

Rebound: The Instant Recovery Procedure from Status Quo Carnality; A Polemic against the Distortions of Rebound

75. If it were not for this provision then the carnal and the reversionistic believer would have no hope of recovery.
76. Grace does not promote lasciviousness or asceticism yet both can be chronic. But grace does provide an instant recovery process available to *every* believer.
77. This recovery procedure is found in 1 John 1:9. It is the first problem-solving device. If it is ignored or if someone teaches that its grace system of recovery is not available and applicable to *every* believer regardless of how “wicked” he may have become, then there is a grave problem afoot in the local church.
78. We are now ready to study the principle of sin recovery as taught in 1 John 1:9 and in doing so we will note some other passages. But before beginning this paragraph it is important to address the unfortunate trend of repeated alterations in the doctrine by those who should know better.

III. A Polemic against Distortions of Rebound:

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 gain 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. Thus forewarned we will now note some principles we've observed so far and then introduce the doctrine of rebound.