

25. Yet, God remains as the only Lawmaker and Judge. He is the one Who is able to deliver or destroy. Regardless of the political circumstances in the United States, God is still in charge.
26. The current national decline into reversionism may be hopefully described as a very necessary “wakeup call.” The question is whether two groups of citizens have enough resident standards that can be awakened to do battle against those who are deconstructing the nation’s sprint into what the Dark Side refers to as the New Normal?
27. These two groups include unbelievers but who still subscribe to establishment standards within the society and believers whose doctrinal inventory is being recalled and possibly facilitated?
28. God knows. And verse 12 holds the key. “There is only one Lawgiver and Judge. Only He is able to deliver and destroy.” Will the chaos reach a critical point when the few enlarge into the many and say, “No further!”
29. Don’t know. But James is calling on those in Chapter Four to join the fray. And to join up, one must come back to establishment viewpoint and doctrinal viewpoint.
30. In our recent study of the Doctrine of Reversionism, we were able to establish the principle that those who make the volitional decision to recognize their involvement in reversionism and then resolve to extricate themselves from its throes of cosmic propaganda can be spiritually rehabilitated.
31. This process can take well over a year for the most advanced. However, the current test is designed to last for at least four years with only one of them past.
32. Reversionists who are now a year deep into the current rebellion may be getting their minds right. Pray that true patriots resolve to make a comeback, get back to the basic of establishment order and/or reinvolved themselves in doctrinal rehabilitation.
33. A midterm voter rebellion could potentially quench the uprising with a view toward establishment and doctrinal restoration.
34. **PRINCIPLE:** “There is one Lawgiver and Judge, the One who is able to deliver and destroy.”
35. **PRINCIPLE:** If a believer is in reversionism, he is able to make the personal choice to restore his soul.
36. **PRINCIPLE:** Contrarily if the believer persists in reversionism he will eventually endure the sin unto death.

37. One of the typical attitudes the reversionist expresses is to judge a fellow believer who is growing in grace and executing the Spirit-filled life. Verse 12 continues with James' critique, "... but who are you who judge your neighbor?"
38. This statement in the Greek carries with it a more powerful criticism than the English translation. This last sentence reads in the Greek, "... you, who are you": **οὐ τίς εἶ οὐ (ou tis ei ou)**.
39. The impact of this statement is not a request for information as the English question could imply, but rather an imperative question of accusation. "You, who are you" followed by the pronoun "who: **τίς**, followed by the verbal sin, the noun, **κριτής (kritēs)**: "to judge."
40. At the beginning of verse 12, we observed the word, "Judge" with a capital "J," but here it is lower case. James is making the point that God is the only individual who has the authority, power, and justice to judge a believer.
41. In context, the person being examined is a believer in reversionism who is judging another believer who in context is identified as his "neighbor."
42. This is first of all the violation of the Royal Law. If the "neighbor" in question is to be judged, then the One to carry out that judgment is God, not this individual.
43. Throughout Chapter Four, we have observed the ongoing behaviors of the those in context. None of these individuals are qualified to judge anyone about anything. However, each and all do come under the divine scrutiny of the Father.
44. Every believer falls under the principle of the Royal Law noted in James 2:8 which states:

James 2:8 **If [protasis of a 1st-class condition] you apply the Royal Law according to the Scripture, "You shall unconditionally love from personal integrity those you encounter," [apodosis] honorably, you must keep on doing this.**
(EXT)

45. **PRINCIPLE:** The love of God is the integrity of God and the Integrity of God is the Love of God. If we are to apply the Royal Law to others, to do so biblically we must advance in our studies so that our conscience contains the inventory of biblical absolutes that reflect that integrity within our own souls.
46. **PRINCIPLE:** Loving self has to do with acquisition of biblical absolutes that develop personal integrity so that one may function from that inventory of divine ideas from which he may love other people.



47. Thus, the application of the Royal Law requires the lifetime commitment to Bible study, retention of its doctrines, and the embellishment of their ideas into paths of least resistance.
48. Those who function within this system are not found among those being addressed by James in James 4:12. To emphasize the point, note the final word in the last sentence in this verse which appears in all the major English translations except the King James Version:

James 4:12b On the other hand, who are you to judge your neighbor? (NET)

James 4:12b But you—who are you to judge your neighbor? (NIV)

James 4:12b ... but who are you who judge your neighbor? (NASB)

49. The King James Version's text reads this way:

James 4:12b ... who are thou that judgest another?

50. The word “another” is the adverb, **πλήσιον** (*plésion*), which carries the idea of being physically near someone and thus correctly translated, “neighbor.”
51. Thus, those you know are the ones you judge. In James 4:11 we have this sentence, “Stop slandering [**καταλαλέω** (*katalaléō*)] fellow members [**ἀδελφός** (*adelphós*): i.e., “neighbor”] of the royal family of God.
52. The expanded translation of James 4:12 reads this way:

James 4:12 There is one Lawgiver and Judge, the One who keeps on being able to both deliver and to destroy; but you, who are you who judge your neighbor [**fellow believer**]? (EXT)

James 4:13 Come now, you who say, “Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.” (NASB)

1. James 4:13 opens a new paragraph where we again engage the machinations of a believer in reversionism. We will refer to this last paragraph as Operation Presumption which sums up the lifestyle of these reversionists.
2. They have an idea, but have not thought it through. There are no specific details about their plan. They assert, “we will go to such and such a city.”
3. No specific date is mentioned, just “today or tomorrow we will go.” On arrival at a city, yet to be specified, the group asserts they will stay there for a year.

4. The purpose of the trip is also left open to question, just the comment they will “go into some sort of business.” However, the assumed result of all of these unspecified actions will result in the fact that they will “make a profit.”
5. This verse begins with James quoting a plan expressed by at least two people, “Come now, you who say.” Into whatever commerce these two people will engage, they assert will result in them making a profit, the predictive future active indicative of **κερδαίνω (kerdaínō)**.
6. There is a series of assumptions within James’ quotation that summarizes these two entrepreneurs game plan. The principle that belies their assumptions is the fact not one of them has the gift of prophecy.
7. Prior to the completion of the New Testament, no believer knows what the next day will bring since no one has the spiritual gift of prophecy unless identified as such. The believer’s proper biblical orientation is to live each day by means of the grace of God.
8. It is of course proper to make plans for the future since each person is responsible for certain obligations that are ongoing. The proper mental attitude is to plan for the future while at the same time being flexible to orient and adjust for circumstances that often occur and for which one must address.
9. Since we are unable to know the future, our daily policy is oriented to the reality of one day at a time. We may plan for the future, but do so knowing that unknown circumstances may intervene that result in cancelation, adjustment, or sometimes even the aggrandizement of the planed event.
10. The believer is therefore able to make plans from the standpoint of living life one day at a time:

Psalm 118:24 This is the day which the Lord has made; Let us rejoice and be glad in it. (NASB)

11. It is certainly wise to plan for the future, but those plans often need adjustments to accommodate the circumstances that emerge between the planning stage and the execution of the event itself.
12. Those James presents in James 4:13 have made plans, but none of them may be trusted as absolutes and as such leave in doubt the fulfillment of their assumed result of making a profit.
13. The reason these people’s plans should not be trusted is expressed in the following four verses which express the reality of how their human assumptions did not find their source in the divine decree.
14. There is no prophecy in the post-canon period of the Church Age. Everything is based on the text of the completed canon of the New Testament.



15. Verse 13 begins with the present active imperative of **ἔγω (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).¹
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.”²
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.

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

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

