

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** (*plēsion*), 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** (*katalalēō*)] 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 (kerdainō)**.
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 (égō)**: “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).



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 other 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.”³
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.”⁴ 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.

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

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

