

15. Verse 13 begins with the present active imperative of **ἄγω (ágō)**: “Come,” followed by the adverb, **νῦν (nún)**: “now.” This is an imperative, yet not an invitation to follow, but rather to rebuke a believer in reversionism.
16. This is followed by the present active plural participle of **λέγω (légō)**: “you who say.” This is followed by guesswork that continues over the course of four declarations that are asserted, but without the gift of prophecy.
17. Therefore, they contend, “Today or tomorrow.” Question: If not “today,” why not today? And if not “today” why is “tomorrow” any more certain than “today?”
18. Yet they contend at some point they will go to some unspecified cities which they refer to as **ὅδε (hóde)** “such and such.” This is followed by the predictive future active indicative of **πορεύομαι (poreúomai)**: “to go from one place to another.” These cities are not specified so *specific* plans for the trip are unknown.
19. These men are frustrated. They are not copacetic where they are so their plan is to hit the road, go to this or that city, pick one out, spend a year there, do some buying and selling, and Voila! Make a profit!
20. Somewhere, although not specified exactly where, they will, according to the King James translation, “buy and sell.” However, this phrase is only one word in the Greek, the predictive future middle indicative of **ἐμπορεύομαι (emporeúomai)**. This word expresses the function of commerce in a free-enterprise economy and its meaning may be expressed thusly: “to travel about as a merchant or trader on a large scale, meaning to trade.”

**ἐμπορεύομαι (emporeúomai), normally means “trade”; occurs twice in the New Testament: in James 4:13 it keeps its usual meaning of “engage in trade” (also see 2 Peter 2:3).<sup>1</sup>**
21. The only specific statement in this passage is another predictive future active indicative of **κερδαίνω (kerdaínō)**: “profit; acquire as gain. Used in the absolute sense in James 4:13.”<sup>2</sup>
22. There is nothing wrong with making plans, however, those plans should be made on the basis of research that produces specific guidance that can be trusted.

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<sup>1</sup> D. H. Field, *The New International Dictionary of New Testament Theology*, gen. ed. Colin Brown (Grand Rapids: Zondervan Publishing House, 1975), 1:268.

<sup>2</sup> κερδαίνω in *The Complete Word Study Dictionary: New Testament*, rev. ed., Spiros Zodhiates, gen. ed. (Chattanooga: AMG Publishers, 1993).



23. Having examined the game plan of these men, the Greek text reveals the disorganization that exists within their souls under the status quo of reversionism:

1. These men conclude there are lucrative business opportunities elsewhere other than where they are. Yet, since they are in reversionism this may not be the case, yet wherever they go they will encounter the same dead ends.
2. Reversionism is a soul status that cannot produce rational decision making, so wherever they go they will remain frustrated.
3. What motivates these men is not finding a good job by which they could earn money, either by owning their own business or employed in another man's company.
4. Working has been the standard for making money since Genesis 3:17–19 where the Lord said the following to *'Atham*:

**Genesis 3:17** To *'Atham*, Jesus pronounced judgment, “Because you have listened to the voice of your wife, *'Ishshah*, and you have eaten of the tree of which I commanded you repeatedly saying, ‘You will not eat of it’; the earth keeps on being cursed because of you. In sorrow, you will eat of it all the days of your life.

**v. 18** “Both thorns and thistles it shall grow for you; and you will eat the plants of the field for food;

**v. 19** “By the sweat of your face you will eat bread for food, till your physical body returns to the ground; because from it, you were taken. For you are dust, and to dust you shall return.” (EXT)

5. This quote from the Lord resulted in the institution of free enterprise. So *'Atham* could engage in either flocks or crops or both to provide for his family. His son Abel chose to be a rancher with his flock of sheep, while his second son, Cain became a farmer who grew vegetables.

**Genesis 4:1** Now the man had marital relations with his wife, and she became pregnant and gave birth to Cain. Then she said, “I have created a man just as the Lord did!”

**v. 2** Then she gave birth to his brother Abel. Abel took care of the flocks, while Cain cultivated the ground. (NET)

6. The use of the predictive future middle indicative of the verb **ἐμπορεύομαι** (*emporeúomai*) is the word from which we get the English noun, “emporium.” It is defined as “a place of trade; especially a commercial center; a retail outlet; a store carrying many different kinds of merchandise.”<sup>3</sup>
7. In the James 4 context, the Greek word means, “to engage in commerce for profit. In the economic and business sense (James 4:13; to exploit another for personal gain.”<sup>4</sup> See Luke 12:16–21: “Parable of the rich fool,” in *The Scofield Study Bibles*.
8. These men’s motivation is to go through their ill-defined process of, “at some point, going to some unspecified city, spend a year, set up an emporium, and make a profit.” This summarizes:

**James 4:13** Come now, you reversionists who say, “Today or tomorrow we will go to this or that city, and shall work in that place about a year, we shall engage in free enterprise and make a profit. (EXT)

1. God established the free-enterprise system in Genesis 3. His sons, Cain and Abel, chose two options within that system to make profits to sustain themselves and others if they so desired.
2. Between the two men, Cain was in reversionism and Abel was grace oriented. The Lord was not pleased with Cain’s offering but was pleased with Abel’s.
3. Ultimately, free enterprise established a more efficient medium of exchange. Money could be transferred from one individual in exchange for a product owned by another.
4. This system enables Party A to develop a product by hiring workers who are paid for their ability to produce the item that the company can then sell for a profit.
5. The customer is willing to pay for the item developed by the entrepreneur in exchange for his money.
6. The invisible factor in this system is the thought process of the individuals involved. In a nation populated by believers, the individuals involved understand the free-enterprise system.

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<sup>3</sup> Merriam-Webster’s Collegiate Dictionary,” 11th ed. (Springfield: Merriam-Webster, Inc., 2014), s.v. “emporium.”

<sup>4</sup> Randolph O. Yeager, *The Renaissance New Testament* (Gretna: Pelican Publishing Co., 1985), 17:18.

7. The owner and workers of the company are at least establishment-oriented individuals or believers in Christ and understand how the free enterprise system works.
8. Those who purchase the items of the company have confidence that those who work there are people of integrity. In other words, they can be trusted to produce a quality product at a fair price.
9. The company is also able to have confidence in the customer who can be trusted to pay fair-market value for the product.
10. However, in the current Zeitgeist, honor, integrity, and reliability are exchanged for chicanery and underhandedness. This causes the emergence of distrust both by the company or by the customer.
11. Now let's observe the general impact the reversionist has on a nation.

### **The Negative Impact of the Reversionist on the Free-Enterprise System**

1. Why can't the people involved in major corporations be trusted? Most, if not all, are unbelievers and the rest have not advanced beyond the First Floor of the Edification Complex of the Soul.
2. If they have, they have no idea what time it is. They do not know one dispensation from another.
3. They have no clarity about the absence within their own souls of any problem-solving devices, most importantly, the rebound technique.
4. As a result, they do not have grace orientation and thus their souls are darkened by living inside the cosmic systems.
5. The men in our James 4:13 passage are only occupied with going into business and making a profit.
6. Since this is the case, then these men are only focused on money. Their goal is to make a profit, but without the process of having a good idea or a useful product.
7. Thus, these men in question are failures because of five errors common to them all. They each are **(1)** Out of God's timing. **(2)** They are not in the geographical will of God. **(3)** Their business strategy is not grace oriented. **(4)** Therefore, they are out of the operational plan of God. **(5)** They are motivated by false motivation.