

v. 2 For your arrows pierce me, and your hand presses me down.

v. 3 My whole body is sick because of your judgment; I am deprived of health because of my sin.

v. 4 For my sins overwhelm me, like a heavy load, they are too much for me to bear.

v. 5 My wounds are infected and starting to smell, because of my foolish sins.

v. 6 I am dazed and completely humiliated; all day long I walk around mourning.

v. 7 For I am overcome with shame and my whole body is sick.

v. 8 I am numb with pain and severely battered, I groan loudly because of the anxiety I feel. (NET)

2 Thessalonians 2:11 Consequently God sends on them a deluding influence so that they will believe what is false. (NET)

4. In stage 8 of reverse-process reversionism, the believer receives dying discipline or the sin unto death:

Jeremiah 9:16 I will scatter them among nations that neither they nor their ancestors have known anything about. I will send people chasing after them with swords until I have destroyed them.

Jeremiah 44:12 I will see to it that all the Judean remnant that was determined to go and live in the land of Egypt will be destroyed. Here in the land of Egypt they will fall in battle or perish from starvation. People of every class⁵ will die in war from starvation. They will become an object of horror and ridicule, an example of those who have been cursed and that people use in pronouncing a curse. (NET)

(End JAS4-16. See JAS4-17 for continuation of study at p. 161.)

⁵ **tn** Or “Without distinction,” or “All the people from the least important to the most important”; *Hebrew* “from the least to the greatest.” This is a figure of speech that uses polar opposites as an all-inclusive designation of everyone without exception.” (*The NET Bible*, translator’s note: **tn 5**, Jeremiah 42:1, 1508.)



Jeremiah 44:13 I will punish those who live in the land of Egypt with war, starvation, and disease just as I punished Jerusalem.

v. 14 None of the Judean remnant who have come to live in the land of Egypt will escape or survive to return to the land of Judah. Though they long to return and live there, none of them shall return except a few fugitives. (NET)

Philippians 3:18 For many live, about whom I have often told you, and now, with tears, I tell you that they are the enemies of the cross of Christ.

v. 19 Their end is destruction, their god is the belly, they exult in their shame, and they think about earthly things. (NET)

Revelation 3:16 So because you are lukewarm, and neither hot nor cold, I am going to vomit you out of My mouth! (NET)

1 Corinthians 10:13 No trial has overtaken you that is not faced by others. And God is faithful: He will not let you be tried beyond what you are able to bear, but with the trial will also provide a way out so that you may be able to endure it. (NET)

Psalms 118:17 I will not die, but live, and I will proclaim what the Lord has done.

v. 18 The Lord severely punished me, but He did not hand me over to death. (NET)

5. Reversionism intensifies suffering:

Psalms 77:1 I will cry out to God and call for help! I will cry out to God and He will pay attention to me.

v. 2 In my time of trouble I sought the Lord. I kept my hand raised in prayer throughout the night. I refused to be comforted.

v. 3 I said, "I will remember God while I groan; I will think about Him while my strength leaves me." (Selah)

v. 4 You held my eyelids open. I was troubled and could not speak.

v. 5 I thought about the days of old, about ancient times.

Psalm 77:6 I said, “During the night I will remember the song I once sang; I will think very carefully.” I tried to make sense of what was happening.

v. 7 I asked, “Will the Lord reject me forever? Will He never again show me His favor?”

v. 8 Has His loyal love disappeared forever? Has His promise failed forever?

v. 9 Has God forgotten to be merciful? Has His anger stifled His compassion?”

v. 10 Then I said, “I am sickened by the thought that the sovereign One might become inactive.

v. 11 I will remember the works of the Lord. Yes, I will remember the amazing things You did long ago!

v. 12 I will think about all You have done; I will reflect upon Your deeds!’

v. 13 O God, your deeds are extraordinary! What god can compare to our great God?!

v. 14 You are the God Who does amazing things; You have revealed Your strength among the nations.

v. 15 You delivered your people by your strength – the children of Jacob and Joseph. (Selah) (NET)

M. Reversionism was a major subject of the writer of Hebrews to the Christians living in Israel:

1. The believers who received the book of Hebrews were in reversionism. Reversionism is always toward doctrine, but more than that, it is negative toward anything related to God:

Hebrews 5:11 On the topic of Christ we have many doctrines to communicate yet hard to explain because you have become apathetic in hearing.

v. 12 For also during the time [**similar to that of the present hour**] of national crisis you are obligated to be communicators of divine viewpoint, you require once more teaching of certain things, the elementary principles of doctrines from God; yet you have become ones having need of milk, and not of solid food.

! This rhetorical question assumes the answer, “No one!” (Psalm 77:13, *The NET Bible*, tn 13, p. 1004.)



Hebrews 5:13 For everyone who habitually lives on milk is unaccustomed to the doctrine of righteousness [δικαιοσύνη (*dikaíosúvē*): integrity], for he keeps on being an immature believer.

v. 14 But solid food [advanced doctrine] belongs to the mature believer, the ones because of self-discipline keep having their perceptive faculties well-trained with reference to differentiating between what is honorable and what is evil. (EXT)

2. Reversion recovery is impossible apart from the daily metabolization of basic doctrine:

Hebrews 6:1 Therefore we must progress beyond the elementary instructions about Christ and move on to maturity, not laying this foundation again: repentance from dead works and faith in God,

v. 2 teaching about baptisms, laying on of hands, resurrection of the dead, and eternal judgment.

v. 3 And this is what we intend to do, if God permits. (NET)

3. Reversion recovery is impossible when religious reversionism is perpetuated in the life:

Hebrews 6:4 It is impossible for those who have once been enlightened, who have tasted the heavenly gift [salvation], and who have shared in the Holy Spirit,

v. 5 who have tasted the goodness of the word of God and the powers of the coming age, [Millennium],

v. 6 if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting Him to public disgrace. (NIV)

Summary:

- (1) The context here refers to the proximity of the fifth cycle of discipline for Judah and its capital city, Jerusalem. The book of Hebrews was written in A.D. 68 and was directed to Messianic Jews in Jerusalem about two years before Roman general, Titus Flavius Vespasiánus, took down the nation of Israel on August 10, A.D. 70.

- (2) The principle of this verse indicated to people that the time is short. The only preparation for disaster is the advance into the sophisticated spiritual life and the full function of the royal priesthood of the believer.
- (3) A priest nation on the eve of such disaster needs doctrine as never before. It is the objective of the writer of Hebrews, in c. A.D. 68, to provide that information as the nation moves toward national disaster.
- (4) Messianic Jews who accepted the challenge to grow in grace were delivered from the chaos that led to national disaster.
- (5) What enabled them to endure and overcome was their advance to the level of spiritual maturity characterized by occupation with Christ and the imputation of escrow blessings.
- (6) These grace blessings accumulate even greater characteristics. In time of approaching national disaster, God delivered those who grew in grace.
- (7) Many of these Jews ended up living in Egypt, some moved to Rome, others to Ephesus, the Greek islands, and throughout the Roman Empire. Wherever they went, God poured out more blessings, first by deliverance and then by economic well-being.
- (8) Contrarily, the reversionist is caught up in the scrum of national disaster and for many the sin unto death in the midst of national disaster.
- (9) When God delivers from national disaster, mature believers enjoy personal prosperity regardless of their geographical location.
- (10) Principle: During a period of national disaster is not the time for the believer to be caught up in the spiritual swirl of reversionism.
- (11) No matter the dreadful consequences of the fifth cycle of discipline to a nation, God always pours escrow blessings on mature believers.

Reasonings for a Detailed Study of Reversionism:

In our exegesis of the Letter of James, we have studied four verses that reveal the loss of thought that existed in the souls of those in James's congregation and generally throughout Judea and Jerusalem.

In our entire study of James, we have observed the cosmic inventory of ideas that populate the souls of the Jews in his church as well as the Diaspora.



A quick analysis of this situation may be summed up by such terms as living in the cosmic systems and failures to apply doctrines James has taught related to the circumstances of life.

The reasons for these failures include facilitated wheel-tracks of wickedness which override recall of any doctrine they may have learned, consistent application of human viewpoint, establishment viewpoint, and most critically divine viewpoint.

James 4:7–10 expose these failures. James has taught the doctrines. His parishioners have refused to apply what they have heard.

To conclude our study of reversionism, we will go back and review these four verses which conclude the first paragraph of James: Chapter Four.

James 4:7 Submit therefore to God. Resist the devil and he will flee from you. (NASB)

This short verse, containing two short sentences, sums up your battleplan while living in the hostile environment of *cosmos diabolicus*. Two imperative moods are contained within it: (1) “submit and (2) “resist.” These two verbs summarize the strategy and tactics the believer must deploy to survive in the hostile environment of the devil’s world.

Verse seven begins with the aorist active imperative of **ὑποτάσσω** (*hupotássō*): “to subjugate, place in submission; to cause to be in a submissive relationship, to subordinate.”

In this context, Scripture, through the agency of James, is commanding the believer to submit to God. The Bible is the authority to which the believer is to respond in fulfilment of the verses’ two imperative moods:

James 4:7 Subordinate [aorist middle imperative of **ὑποτάσσω** (*hupotássō*)] yourself to God’s divine authority.
Stand fast [aorist active imperative of **ἀνθίστημι** (*anthístēmi*)] in opposition to the devil—*diabolos*—and he will flee, avoid, shun, escape from all of y’all. (EXT)

This short verse presents a strategy for doing battle in the Invisible War. The battle to be waged is not against flesh and blood but against the invisible spiritual forces that can only be confronted with a high inventory of divine truth which Paul brilliantly describes in Ephesians 6:12–17.

The believer who is positive to what the Bible has to say willingly responds to its imperative moods. This is referred to as positive volition toward an authority that is considered by the believer as authentic, superior, and trustworthy.

