

The Doctrine of Rebound

- I. **Introduction:** The Doctrine of Rebound is the explanation of and means of dealing with sin in the day-to-day life of the believer and is one of the three adjustments to the justice of God (R_BAJG). The others being the salvation adjustment to the justice of God (SAJG) and the maturity adjustment to the justice of God (MAJG). It must be understood in light of the different ministries of God the Holy Spirit.
 - A. This is not a command given to the unbeliever but to the believer (I John 1:9 – this command is to the believer what John 3:16 is to the unbeliever).
 - B. This Doctrine accepts the Biblical fact that all believers continue to sin after salvation (Eccl. 7:20; James 3:2).
 - C. Spirituality is not to be confused with Maturity.
 1. Being filled with the Holy Spirit alone does NOT make the believer more mature.
 2. The MAJG can only be made through the consistent intake and application of Bible Doctrine over time (Eph. 4:11-13; Heb. 6:1; James 1:2-4).
 3. Though the Holy Spirit is an extremely important factor who makes all of this possible (since He teaches us Doctrine and empowers the believer to apply). The FHS alone does not equate with maturity (Luke 12:12; John 4:23, 24; 14:26; 16:13 cp. John 20:22).
 - D. This Doctrine must also be understood in light of the Doctrine of the Ministries of the Holy Spirit with specific reference to His...
 1. Indwelling Ministry
 2. Fill Ministry
 - E. At the point of salvation every Church Age believer is both indwelt and filled with the Holy Spirit.
 1. The indwelling ministry is permanent (I Cor. 3:16). There is no command to be indwelt with the H.S. All believers are permanently indwelt at the point of salvation (Rom. 8:9).
 2. The filling ministry (FHS) is temporary and lost at the point that any sin is committed (Eph. 5:18 cp. 4:30, 31).
 3. The believer who sins is thus said to be out of fellowship, having committed at least one sin (MAS, verbal, overt, omission) and lost the FHS and is incapable of having fellowship with God.
 - a. He is said to be carnal/fleshly (I Cor. 3:3).
 - b. He is quenching or grieving the Holy Spirit (Eph. 4:30, 31; I Thess. 5:19).
 - c. Our I John 1:9 passage has, as its context, fellowship with God who is designated “light” (I John 1:6, 7).
 4. The R_BJG is the ONLY means by which we can once again be filled with God, the Holy Spirit (I John 1:8-10).
- II. Rebound Assumes the Doctrine of Unlimited Atonement and Eternal Security based on the perfect work of Jesus Christ on the cross (John 10:27-30; Rom 8:1, 38, 39).
 - A. If Christ was judge for every sin ever committed (I John 2:2), with the exception of failure to believe in Him (i.e. ‘blasphemy of the Spirit’ – John 3:36; Matt. 12:31), then it follows that God is faithful and just to forgive the believer every time he commits sin and cites it to the Father (I John 1:7).

B. The sins you name today were already judge on the cross. Hence we are automatically forgiven in time and restored to fellowship at the point of Rebound (Col. 2:13, 14).

III. The Mechanics of Rebound

A. Specific Rebound: *“If we confess our sins, He [God] is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness”* (I John 1:9).

1. If we confess our sins...”: This is a 3rd class conditional clause in the Greek (conj. εἰ + verb in the subjunctive mood, which indicates that its fulfillment is dependent on the on the volition of the individual (maybe he will confess his sins, maybe he won’t confess his sins).
2. Our verb translated “confess” is the present, active subjunctive of ὁμολογέω/homologeō, “to concede that something is factual or true”. It is an ancient legal term which means to cite a case. There is no nuance of feeling sorry or having remorse, doing penance or having a guilty feeling. The person simply cites the sin(s) he or she committed as a matter of factual data.
3. “...He [God] is faithful and righteous to forgive us our sins”. We are automatically forgiven at the point of confession based on Jesus Christ’s perfect work on the cross.
4. “...and to cleanse us from all unrighteousness”: Any sinful activity not listed, whether unknown, unrecognized or forgotten, is forgiven as well. We are to confess all known sins, but it is not necessary or possible to be on top of every single example of sinful activity (Psa. 19:12).

B. Generic Rebound

1. Often times the believer commits sin that goes unnoticed, is done in ignorance or is simply committed and forgotten.
2. It goes against the justice of God for the believer to be perpetually out of fellowship do to forgetfulness, ignorance or lack of attention to detail at any given minute.
3. When a person first becomes a believer in Jesus Christ, he doesn’t instantly know of every single mental attitude, element of speech and overt action that constitutes sin. He is most likely unaware that he can be guilty of sin of omission (James 4:17).
4. Hence, those sins committed in ignorance may also be forgiven via generic rebound.
5. Special rebound offering were observed in the Old Testament which dealt with unknown, unrecognized and unintentional sins (Lev. 4:1-35).
6. David used generic Rebound asking God to cleanse him of his “hidden faults” (Psa. 19:12).
7. Jesus teaches generic Rebound in the model prayer (Matt. 6:12 cf. Luke 11:4).

C. National Rebound

1. National Rebound occurs when a significant number of believer living in a country under discipline repent of their OSN activity as well as the OSN activity of their forefathers that they have continued to walk in.
2. The nation realizing its evil and restricting the activity that got it under DD in the first place is enough to stave off God’s hand (Luke 10:12-14).
3. However when a core of +V turns to the Lord, God is in a unique position to bless the nation and give it a new lease on life (Jon. 3:1ff; Dan. 9:1-19).

- IV. Rebound restores the filling ministry of the Holy Spirit
- A. We are commanded to be filled with the Holy Spirit (Eph. 5:18).
 - B. The command to be filled demands a mechanic.
 - C. Rebound is the mechanic that turns the rulership of the Real You from the OSN to the HIS (I John 1:6, 7 – it is only in this state that we can again have fellowship with God).
- V. Jesus taught His disciples the importance of Rebound through the foot washing (John 13:1-15).
- A. Foot washing was a necessary custom of the time due to dusty roads and people wearing sandals.
 - B. This act taught Rebound in the previous dispensation where priests had to wash their hands and feet each time they passed the Laver (Exo. 30:18-21).
 - C. Jesus' act of washing His disciple's feet was a teaching aid (not a ritual).
 - D. Peter at first refused to let the Lord wash his feet, whereupon Jesus made it clear that those who reject the Doctrine of Rebound have no part in Him (loss of fellowship and experiential sanctification).
 - E. Peter, not understanding the significance of Jesus' act, then insisted on a bath.
 - F. This too was an error as a full washing was symbolic of regeneration at the SAJG, while the washing of an extremity is symbolic of Rebound.
 - G. Jesus explained that there was only one person there who needed a bath; namely Judas Iscariot.
 - H. He uses two words for washing:
 - a. λούω/louo: "to bath"; SAJG in view.
 - b. νίπτω/nimpto: "to wash an extremity": R_BAJG in view.
 - I. When Jesus told them to wash one another's feet, He was telling them to teach Rebound to others (Matt. 28:20).
 - J. It has been argued by some that this is merely a lesson on being a servant. Well, that too is part of the lesson. Jesus taught his followers that they should be servant leaders (Luke 22:25ff).
 - K. However it is evident that there is a higher teaching with regard to the symbolism in this matter. His followers understood what it meant to serve. However Jesus tells Peter in verse seven, "...What I do you do not realize now, but you will understand hereafter."
 - L. They would be able to understand the concept of SAJG v. R_BAJG and the significance of one of them needing a bath down the road a bit when they through back on it.
- VI. Terminology used to describe Round and the synonyms for being in fellowship.
- A. Terms which are used to describe R_BAJG
 - 1. Confess sin/iniquity (Psa. 32:5; 38:18; Prov. 28:13; I John 1:9).
 - 2. Ask the Father to forgive sins (Matt. 6:12; Luke 11:4).
 - 3. Wash/cleanse/purify (II Sam. 11:4; Psa. 19:12; 51:1-4; James 4:8).
 - 4. Acknowledge sin/iniquity (Jer. 3:13; Psa. 32:5).
 - 5. Judge self (I Cor. 11:31).
 - 6. Lay aside the old self (Eph. 4:22; Col. 3:9).

7. Awake/Arise from the dead (Eph. 5:14).
 8. Lay aside every encumbrance and sin (Heb. 12:1).
- B. Terms which indicate that the believer is in fellowship/filled with the Holy Spirit
1. Abide in Me (John 15:4).
 2. Filled (Eph. 5:18).
 3. Having put on the New Self (Eph. 4:24; Col. 3:10).
 4. Walk in the light (I John 1:7).
 5. Walk in Him [Christ] (Col. 2:6).
- VII. False views concerning Rebound
- A. "Rebound is a license to sin"
1. This is the main objective legalists have to accepting the Doctrine.
 2. Rebound is NOT a license to sin any more than antibiotics are a license to get an infection. Rebound is the solution to what to do when one inevitable does commit sins.
 3. The believer is commanded to resist his OSN and abstain from sin to make the MAJG (I Pet. 2:11, 12).
 4. However we all sin a lot (James 3:2), and Rebound is there for us when we do so we can plug back into the POG.
 5. The fact that some people abuse the doctrine does not in any way detract from its validity.
- B. "Rebound is not enough. You must feel sorry for your sins".
1. This is a subjective mindset. How sorry must one feel? Slightly, a considerable amount, a ton of sorrow or just barely more than none at all?!!
 2. The legalist would argue that if a person merely has to confess, then it is tantamount to not having a reason to abstain from sin in the first place (cp. Rom. 3:8).
 3. The legalist is in view in Jesus' parable of the prodigal son in the person of the elder brother who doesn't think the younger brother confessing is enough for him to be brought back into the fold (Luke 15:11-32).
 4. There is absolutely no nuance of feeling sorry for one's sins as a requirement for forgiveness. We are simply to name or cite our sins to God the Father and we are forgiven (I John 1:9).
 5. With that said, there is a place for Godly sorrow. It is a normal feeling for a believer who has majorly dropped the ball! If one has a conscience, guilt sorrow and remorse are normal. However one can be overwhelmed with sorrow and that too is detrimental (II Cor. 2:6, 7).
 6. Sorrow and regret are only beneficial when they lead to ph2 repentance. Godly sorrow is to be differentiated from worldly sorrow (II Cor. 7:10).
- C. Rebound eliminates divine discipline
1. Though Christ paid the price for those sins, we are still disciplined for our won good.
 2. Being fastidious with Rebound can most assuredly limit the amount of DD the believer will face (I Cor. 11:31, 32).

3. David was disciplined not only because of what he did during operation Bathsheba but also for not rebounding for a year (status quo carnality – II Sam. 11, 12 cf. Psa. 51:1ff).
 4. However Rebound in and of itself does not necessarily remove all discipline. That which remains after the fact is what is referred to as “residual divine discipline (II Kings 5:10-27; II Chron. 26:1ff).
- D. You must confess your sins to others
1. This doctrine is taught by the RCC, Orthodox Church and other religions which have a hierarchy of “clergy” as well as certain protestant denominations.
 2. This is a violation of the believer’s priesthood who is to represent himself to God as a Royal Priest (I Pet. 2:4-9).
 3. There is a legitimate place to confess one’s sins to another. However it is not necessary to be forgiven for one’s sins and is only to be done in certain circumstances (James 5:14-16).