. Isaiah 29:11-12.

“The entire vision will be to you like the words of a sealed book, which when they give it to the one who is literate, saying, “Please read this,” he will say, “I cannot, for it is sealed.” Then the book will be given to the one who is illiterate, saying, “Please read this.” And he will say, “I cannot read.”” (Isaiah 29:11-12, NASB)

The reversionists bad-mouthed the Lord and those who faithfully taught the Word of God. This included believers who were negative to Bible doctrine. Their understanding of the believer’s relationship with God was only by mouth. They may have been chanting, reciting, reading, responding, or whatever, but it was only lip service such as, “Smile, God loves you.” They have no soul frame of reference, no conscience, nor any divine viewpoint.

They will come to know the terror of the five cycles of discipline which will take the nation out. Such people will curse their father and will not bless their mother. If enough of the believers in a nation stay in reversionism long enough, God will administer the ultimate divine discipline to a nation - the fifth cycle of discipline. Prov. 30:11; Lev. 26:14.

“There is a kind of man who curses his father And does not bless his mother.” (Proverbs 30:11, NASB)

“But if you do not obey Me and do not carry out all these commandments,” (Leviticus 26:14, NASB)



National Problems Due to Reversionism

Some national problems develop because of reversionism. In Jeremiah 8:9, “The wise men” is חכֹּם (chākām) and refers to both sexes. This is Bible doctrine in the right lobe of their souls. It indicates that an edification complex of the soul has been constructed. Reversionism in a believer is going from the edification complex of the soul into emotional revolt resulting in buildup of scar tissue in their soul based on persistent negative volition to Bible doctrine. In an unbeliever, it is going from good common sense and stability from adherence to the rule of law and the laws of divine establishment to emotional revolt.

“The wise men are put to shame, They are dismayed and caught; Behold, they have rejected the word of the LORD, And what kind of wisdom do they have?” (Jeremiah 8:9, NASB)

“Put to shame” is the hiphil perfect of בִּוֶּשׁ (bûsh) and means to be ashamed. “Are dismayed” is the cal stem of חָתַת (châthath) and means to be frightened or terrified. “And caught” is לָכַד (lâkad) and means to be caught in a snare, to be taken, to be captured as a prisoner. It means to be taken in by false doctrine. “They have rejected the word of the Lord” is the qal perfect of מָאָס (maas) and means to reject and to scorn. They have rejected Bible doctrine presented categorically and therefore have no divine wisdom in their souls. They are in reversionism.

In Jeremiah 8:10, “I will give their wives to others” is the qal imperfect of נָתַן (nâthan) and refers to the rape, torture, and enslavement of their women by invading Chaldeans. This included all women, married or single. This took place under God's administration of the fifth cycle of discipline to their nation. “Their fields” refers to their source of industry that were taken by the invaders. The reversionistic people lost their woman, their businesses, and their nation.

“Therefore I will give their wives to others, Their fields to new owners; Because from the least even to the greatest Everyone is greedy for gain; From the prophet even to the priest Everyone practices deceit.” (Jeremiah 8:10, NASB)

“Greedy for gain” is the qal infinitive construct of בָּצַע (bâtsa') plus the qal perfect of בִּצַּע (betsa') and is a doubled verb which means to gain greedily, to be cut into pieces, to be plundered. This takes in all segments of society.

A corrected translation of Jeremiah 8:10 is, “Therefore because of reversionism, I will give their women to others, their fields, their industries to new heirs, for from the smallest even to the greatest all of them being plundered shall be cut to pieces.” “From the prophet even to the priest Everyone practices deceit” refers to the false teachers (prophets) who dealt with the spoken Word and priests who dealt with the written Word. From the prophet, even to the priest, all of them kept on producing lies (false doctrine).

In Jeremiah 8:11, “They heal” is the piel imperfect of רָפָא (râphâ') and means to heal or to cure. “The brokenness” means fracture, a broken bone, ruin, destruction. “Superficially” is the niphil stem of קָלַל (qâlal) and means to regard a thing in a very light of superficial manner, to be small or unimportant. Literally, “They heal the fracture of the daughter of my people as being an unimportant manner.”

“They heal the brokenness of the daughter of My people superficially, Saying, 'Peace, peace,' But there is no peace.” (Jeremiah 8:11, NASB)

They are a broken people and they give them nice little words and platitudes. “Saying, 'Peace, peace,' But there is no peace” means the false teacher said there will never be any more war and there will be prosperity. Jeremiah said, in reality, there was no peace.



In Jeremiah 8:15, “We waited for peace” is the piel infinitive of נָקַח (qavah) and means to have confidence. The reversionist always accepts the liberal viewpoint, the non-reality viewpoint. “But no good came” refers to the contrast between false doctrine and the reality of the situation. They looked for a time of healing, but found only terrors.

“We waited for peace, but no good came; For a time of healing, but behold, terror!” (Jeremiah 8:15, NASB)

In Jeremiah 8:16, the foreign invasion finds the Jews completely unprepared. They have been talking about peace so that they have downgraded their military and they have ridiculed any patriotic effort of any type. They have laughed at all dangers.

“From Dan is heard the snorting of his horses; At the sound of the neighing of his stallions The whole land quakes; For they come and devour the land and its fullness, The city and its inhabitants.” (Jeremiah 8:16, NASB)

“For they come and devour the land” refers to the prophecy of the fall of the nation! The military wins our freedom after the politicians lose our freedom. Only Bible doctrine and God's blessing by association from the mature and maturing believers in the nation will preserve a nation's freedom.

Reversionism in The Church in Laodicea

This message comes through the pastor-teacher with the communication gift to the church in Laodicea. In Revelation 3:14, “The Amen, the faithful and true Witness” refers to Jesus Christ. All Bible doctrine has its source in the Lord Jesus Christ, which is the basis for recovery from reversionism. Jesus Christ is the witness to the Father's plan. John 1:3.

“To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this:” (Revelation 3:14, NASB)

“All things came into being through Him, and apart from Him nothing came into being that has come into being.” (John 1:3, NASB)

Jesus Christ is the Faithful One and will warn the reversionist through the pastor-teacher's teaching of Bible doctrine. Jesus Christ is also the true and dependable witness. “The Beginning” in the Greek is ἀρχή (archē) or the originating source, the one who decrees all things.

In Revelation 3:15, “I know” is οἶδα (oida) which is a perfect used as a present tense for definite or confirmed knowledge. This is the omniscience of Jesus Christ knowing all the facts. The appraisal is accurate, the appraisal is fair. “Deeds” refers to divine good production of the believers.

“I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot.” (Revelation 3:15, NASB)

“You are” is the present active indicative of εἰμι (eimi) and means you keep on being neither cold nor hot. “Neither cold” in the Greek is ψυχρός (psychros) and refers to a coldness of soul. You are not cold means you are not unbelievers. “Hot” is ζεστός (zestos) in the Greek and means there are no believers with an edification complex of Bible doctrine in their souls. Laodicea had no unsaved people in the church and no mature believers. The church was never designed as an assembly of unbelievers, but as an assembly place for believer priests and their instruction. The message was therefore addressed to the lukewarm.

“I wish that you were cold or hot” is the aorist active indicative of the verb ὀφελον (ophelon) and



expresses a wish at that time or a divine desire. If you were hot, these believers would all have an edification complex and would be under maximum blessing. To be cold refers to unbelievers. He wishes they were either unbelievers and could be evangelized or believers with maturity. The lukewarm ones are the ones who cause the trouble. They are under divine discipline for reversionism.

“So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth.” (Revelation 3:16, NASB)

In Revelation 3:16, “lukewarm” is χλιαρός (chliaros) in the Greek and means nauseous, a liquid that causes one to get sick, to make them vomit. This refers to believers that are not really interested in Bible doctrine and have not matured spiritually with an edification complex in their souls. “I will spit” is the aorist active infinitive of ἐμέω (emeō) and means to vomit. It is either a reference to the sin unto death, or to the fifth cycle of discipline to be ministered to the city. There are too many reversionists among the believers of the city. 1 John 5:16. See category on [The Sin Unto Death](#).

“If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this.” (1 John 5:16, NASB)

Reversionism Hinders Learning Bible Doctrine

Certain factors hinder the intake of Bible doctrine. Paul was afraid of finding the characteristics of reversionism in Corinth, which resist Bible doctrine, have no completed edification complexes of the soul, or spiritual maturity.

Paul was hindered in his ministry to the church at Corinth. Paul didn’t want to travel to the church at Corinth and have them exhibit a lack of concentration or reversionism toward his teaching of Bible doctrine. No communicator of Bible doctrine wants to minister to negative believers. Any communicator shudders when they see unmannerly visitors who chat and giggle at the wrong times, file their nails, and click ball point pens.

In 2 Corinthians 12:20, “For I am afraid” is the present middle indicative of φοβέω (phobeō) and means afraid. Paul is concerned that he will be casting pearls before swine. He didn’t want to go to Corinth. He felt he was benefitted by staying away. This “fear” was not a mental attitude sin. *Phobeō* is sometimes used for occupation, respect, and it is used of anticipation of negative volition.

“For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there will be strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances;” (2 Corinthians 12:20, NASB)

“That perhaps” means by any means. When Paul came to preach with all of their problems and negative volition present in the Corinthian congregation, he already knew they were resisting Bible doctrine. “When I come” is the aorist active participle from ἐρχομαι (erchomai) and should be translated, “having come.” “I may find you to be not what I wish” includes a strong negative in the Greek. Frankly, Paul didn’t care to come and minister to the Corinthians.

What causes such resistance to Bible doctrine in reversionistic believers? “May be found” is the aorist passive subjunctive of εὐρίσκω (heuriskō) and means to be discovered or to be found. He will use sharpness with the reversionist and he will be tough. Paul will treat a reversionist with mental toughness and he will be fearless! Paul was saying that he’ll be a very unpleasant person if He comes and that will be difficult for everyone. You have to get tough with the Word to get through where legalism and reversionism are involved. If you let one legalist get away with one act of legalism, that is the leaven



that spoils the whole lump.

When Paul walked into the Corinthian church, if they are out of line, he was going to hit them hard. If they were in line, he would feed them Bible doctrine. He was saying, “I won’t like it and you won’t like it.” You cannot teach Bible doctrine to reversionists in the usual agreeable way you would teach to people who are responsive to Bible doctrine. The Corinthians were still a church, therefore someone had to minister to them with a hardnosed ministry. He would like to go as a normal human being and minister in a relaxed way, but if the present state of reversionism continued, he was going to have to spend all of the time smacking the sheep.

There are sins which hinder believers from taking in Bible doctrine listed in 2 Corinthians 12:20. Some of these are also listed in Galatians 5:20. These apply to all believers.

“idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,”
(Galatians 5:20, NASB)

Hindrance #1 is “strife” or ἔρις (eris) in the Greek and means contention, strife, wrangling, discord. It is a characteristic of scar tissue in the soul or emotional revolt of the soul. It is also found in reverse process reversionism. There are three types of strife. The first is scar tissue in the soul. This involves the old sin nature trend toward legalism or lasciviousness. The second is emotional revolt of the soul that is characterized by no longer accepting what you think as reality, but accepting what you feel. You rule your life by how you feel! The third is reverse process reversionism where you give your attention to false friends and turn on your true friends. You begin to malign them, gossip about them, and run them down.

Hindrance #2 is “jealousy” or ζῆλος (zēlos) in the Greek and means jealousies which are great motivators for strife or discord. It causes maligning, gossip, and mental aberrations. It can cause psychopathic personalities and neurotic and psychotic behavior.

Hindrance #3 is “angry tempers” or θυμός (thumos) in the Greek and means an angry emotional revolt. If you have had strife or discord at home before you come to Bible class and you haven’t confessed those sins to God the Father and isolated those sins, you can’t concentrate on Bible doctrine. You remain out of fellowship and the filling of the Holy Spirit cannot function in a state of sin. If you are jealous of a person before or during Bible class and haven’t handled it biblically, you can’t concentrate. If you have an emotional outburst of anger, you not only do not get what is being taught, but you resent what is being taught and you can’t wait to get outside and vent or let off steam.

Hindrance #4 is “disputes” or ἐριθεία (eritheia) in the Greek and refers to factions caused by power lust and approbation lust. This is being self-seeking, ambitious, competing, and seeking to win followers.

Hindrance #5 is “slanders” or καταλαλία (katalalia) in the Greek and means to speak down or to speak against. This is defamation, backbiting, evil speaking, slandering, maligning. You vent against the pastor. You vent against the Word he is communicating. You vent against those who seem to be positive toward it.

Hindrance #6 is “gossip” or ψιθυρισμός (psithurismos) in the Greek and means gossiping in whispers.

Hindrance #7 is “arrogance” or φουσιώσις (phusiōsis) in the Greek and means puffed up, inflated, loftiness, fat headed, and full of pride.

Hindrance #8 is “disturbances” or ἀκαταστασία (akatastasia) in the Greek and means to stand down, to be unstable, unruly, rejection of authority, insurrection.



The eight hindrances or characteristics listed above are the greatest barriers to effective Bible teaching. When these characteristics reside in the congregation, their reversionism destroys the spiritual life because the continual state of carnality and emotional revolt in the soul eliminate the power of the filling of the Holy Spirit in the spiritual life.

Reversionism hinders the believer from entering maturity in the spiritual life. Reversionism also hinders a pastor from effectively communicating Bible doctrine. Eventually, the pastor who teaches Bible doctrine must go or the reversionism must go. Reversionism and the categorical teaching of the Scriptures cannot co-exist in a congregation. One must go.

Paul's Ministry of Embarrassment

God may have led Paul to Corinth anyway, but not to teach Bible doctrine, but to bust them one, to smack them down. In 2 Corinthians 12:21, “may humiliate me” is the aorist active subjunctive of ταπεινῶ (tapeinoō). Paul is saying that I am afraid that I will be humbled by coming among you. He is saying, “When I have to get tough and use all my authority, it is humiliating to me. It causes embarrassment.”

“I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced.” (2 Corinthians 12:21, NASB)

When a man has a lot of authority from God and he has to use it all, it is highly embarrassing to him. Why? Authority is not designed to be is used in that way. It is designed to communicate the Word of God. When authority is resisted, it has to be used in another way. It is much more pleasant to not use this authority.

“And I may mourn over” is the aorist active subjunctive of πενθέω (pentheō) and means to grieve or to mourn. “Many of those who have sinned in the past” is the perfect active participle of προαμαρτάνω (proamartanō) and is referring to the sins of the previous verse that are the manifestations of reversionism. He is saying that it is embarrassing to come into a congregation where these sins of reversionism are present.

“And not repented” is the aorist active participle of μετανοέω (metanoēō) and is used of reversion recovery. Repentance does not mean to feel sorry for sins, but to change your mind about the sins and confess them to God the Father and recover your spiritual life. You changed your mind, you took it back. *Metanoēo* is a transitive verb where the subject changes their mind about the object. It is also used of salvation and of getting back into fellowship. Rev. 2:5; Rev. 2:16; Rev. 2:22; Rev. 3:19.

“ Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent. “ (Revelation 2:5, NASB)

“ Therefore repent; or else I am coming to you quickly, and I will make war against them with the sword of My mouth. “ (Revelation 2:16, NASB)

“ Behold, I will throw her on a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds. “ (Revelation 2:22, NASB)

“ Those whom I love, I reprove and discipline; therefore be zealous and repent. “ (Revelation 3:19, NASB)

There are three types of believers who resist or reject Bible doctrine: the legalistic self-righteous



believer, the lascivious phallic cult believer, and the spiritual moron. 1 Cor. 11:30-31.

"For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged." (1 Corinthians 11:30-31, NASB)

There are those who had built an edification complex of the soul under Paul in the 18 months he was there. There were two categories of believers, the self-righteous legalistic type and the phallic cult reversionists. The difference between the two was in their trends of the old sin nature.

In 2 Corinthians 12:21, "impurity" is ἐπί τη ἀκαθαρσία (akatharsia) in the Greek and is the object of repent and means impurity, filth, sewage, group sex orgies. This was very common. Jewish believers in Corinth were going to sexual temples to fornicate with one person, fornicate with a group of people, engage in homosexual practices, and autoerotism.

"Immorality and sensuality" is πορνεία (porneia) which means prostitution plus ἀσέλγεια (aselgeia) which means lasciviousness and a frantic search for happiness. Lasciviousness is any type of sex act be it perversion, animals, drugs, or autoerotism. "Which they have practiced" is the aorist active indicative of πράσσω (prassō). The constantive aorist means to practice over and over again. They have tried everything. The active voice means they tried just about everyone.

A corrected translation of 2 Corinthians 12:21 is, "I am afraid, lest having come again my God shall humble me (embarrass me) face to face with you, and I should mourn for many who have sinned before, and not having changed your mind over the function of the phallic cult, both fornication and lasciviousness, which they have practiced."

Examples of Reversionism

Five examples of reversionism are; 1) the Mizpah crowd of Jeremiah's generation, 2) the Exodus generation in their attitude toward Moses, 3) the Corinthians' attitude toward Paul, 4) the Jews in Jerusalem in 67 AD, and 5) Moses striking the rock twice when he was told by the Lord to speak to the rock. Do you fit into any of these examples?

The first example is the remnant of Judah, the Mizpah crowd of Jeremiah's generation where the Jews were going into Egypt. They wanted to offer sacrifices as worship to the queen of heaven. Reversion recovery is impossible while practicing apostasy. The Jews in Jeremiah's day practiced apostasy. Jer. 44:16-17; Jer. 42-44.

"As for the message that you have spoken to us in the name of the LORD, we are not going to listen to you! But rather we will certainly carry out every word that has proceeded from our mouths, by burning sacrifices to the queen of heaven and pouring out drink offerings to her, just as we ourselves, our forefathers, our kings and our princes did in the cities of Judah and in the streets of Jerusalem; for then we had plenty of food and were well off and saw no misfortune." (Jeremiah 44:16-17, NASB)

The second example is the wilderness generation of the Jews in Moses' day coming out of Egypt. They longed for the leeks and garlies of Egypt. Exodus 16:20; Exodus 17:3; Num. 11:5.

"But they did not listen to Moses, and some left part of it until morning, and it bred worms and became foul; and Moses was angry with them." (Exodus 16:20, NASB)

"But the people thirsted there for water; and they grumbled against Moses and said, 'Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?'" (Exodus 17:3, NASB)



“We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic,” (Numbers 11:5, NASB)

The third example is the attitude of the Corinthians toward the Apostle Paul. The Corinthians were into reversionism in Paul’s day. 2 Cor. 10:1-2.

“Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent! I ask that when I am present I need not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh.” (2 Corinthians 10:1-2, NASB)

The fourth example is the Jews of 67 AD in Jerusalem who practiced apostasy in that they believed in Christ as the once and for all sacrifice, but they were still offering temple animal sacrifices. Paul actually joined them in these sacrifices. Heb. 6:4-6.

“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.” (Hebrews 6:4-6, NASB)

“They again crucify to themselves the Son of God” was offering animal sacrifices after they had believed in Jesus Christ. When Paul went into the temple in Acts 21:26, the word προσφορά (prosphora) and indicates that a sacrificial offering was part of the ritual. Paul actually was crucifying the Son of God again.

“Then Paul took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.” (Acts 21:26, NASB)

The fifth example is Moses striking the rock twice in the Old Testament. Both Moses and Paul committed this type of sin while spiritually maturity, but had deviated badly from God's plan and were clearly into reversionism. Both received divine discipline because of their acts. Num. 20:11.

“Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank.” (Numbers 20:11, NASB)

Reversionism Challenges Authority

One man, Korah, the cousin of Moses and Aaron, rebelled against authority. Korah then influenced two others, Dathan and Abiram. Num. 16:1; Jude 1:11.

“Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben, took action,” (Numbers 16:1, NASB)

“Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.” (Jude 1:11, NASB)

These three reversionistic men then influenced 250 more men of renown. In Numbers 16:2, “chosen” is קָרִי' (qārîy') and means called, select, famous, renowned. “Renown” is שֵׁם (shēm) and means of a definite and conspicuous position, honorable, an authoritative person, a man of valor and character.

“and they rose up before Moses, together with some of the sons of Israel, two hundred and fifty leaders of the congregation, chosen in the assembly, men of renown.” (Numbers 16:2, NASB)



This powerful group confronted Moses and Aaron. Num. 16:3.

"They assembled together against Moses and Aaron, and said to them, 'You have gone far enough, for all the congregation are holy, every one of them, and the LORD is in their midst; so why do you exalt yourselves above the assembly of the LORD?'" (Numbers 16:3, NASB)

They charged that Moses had too much authority. They also charged that Moses had lifted himself above the congregation in pride. The expression of reversionism always involves a charge against authority and position. The expression of reversionism is usually verbal.

The Deportment of Moses

In Numbers 16:4, "he fell on his face" refers to Moses' response to the seriousness of the charge. Moses was a spiritually mature believer before the Lord and absolutely dependent on the Lord. Moses exhorted the sons of Israel in Numbers 16:5.

"When Moses heard this, he fell on his face;" (Numbers 16:4, NASB)

"and he spoke to Korah and all his company, saying, 'Tomorrow morning the LORD will show who is His, and who is holy, and will bring him near to Himself; even the one whom He will choose, He will bring near to Himself.'" (Numbers 16:5, NASB)

When authority is challenged, the Lord always reaffirms publicly the divinely authorized chain of command. But first, there was a delay to see what rebellion there was in the congregation. Psalms 34, 35, 37. Moses was telling them that they had privilege and responsibility, but the Aaronic priesthood was not in the plan of God for them. Num. 16:9-10.

"Then Moses said to Korah, 'Hear now, you sons of Levi, is it not enough for you that the God of Israel has separated you from the rest of the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister to them; and that He has brought you near, Korah, and all your brothers, sons of Levi, with you? And are you seeking for the priesthood also?'" (Numbers 16:8-10, NASB)

In Numbers 16:12, Dathan and Abiram were summoned, but they refused Moses' summons. There are two types of reversionism - one type will separate and will say so (Dathan and Abiram) while the other type will come when called, but will still be as negative as the others (Korah).

"Then Moses sent a summons to Dathan and Abiram, the sons of Eliab; but they said, 'We will not come up.'" (Numbers 16:12, NASB)

They accused the communicator of being a babe or being in reversionism. They sent their comment by letter or messenger, not in person. Num. 16:13.

"'Is it not enough that you have brought us up out of a land flowing with milk and honey to have us die in the wilderness, but you would also lord it over us?'" (Numbers 16:13, NASB)

They charged that Moses was exploiting them and that their wool didn't belong to him. They charged that Moses was a usurper who had broken his promises to them. They would come up as summoned. Num. 16:14.

"'Indeed, you have not brought us into a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Would you put out the eyes of these men? We will not come up!'" (Numbers 16:14, NASB)



The Procedure to Exhibit Authority

Moses then exhibited his wrath on the part of bona fide leadership authority. To overthrow God's chain of command is always very serious. Num. 16:15.

"Then Moses became very angry and said to the LORD, 'Do not regard their offering! I have not taken a single donkey from them, nor have I done harm to any of them.'" (Numbers 16:15, NASB)

Moses gave the command to bring things to a head in Numbers 16:16-20.

"Moses said to Korah, 'You and all your company be present before the LORD tomorrow, both you and they along with Aaron.'" (Numbers 16:16, NASB)

In Numbers 16:20-35, we have the divine order to separate from those in apostasy. Believers are to also separate from other believers who remain in apostasy or reversionism. Here, we see God's administration of the sin unto death to the leadership of the rebels. The cancer was completely and dramatically squelched in the rank and file congregation. See category on [Authority Orientation](#).

"Then the LORD spoke to Moses and Aaron, saying, 'Separate yourselves from among this congregation, that I may consume them instantly.'" (Numbers 16:20-21, NASB)

"As he finished speaking all these words, the ground that was under them split open; and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah with their possessions. So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly." (Numbers 16:31-33, NASB)

The Remnant Under Gedaliah

How did the remnant under Gedaliah in Jeremiah 38:1 through Jeremiah 43:6 go from an edification complex of the soul to emotional revolt of the soul? This was a group of Jewish believers who lived in Jerusalem in 67 AD. It is an exact parallel to Jewish believers who lived in Jerusalem in 587-586 BC. Jeremiah was the great Bible teacher and they began to function under the grace apparatus for perception. Heb. 5:11-14.

"Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil." (Hebrews 5:11-14, NASB)

In 586 BC, the fifth cycle of discipline was administered to Jerusalem. The Chaldean Army came and besieged the city and the city was captured with many unusual events. One of the most unusual was that the Provo Marshall General of the Chaldean army, a very famous nobleman by the name of Nebuzaradan read the intelligence reports from spies in Jerusalem. These reports were filled with the sermons of Jeremiah. As he read the reports of these sermons, he personally responded to the salvation message contained in them and he believed in the Lord Jesus Christ becoming a believer himself. 2 Kings 25:8.

"Now on the seventh day of the fifth month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem." (2 Kings 25:8, NASB)



Eventually he began to collect the names of those who attended Jeremiah's Bible classes and just before the fall of Jerusalem, he was instrumental in preserving those who had been going to Jeremiah's Bible classes. By Nebuzaradan's recommendation, they were allowed to remain in the Land and to form a buffer state against Egypt. When the place finally fell, it was the responsibility of Nebuzaradan to free Jeremiah from prison and then to collect those grace oriented believers with an edification complex of the soul at Mizpah. Gedaliah was appointed as the governor over these people to allow them to remain in the Land under the protection of the Chaldeans. In fact, a Chaldean garrison was stationed at Mizpah.

Little did these maturing believers realize that although they were preserved, within a year's time they would go all the way to emotional revolt of the soul in Egypt. This happened because they failed the prosperity test! As a result of the reign of Gedaliah, certain divine laws were practiced in the field of economy and the field of freedom.

There was fantastic prosperity, but a conspiracy group rose up. Even though Gedaliah was warned of this conspiracy, he would not heed the warning because he himself was failing to pass the prosperity test. He got into emotional revolt of the soul. He went for pseudo-brotherly love and as a result, he was assassinated. Eventually, a full-blown civil war resulted. From this civil war, General Johanan was able to rescue those who previously had had an edification complex of the soul and to deliver to them their freedom.

A divine law in the Scripture is that the military always preserves and maintains the freedom of a national entity. When a nation is challenged, it is always the men who fight, who win, who kill the enemy, and who preserve the freedom of that country.

So the military handed back the freedom to the civilian remnant. But immediately they destroyed that freedom by going into Egypt. It is the picture of the emotional revolt of the soul! Emotional revolt, backed by the old sin nature, causes emotion to become the aggressor instead of the responder. This causes emotion to become the criterion for decisions rather than the thinking Bible doctrine from the right lobe of the soul.

Emotional revolt causes the total failure or malfunction of the grace apparatus for perception. This failure makes the Christian life and God's plan impossible to fulfill. Instead of responding to doctrine in the soul, emotion responds to mental attitude sins, approbation and power lust, and human good. When the emotions revolt against the heart and becomes the aggressor, it loses all capacity for life and comes under the influence and domination of the old sin nature.

The remnant of Israel went from maturity to emotional revolt of the soul in Egypt! They wanted Jeremiah to bless them, but he would not, so they kidnapped him. The same thing happened in 67AD. In 70 AD, the fifth cycle of discipline would come. In August of 586 BC and in 70 AD, Jerusalem fell.

In Hebrews 5:9-10, the doctrine of the priesthood of the believer is about to be presented. But the writer had to stop because they had no frame of reference at this time for the doctrine! They were in emotional revolt. Doctrine is built upon doctrine, but emotional revolt neutralizes doctrine and stops application.

"And having been made perfect, He became to all those who obey Him the source of eternal salvation, being designated by God as a high priest according to the order of Melchizedek." (Hebrews 5:9-10, NASB)

Reasons why the doctrine of the priesthood of the believer cannot be taught are found in Hebrews 5:11, "They have become dull of hearing." "Concerning him" refers to the High Priesthood of Jesus Christ and the universal priesthood of the believer. "Much to say" is the present active infinitive of λόγος



(logos) and means to speak and communicate categorically and indicates the purpose of the writer.

“Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing.” (Hebrews 5:11, NASB)

“Hard to explain” means it is next to impossible to address believers who are in emotional revolt of the soul. A believer in emotional revolt of the soul wants entertainment, attention, amusement, sublimation, to be reassured, and wants others to please and appease them.

“You have become dull of hearing” uses the present tense indicating this is a process. First they skipped out on Bible class. Slowly they were overcome by the details of life. Scar tissue of the soul was added. The resulting vacuum pulled vanity into the soul. Emotional revolt neutralized the right lobe. They became a dull audience. One of the worst things a pastor can have is a “dull” audience. These are born again Christians who have rejected Bible doctrine, have become legalistic, frustrated, and bored. An alert, alive congregation positive to doctrine is the greatest collection of people possible.

In Hebrews 5:12, they are time wasters. “You ought to be teachers” is διδάσκαλος (didaskalos) and is a general word for teacher. They have been saved for many years and should be spiritually mature enough to communicate Bible doctrine by now.

“For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.” (Hebrews 5:12, NASB)

“You have need” is the present active indicative of ἔχω (echō) and means that they kept on needing someone to teach them, to reverse the emotional revolt syndrome. This is why the Book of Hebrews was written. The active voice means the believers in Jerusalem were out of it. The indicative mood indicates the reality of their dull condition.

“To teach you” is recovery from dullness through intake and application of Bible doctrine. “The elementary principles” are the basics of Bible doctrine categorically presented such as the Essence of God, Salvation, the Barrier, Propitiation, Faith-Rest, Living in the Word, Spirituality, Occupation with Christ, Suffering, and the Angelic Conflict.

“The oracles of God” refers to Bible doctrine exegetically presented. “You have come” is the perfect tense of γίνομαι (ginomai). “To need milk” is γάλα (gala) and means milk from the mothers breast, not goat’s milk, and not cow’s milk. They were real babies.

In Hebrews 5:13, “For everyone” refers to the carnal believer, negative toward doctrine, who has accumulated scar tissue, and who has moved into emotional revolt. “Who partakes only of milk” is the present active participle of μετέχω (metechō) and refers to partaking only of basic Bible doctrine.

“For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant.” (Hebrews 5:13, NASB)

“Is not accustomed to the word of righteousness” means they are unable to use and unable to apply the Word of Righteousness. Why? “For he is an infant” means he keeps on being a νήπιος (nēpios) a baby, an immature believer. Some ministers are accused of not liking babies. Well, they have never seen a worship service where babies did anything but distract from the learning of Bible doctrine.

Some characteristics of spiritual babies include that they are helpless and therefore must receive maximum attention from others. These believers under emotional revolt have approbation lust, and under approbation lust a lot of things pass for spirituality, which are not spirituality.



These are people who witness to ten people a day, not because they care about witnessing, but because they want to impress some girl. These are men who will do many things to impress a girl. They may come to church, pray, and even come to Bible class.

A baby cannot eat solid food as described in this passage. This is failure to absorb Bible doctrine or spiritual malnutrition. This leads to emotional revolt of the soul. A baby has no scale of values. Wave a red rattle at a baby and a \$100 dollar bill and what do they take?

What is your scale of values? What is first? What is last? Do you come to Bible class as a good luck charm? Did you come because of a guilty conscience? Are you coming because you are lonely and you have heard some nice girls attend Bible classes?

A baby uses emotion and feeling as the criteria for life. That is why they cry. Emotional revolt produces spiritual tantrums in the believer. A baby cannot talk intelligently. The equipment is there, but they cannot yet think! And so it is with these carnal Christians.

In Hebrews 5:14, they are not spiritually mature. “Mature” is τέλειος (teleios) and means completion or maturity. “Who because of practice have their senses trained” is the capacity to operate spiritually using Bible doctrine in the right lobe of the soul.

“But solid food is for the mature, who because of practice have their senses trained to discern good and evil.” (Hebrews 5:14, NASB)

“To discern” is the aorist active participle of διάκρισις (diakrisis) and means to discern between divine good and human good. The aorist participle always precedes the action of the main verb. The main verb is generally in the indicative mood. However, if you want to give great emphasis to the main verb, you can change this to a noun.

Deception of Reversionism

In Psalms 101:5, “endure” is the hiphil imperfect of יָכַל (yâkôl) and means to suffer, to endure. This verse deals with a few of the characteristics of the believer in reversionism - slanderous and arrogant.

“Whoever secretly slanders his neighbor, him I will destroy; No one who has a haughty look and an arrogant heart will I endure.” (Psalms 101:5, NASB)

A good example of reversionism in a city can be found in 1 Samuel 23 where David delivered the inhabitants of the city of Keilah from the Philistines. The inhabitants in turn plotted with King Saul to give up David to Saul to avoid destruction of the city. Saul had been seeking David to kill him. David had to flee the city and Saul’s army with about 600 of his most trusted men.

At the time, David was lonely and was briefly open to deceit of the inhabitants of the city of Keilah. However, David did not become sexually or socially unfaithful. His occupation with Christ in the spiritual life kept David from many superficial traps. Your biggest trap is when a reversionist becomes attractive to you. David will ultimately have a wonderful social and sex life. He will be 40 years without a trusted assistant.

Prosperity comes from rapport between leadership and staff. Prosperity is based on prosperity and integrity and honesty of the staff under the leader. The staff furnishes the true facts to the leader. David learned to allow no reversionists on his staff. He left behind all of his men that he could not trust.

Just one dishonest assistant can destroy an entire organization. Reversionists are never to be trusted as they are satanic in their dishonesty and deceit by appearing to be sweetness and light personified, then



plotting against you in their soul. A reversionist will declare undying love and allegiance, but there is a facade of hypocrisy. Watch these types carefully. Their real purpose for flattery is to use you for their ambitious or selfish ends. They will break your heart for your association, your definition of integrity with them, and trusting them too far.

Often when a believer says, “I appreciate you,” they are using you for their own promotion and security. They don’t like doctrine, but they like the prosperity it brings. The reversionist will use you for their own social advancement.

The reversionist will use you for their own happiness. They will use you, ride you down, and then go use someone else. The reversionist will use you for their general prosperity. They are only interested in climbing the ladder and will reject you when they have squeezed out of you all that they need.

No Blessings in Reversionism

God does not bless or promote the believer in reversionism. You may prosper, but it is a do-it-yourself kit. Solomon is a good example in the book of Ecclesiastes. In Revelation 3:19-20, this is passive reversionism. All you have to look forward to is Jesus Christ knocking at the door.

“ Those whom I love, I reprove and discipline; therefore be zealous and repent. ‘Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. “ (Revelation 3:19-20, NASB)

If the reversionistic believer does not change their mind toward Bible doctrine, then comes the intensified stage of reversionism. 2 Tim. 3:1-9.

“But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness, although they have denied its power; Avoid such men as these. For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, always learning and never able to come to the knowledge of the truth. Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith. But they will not make further progress; for their folly will be obvious to all, just as Jannes’s and Jambres’s folly was also.” (2 Timothy 3:1-9, NASB)

If the reversionistic believer continues for a good period of time without changing their mind toward Bible doctrine, then comes dying the sin unto death. 1 John 5:16.

“If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this.” (1 John 5:16, NASB)

Divine discipline is also administered to nations by the five cycles of discipline where the level of God’s judgment is administered where believers are negative to the Word of God and have turned away from God. As the level of reversionism in the nation grows, so does the intensity of the divine discipline. The fifth cycle of discipline results in the destruction of the nation.