

DOCTRINE OF REBOUND/R_B

- I. Definition and Description.
 - A. This doctrine accepts the Biblical fact that all believers continue to sin after salvation. Ecc.7:20
 - B. Rebound (R_B) is that doctrine, which answers the question “What is the believer to do when he or she sins?”
 - C. Rebound is to simply name one's known sin or sins to God the Father.
 - D. Rebound is for believers only.
 - E. Rebound is one of three Adjustments to the Justice of God (R_BAJG) and is not to be confused with the salvation adjustment to the justice of God (SAJG) or the maturity adjustment to the justice of God (MAJG).
 - F. Rebound recognizes the functional existence of the indwelling sinful trend of Adam (STA) after salvation. (See Doctrine of the STA/OSN).
 - G. It answers how the believer can experientially have effective service and fellowship with God, while still living in a body of sin.
 - H. It recognizes that Christ's work on the cross and the believer's position in Him is legally sufficient before God to pardon the believer for any experiential infraction against His righteousness, when the believer is so willing to appeal to the high court of mercy the judgment of their sin.
 - I. It is the grace mechanic that is the evidence that the authoritarian rulership of the STA was broken upon faith in Christ.
 - J. One sin (even one little mental attitude sin) puts us out of fellowship and under the domination of the STA.
 - K. Naming (confessing) that sin to God restores the believer to fellowship with God the Father and the Lord Jesus Christ through the filling of God the Holy Spirit.
 - L. Thus R_B is a descriptive term used to describe the believer rebounding back into fellowship at the point that he names his sins. (Similar nomenclature is seen in the word Trinity; this word does not appear in the New Testament, but it perfectly describes, in one word, God the Father, God the Son, and God the Holy Spirit.
 - M. Rebound is totally compatible with God's policy of grace.
 - N. It is a prayer of confession.
- II. Rebound assumes the Doctrine of Eternal Security. Rom.8:38-39; *see also the Doctrine of Eternal Security*
- III. Rebound must be understood in light of the Doctrine of Unlimited Atonement.
 - A. If Christ was judged for every sin (and He was) then it follows that God is faithful and just to forgive every time the believer confesses (names or cites) his sins.
 - B. The sin you name today was judged on the cross. 1Joh.1:7

- IV. The sole mechanics of Rebound is 1Joh.1:9, *“If we confess our sins, He is faithful and righteously just to forgive us our sins and to cleanse us from all unrighteousness.”*
- A. In the Greek text, the word translated confess is the present active subjunctive of the verb “ὁμολογέω/homologeō”.
 1. Homologeō means to name, cite, or acknowledge (homo = same, logeo = to speak); thus the word means to say the same thing as God about our sins.
 2. This verb does not require any attachments of emotionalism or feelings to the action of confession.
 3. The Person to whom our confessing is to be directed is God the Father (...*He [ref. to God in vs.5] is faithful...*), not men.
 4. The word is an ancient legal term, which meant to cite a case.
 5. The subjunctive mood sets up a contingency, a maybe yes/maybe no situation.
 6. Maybe we will confess our sins; maybe we won't; that is up to us.
 7. Thus the subjunctive shows that like other adjustments to the justice of God, rebound is purely volitional.
 - B. The Greek noun for “sins/ἁμαρτία/hamartia” (a derivative of ἁμαρτάνω/hamartano) literally means “miss the mark”.
 1. When one sins, they miss the mark of God’s absolute and perfect righteousness.
 2. All believers’ sin. Ecc.7:20; 1Joh.1:8-2:2
 3. Therefore, all believers need forgiveness to cleanse them from unrighteousness and restore them to fellowship.
 4. If we do confess our sins, then the same thing happens every time; He is faithful and just to forgive us our sins and cleanse us from all unrighteousness.
 5. Faithful means that He does the same thing every time and points to God’s immutability.
 6. In forgiving us, He does not violate His own righteousness or justice (He is just to forgive) because Jesus Christ paid the penalty for the sin which we name.
 - C. When believers choose to acknowledge their known sin(s) to God, they are forgiven for all experiential sinning in the past up to the point of confession.
 - D. The citing of our sin(s) can be specific as 1Joh.1:9 infers or generic in a simple acknowledgment of having sinned, though remembrance of each sin is not recalled. Cp. Mat.6:12
 - E. The issue for the believer is to learn through BD what constitutes sin and to keep as close an account as possible so that we might redeem as much time as possible in service and fellowship with God. Eph.1:7 cp. Psal.26:11; Tit.2:14
 - F. This verse is to the believer what Joh.3:16 is to the unbeliever and should be taught immediately to all new believers.

- V. Rebound restores the believer to fellowship with God. 1Joh.1:6-9
- A. Vs.6 establishes the principle theme of the immediate context as “fellowship with the Father”.
 - B. Fellowship centers on the two principles of light and darkness. Cp. vs.5
 - C. Light = God and the truth of His word, while darkness = all that is in antithesis to light to include human viewpoint and sin that is produced via the STA.
 - D. John makes it clear that one cannot adhere to darkness and at the same time have fellowship with God.
 - E. This denotes that the believers state of fellowship is an absolute; either you are in fellowship or out of fellowship, there is no middle of the road.
 - F. Vs.6 points to the fact that whether one is in or out of fellowship is central to the Christian walk.
 - G. Vs.7 designates Christ’s work on the cross as the reality that provides all cleansing of sin.
 - H. It points to the reality that only by being in fellowship with God, do we have true fellowship with one another.
 - I. Vs.8 states unequivocally that the believer continues to crank out sin in the life via the darkness of the STA.
 - J. And again, vs.9 provides the mechanic to overrule the STA when it gains control over our life and return to a state of light and fellowship with God.
- VI. The rebound technique of the Christian way of life (CWL) is the mechanics of the Filling of God the Holy Spirit (FHS), which is equivalent to being in fellowship with the Father.
- A. This principle recognizes a tandem but distinctive difference between the indwelling and filling ministry of the Holy Spirit in the Christian life.
 - B. At salvation, the believer is both indwelt and filled with God the Holy Spirit.
 - C. Never in Scripture do you find any commands for believers to be indwelt by the H.S.
 - D. Silence in this regard assumes the given and permanent nature of the indwelling ministry for all believers at point of faith in Christ.
 - E. His indwelling is thus a part of His sealing ministry. Eph.1:13-14; 4:30
 - F. However, we are commanded to be filled with God the Holy Spirit. Eph.5:18
 - G. Time logged in under the control of the STA and not filled with the H.S. is considered as wasteful before God.
 - H. Because the Word of God (WOG) does not expect individuals to follow God’s commands without explanation as to how to follow, we can be assured that there is a method (mechanic) for us to obey the command to be filled.
 - I. The command to be filled with God the Holy Spirit demands mechanic.
 - J. Rebound (1Joh.1:9) describes that mechanic.

- K. Rebound activates the filling ministry of the H.S. and is the grace provision, which returns the rulership of life back to His indwelling ministry. 1Joh.1:6-7
 - L. Failure to R_B and operating under the rulership of the STA is equivalent to “quenching and grieving” the H.S. Eph.4:30; 1The.5:19
- VII. Jesus taught His disciples the importance of Rebound when He washed their feet in the upper room under operation “foot-washing”. Joh.13:1-11
- A. Foot washing was a necessary and common custom due to the dusty roads and type of footwear.
 - B. Washing feet was normally the work of a servant.
 - C. Thus Jesus demonstrated that while He is King of kings and Lord of lords, He also came to serve. Cp. Mat.20:28
 - D. Jesus' act of washing His disciples' feet was a teaching aid (not a ritual to be repeated during the Church Age) to point out the premier importance of the principle of R_B.
 - E. Peter at first refused to let the Lord wash his feet, whereupon Jesus made it clear that those who reject the doctrine of R_B would have no part with Him.
 - F. This does not mean that Peter could or would lose his salvation, but that he would lose out on Ph₂ blessing and eternal reward (SG₃).
 - G. It points to the reality of separation of any service or fellowship with Christ apart from R_B.
 - H. At that point, Peter, not understanding the significance of what Jesus was doing, insisted on a complete bath.
 - I. Jesus then explained that only one of them needed a bath.
 - J. Only one (Judas) was totally unclean because he was the only one of the disciples who was an unbeliever.
 - K. In Jesus' teaching aid a complete bath pictures salvation (SAJG), whereas the washing of the feet pictures Rebound.
 - L. Two different Greek verbs for washing are used to portray salvation and rebound: λούω/louo-which means to bathe completely, portrays salvation; νίπτω/nipto-which means to wash an extremity, pictures rebound.
 - M. The notion is that an unbeliever is totally unclean and in need of a complete spiritual bath of regeneration. Tit.3:5 cp. Eph.5:26
 - N. When Jesus told them to wash one another's feet, He was telling them to teach Rebound to others in an emphasis of service and fellowship.
- VIII. Some terms used to describe R_B and/or the results of R_B.
- A. Walk in the light. 1Joh.1:7
 - B. Abide in me. Joh.15:4
 - C. Awake, sleeper And arise from the dead. Eph.5:14
 - D. Lift up holy hands. 1Tim.2:8
 - E. Judge self. 1Cor.11:31
 - F. Put off the old man. Eph.4:22 *where the old man stands for the STA.*
 - G. Put to death the members of your earthly body. Col.3:5

H. Put aside/lay aside ...the sin/STA. Col.3:8,9; Heb.12:1

I. Put on the new man. Eph.4:24; Col.3:10

J. Cleanse your hands. Jam.4:8

IX. Rebound in the Old Testament.

A. In the Old Testament there are two categories of sins that were taught through the sin offerings and the trespass offerings. Lev.4,5

1. The sin offerings taught about unknown/unrecognized/unintentional sins (sins of incognizance). Lev.4:2,13,22,27
2. The trespass offerings taught about known sins (sins of cognizance). Lev.5
3. This points to the reality that all sins, known and unknown are covered under the work of Christ on the cross.
4. Hence, when applied to R_B all past sins known and unknown are forgiven.

B. R_B was taught by means of the bronze laver. Exo.30:18-21; 38:8

1. The laver (a large bronze basin designed to hold water for the priests to wash their hands and feet) was made of bronze hand mirrors that had been melted down.
2. The normal function of a hand mirror is to look at oneself.
3. In passages that teach by means of types, bronze portrays judgment.
4. Thus the bronze hand mirrors pictures the self examination aspect of R_B; in order to confess our sins, we must examine ourselves to determine which, if any, sins we have committed.
5. In actual practice, the Word of God is the mirror through which we are able to correctly examine ourselves. Jam.1:23-25
6. The bronze laver was placed between the bronze altar that represents Ph₁ salvation/the cross and entrance into the Holy Place of the tabernacle (the front quarters of the tabernacle differentiated from the Most Holy Place in the rear of the tabernacle that represents Ph₃) that represents Ph₂ of the believer.
7. It was only used by the priests, who are representative of believers in time, indicating that R_B is a doctrine for believers only.
8. The priests were required under penalty of death to wash their hands and feet, a figure for R_B, before service was conducted in the tabernacle.
9. This taught that there is no service or worship acceptable by God for the believing priest apart from R_B and ultimate failure in this regard leads to the sin unto death (SUD).

C. R_B was also taught through the daily trimming of the wicks on the golden lampstand. Exo.30:7

1. The lampstand symbolized the Word of God, which gives the spiritual light necessary for us to please God. Cp. Psalms 119:105
2. When the wicks were trimmed, they were cleaned.
3. The cleaning of the wicks on the lampstand pictured our cleansing through R_B as applied to our understanding of the Word of God.
 - a. We must effectively isolate our STA in order to correctly

- understand and appreciate Bible doctrine. 1Cor.2:14
- b. It is through the filling ministry of the H.S., as the ultimate author of Scripture that the truth of BD is assimilated undistorted by the believer. Joh.14:17;16:13; 1Joh.5:7
 - c. Rebound is the technique whereby we are filled with God the Holy Spirit.
4. That the trimming of the wicks occurred in conjunction with the offering of incense indicates the necessity of R_B as it relates to prayer.
- D. National rebound was taught in Lev.26:40 and Dan.9:3ff that denotes a prayer of confession, cp.vs.4.
- E. David acknowledged the need for R_B in his own life due to operation Bathsheba. Psal.32:5
- X. Failure to forgive others renders R_B null and void. Mat.6:15; Mar.11:26
- XI. False views of R_B.
- A. Rebound is a license to sin.
 - 1. This is the main objection of legalism to Rebound that states if simple confession of sins effects forgiveness by God, then there is no reason not to sin. Cp. Rom.3:8
 - 2. That some believers will so abuse the doctrine in no way detracts from its validity. Rom.6:1,15
 - 3. A believer must deny the lusts of the STA if he/she is to make the MAJG as we are commanded to do. 1Pet.2:11
 - 4. John's stated purpose in writing is that we may not sin, but he teaches that R_B is the answer to sin. 1Joh.2:1-2
 - 5. R_B is a license to serve God.
 - 6. The very fact that R_B is not effective if the sin of unforgiveness towards others remains present denotes that it is not a license to sin.
 - B. Confession is not the sole requirement for forgiveness.
 - 1. This is generally espoused by those that want you to feel bad for your sins.
 - 2. They confuse the terms of confession and repent (change of mind) with the concept of penitence or overt expression of feeling sorry.
 - 3. The question in their subjective view must become, "How sorry is sorry enough???"
 - 4. You may or may not feel bad about your failure, but the issue is not how you feel, it is a legal issue about the just demands of God that sins be judged.
 - C. R_B eliminates Divine discipline (DD).
 - 1. This view is popular among those that do not want to accept any consequences for their personal sinning.
 - 2. Their argument is that since Jesus has already been judged for this sin, then God will not judge me if I confess it.
 - 3. They confuse the legal issues with the family issue.
 - a. In a normal family children disobey their parents.

- b. Their parents forgive their indiscretions, but they may or may not employ discipline as they see fit. Heb.12:9-10
 - c. They are still functioning members of the family in good standing, albeit sometimes under discipline.
- 4. King David is a case history that R_B does not eliminate DD. 2Sam.11,12; Psa.51
- D. You must confess your sins to others.
 - 1. This is taught by the Catholic church among others that have developed a non-Biblical hierarchy of priests, etc.
 - 2. They teach the vomit that the priest must intercede for the believer in order for the believer to gain God's forgiveness.
 - 3. This is an affront to the fact that all believers are priests. 1Pet.2:4-5; Rev.1:4-6
 - 4. Others take legitimate verses out of context and distort them to mean things they do not mean in terms of public confession.
 - a. There is a legitimate place for public confession. Jam.5:16; Mat.18:15-17
 - b. In general, the confession is only to be as public as the transgression.

"If I do not wash you, you have no part with Me."
Joh.13:8

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."
1Joh.1:9