

**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—*diábolos*—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.



When a person recognizes the Bible as the source of absolute truth, then he willingly submits to its authority without hesitance and with appreciation. Scripture is qualified to have command authority over the believer.

God the Father is the Commander-in-Chief. The Holy Spirit is the member of the Trinity Who sequentially communicated the Word of God to 40-plus men who served as His amanuenses.

Once the canon was completed, c. A.D. 95, the Holy Spirit had already begun the process of providing men with two gifts of communication: (1) evangelist and (2) pastor-teacher. (Ephesians 4:11b)

Their duties are to (1) present the gospel of salvation to heathen who, if positively responsive, will place their personal faith in Jesus Christ for salvation. This is to be followed by (2) growing in grace in a local church under the teaching authority of a pastor-teacher.

At this point is when the commandment in verse 7 becomes operational: “Subordinate yourself to God.” What happens next is the process of growing in grace by means of concentration, inculcation, retention, facilitation, and application of the doctrine you know to life and circumstances.

The believer is now engaged in the process of being a good soldier for God by acquiring the artillery of thought through Bible study. This is the system by which we learn how to submit to the immutable Word of God.

However, this imperative mood will be challenged if the believer does not submit to the next aorist active imperative mood, the verb, **ἀνθίστημι** (*anthístēmi*): “to stand against, resist; be in opposition to, set oneself against, oppose.” Who is to be resisted is identified next with the noun, **διάβολος** (*diábolos*): “the devil.”

There are two imperative moods in James 4:7 while James 4:8 provides three more:

**James 4:8** Draw near to God and He will draw near to you. Cleans your hands, you sinners; and purify your hearts, you double-minded. (NASB)

1. “Draw near” is the aorist active imperative of **ἐγγίζω** (*engízō*): “to come near; to resume worship of God with positive volition toward spiritual growth.”
2. In this context, “drawing near” is the procedure the reversionistic believer must initiate. He must advance through the stages of the edification complex, which begins with the resumption of spiritual growth, with the objective of having invisible historical impact.