

2. **Error #2:** Geographical. Their priority is to discover a place of business located elsewhere rather than where they could grow in grace at the local church. This is not done.
3. **Error #3:** The third error is ignoring the geographical will of God. They are located in Jerusalem where James has a local church. They instead look elsewhere with emphasis on making a profit. Principle: God provides logistics wherever Bible doctrine is taught.
4. **Error #4:** The fourth error is operational. Their planning had no absolutes that could be applied in the operational phase of their plan. Their only goal was making a profit, but with no specific set of strategies or tactics to accomplish the stated objective.
5. **Error #5:** The fifth error was motivational. The only absolute considered was making a profit, everything else was based on conjecture, guesswork, or blind arrogance.
9. This lust for money without grace orientation, doctrinal guidance, and divine viewpoint leads us to a study of money, its proper and improper acquisition, investment, and expenditure.

The Doctrine of Money

A. Definition:

1. The English word “money” is derived from the Latin *mōnēta*:
***Mōnēta*: the Roman money was coined in the temple of Juno Mōnēta; hence *moneta* as: a, the mint, the place where money was coined: b, coined metal, money.¹**
2. Money is the medium in which prices are expressed, debts are discharged, goods and services are paid for, and bank reserves are held.
3. The term may be regarded as comprising common money or currency, coins, bank notes, or paper money which is circulated.
4. Money is the means of stating the prices of goods and services as well as expressing debts, salaries, wages, rents, etc. Money is a medium of exchange whereby goods and services are paid for and debts are discharged.

¹ D. P. Simpson, “Mōnēta,” in *Cassell’s Latin Dictionary*, (Hoboken, NJ: Wiley Publishing, Inc., 1968), 378.



5. Money serves as a reserve for ready purchasing power. Therefore, money is the only complete liquid asset.
6. Money is unique among economic goods. It is regarded, not as wealth, but as a device for exchanging and measuring wealth.
7. An increase in the quantity of money in a nation does not necessarily constitute an increase in the country's wealth. Inflation is the increase of the quantity of money in a nation, but decreases the nation's wealth.

B. The History of Money:

1. There have been many different objects used for money, such as barter, slaves, gunpowder, oxen in Homeric times, elephants, cattle, stones, wool, barley, wheat, timber. The most widely used medium is gold and silver. Before coins came into use, money was measured in terms of rings, bars, talents, and various systems of weights.
2. Coin money was first invented by Croesus, King of Lydia, 561-546 BC. Darius I, called the Great. 550-486 BC, king of Persia, picked up the idea and used coined money. The Phoenician traders did the same and it spread all over the ancient world.
3. There were three kinds of coins in the New Testament times:
 - a. Imperial Roman coins.
 - b. The provincial coins based on the old Greek standard.
 - c. Israel had its own standard.
4. Paper money did not come into use until the French Revolution.

C. The Bible Reveals the Legitimate Function of Money:

1. For monetary transactions. The shekel was a rolled piece of metal first mentioned in Genesis 23 where Ephron sold Abraham the field including the cave in which he buried his wife, Sarah:

Genesis 23:15 “My Lord, listen to me; a piece of land worth four hundred shekels [שקל (*shekel*): ½ oz.] of silver, what is it between me and you? So bury your dead.” (NASB)

2. Money was used to pay taxes according to Matthew 22:17–22; Mark 12:13–17; Luke 20:20–26. The Bible only recognizes 10% for taxation.
3. Money is the medium of exchange to transfer property or ideas from one person to another.



4. Thus, capitalism is the biblically authorized medium of exchange that allows goods and services to be produced for the purpose of supplying others with their necessities and interests.
5. Unfortunately, some look on possession of wealth as cupidity: “the inordinate desire, especially for wealth; avarice; greed.”
6. Yet, it is the biblically documented system of exchange that allows individuals or groups to transfer things of value from one owner to another which results in both parties pleased with the outcome.
7. Giving of money is an expression of the royal priesthood and required in:

2 Corinthians 9:6 Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. (NASB)

8. Money is the economic system that enables citizens of a national entity to function as a unit to provide an environment within which all can benefit collectively from the efforts and generosity of each other.
9. It is the free-enterprise system within a free society that enables individuals to benefit from the efforts of others, each dependent upon the efforts of others to supply their needs.
10. Do you systematically enjoy the privilege of getting in your car/truck/RV and go places? For example, to work? Someone established a business in which you get paid to contribute to the production of goods and services for those who need these products.
11. How do you consistently get from your house to work? You periodically stop at a service station and tank up with gasoline. You never doubt that underneath that gas pump is a huge tank filled with gasoline which you can transfer into your small tank.
12. Someone had to drive a big truck with an even larger tank being pulled behind him to get that gas to the station where you can buy it. Who is that guy? Who hired him?
13. How about the grocery store? You can go to Dierbergs, Schnucks, or Straub’s in the St. Louis metropolitan area. I used to go into Randall’s in Houston six days a week with a load of bread from Rainbo Baking Company.
14. I find grocery stores to be the crown jewel of free enterprise.



15. Someday, decide to take a walk in one of these stores. Slowly walk the aisles; look at the merchandise. Pickup items along the way and look where it was produced or packaged.
16. You will see that throughout the store what you eat came from all over the world. It's in that store for you to buy. And some individual brought it to that store, he often is the one who put it on the shelf, and left it there for you to buy. For example, Jo Henra and I love Gulf shrimp. Dierbergs has them.
17. We used to have an arrangement in this country that when you went to tank up your car, the cost per gallon was about \$1.70. Some politicians recently decided to force-feed the drivers of this nation to do so with batteries.
18. So, the gasoline is elsewhere over \$7.00 a gallon because the globe is said to be warming and to stop this we must have electrified cars of which there are a precious few. Haven't pulled off the actual construction, pricing, distribution, and places to buy them like you can a gas-driven car, but they insist they want to do this real soon.
19. This is what happens when people with bad ideas decide to disassemble a free-enterprise system. They insist that God did not think things through when He provided an over-abundance of coal, oil, and the ingredients to manufacture gasoline so 330-million people could freely drive around the country.
20. **Principle:** People who acquire power and concoct the idea that the divinely provided natural resources that God created to empower the greatest economic system in world history must be systematically disassembled because they contend the climate is changing.
21. This idea is a perfect example of human interference in an alteration of the biblical system of economy which has been working just fine since the early chapters of Genesis, starting with Noah, Cain, and Abel.
22. This introduces us to the next chapter in our look at money in Scripture.

D. Monetary Reversionism.

1. This problem is covered on several occasions in Scripture. Here are a few examples which you may wish to read:
 - a. Solomon in Ecclesiastes 5:10–6:2.



- b. Balaam in Jude 11 and Revelation 2:14–15.
 - c. Ananias and Sapphira in Acts 5:1–10.
 - d. Lust for money can destroy the right priorities for life which we have studied in James 4:13–14.
2. Money related to right perspective and mental attitude is taught in 1 Timothy 6:3–11.
3. Monetary reversionism is taught in James 5:1–6, which we will soon note. We will exegete this passage soon but here is the text of it from the *New American Standard Bible*:

James 5:1 Come now, you rich, weep and howl for your miseries which are coming upon you.

v. 2 Your riches have rotted, and your garments have become moth-eaten.

v. 3 Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure!

v. 4 Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth.

v. 5 You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter.

v. 6 You have condemned and put to death the righteous man; he does not resist you. (NASB)

4. The dangers of money to a believer is covered in:

Hebrews 13:5 Make sure that your character is free from the love of money, keep on being content with what you possess. For He Himself has said, “I will never desert you, nor will I ever forsake you,” [**Deuteronomy 31:6c**]

v. 6 so that we confidently say, “The Lord is my helper, I will not be afraid. What will man do to me?” [**Psalms 118:6**]

v. 8 It is better to take refuge in the Lord than to trust in man. (NASB)

E. Money and the Balance of Power

1. Love for money creates power struggles which destroy the balance of power and create an imbalance of power. This concept is addressed by Timothy in:

1 Timothy 6:8 Now, having nourishing foods and a change of clothes (σκέπασμα (*sképasma*): clothing²: a ἄπαξ λεγόμενον [*hápax legómenon*: only used once in the New Testament]), we shall be content with these things.

v. 9 But those believers that desire to be rich fall into temptation and a trap also into numerous and injurious lusts which drown those men in ruin and wasteful destruction.

v. 10 For you see, the love of money keeps on being a root of all different categories of evil through which love of money certain reversionists by intensely desiring it have swerved from doctrine and have skewered themselves with many types of pain imposed by divine discipline. (EXT)

2. Imbalance of power destroys both freedom and economic prosperity in a client nation: Example:

The Industrial Revolution, in modern history, the process of change from an agrarian, handicraft economy to one dominated by industry and machine manufacture. (T)he term Industrial Revolution was first popularized by the English economic historian Arnold Tóynbēe (1852–83) to describe England’s economic development from 1760 to 1840. Since Toynbee’s time the term has been more broadly applied.

The main features involved in the Industrial Revolution were technological, socioeconomic, and cultural. The technological changes included the following:

- (1) The use of new basic materials, chiefly iron and steel,
- (2) the use of new energy sources, both fuels and motive power: coal, the steam engine, electricity, petroleum, and the internal combustion engine,
- (3) the invention of new machines, such as the spinning jenny and the power loom,
- (4) a new organization of work known as the factory system, which entailed increased division of labor and function,

² Food and clothing are necessities to remain alive; shelter is not. *The NET Bible* translates σκέπασμα with the English word, “shelter.” None of the other major English translations do this. NASB: “covering”; NIV: “clothing”; and NKJV: “clothing.”



- (5) developments in transportation and important communication, including the steam locomotive, steamship, automobile, airplane, telegraph, and radio, and (6) the increasing application of science to industry.³
3. The problem of the imbalance of power.

The Second Industrial Revolution. (T)here is mounting evidence for a “new” Industrial Revolution in the late 19th and 20th centuries. ... developments in machines, tools, and computers have given rise to the automatic factory. ... in the early to mid-19th century, automatic operation, as distinct from the assembly line, first achieved major significance in the second half of the 20th century.

Ownership of the means of production also underwent changes. The oligarchical⁴ ownership of the means of production that characterized the Industrial Revolution in the early to mid-19th century gave way to a wider distribution of ownership through purchase of common stocks by individuals and by institutions. In the 20th century, many countries of Europe socialized basic sectors of their economies. There was also a change in political theories: instead of laissez-faire⁵ ideas that dominated the economic and social thought of the classical Industrial Revolution, governments generally moved into the social and economic realm to meet the needs of their more complex industrial societies.⁶

4. There are three categories in the industrial revolution: management, labor, and government.
- Management is designed to convert money and investment into industrial efficiency, which includes production and marketing.
 - Labor is designed to execute production and marketing. There are three categories of labor: (1) skilled and unskilled, (2) administrative, and (3) marketing.

³ “Industrial Revolution,” in *The New Encyclopaedia Britannica: Micropaedia* (Chicago: Encyclopaedia Britannica, Inc., 2010), 6:304–305.

⁴ “oligarchical: Government by the few; a form of government in which the power is confined to a few persons or families; also the body of persons comprising such a government,” *The Oxford English Dictionary* (New York: Oxford University Press, 1971), 1:1985.

⁵ Ibid. “Laissez-faire: to let people do as they think best. A phrase expressive of the principle that government should not interfere with the action of individuals, especially in industrial affairs and trade, 1:1561.

⁶ “Industrial Revolution,” 6:305.



- c. Government: (1) executive, (2) legislative, and (3) legal.
- d. National prosperity depends on that all three categories are kept in balance. When one branch overrides one or both of the others, then there is an imbalance of power.
- e. When free enterprise is inefficient in the use of capital and indifferent to the security of labor a power struggle emerges.
- f. To correct this inefficiency, congress [legislative] joined with labor to form labor unions. When the latter seek the advantage then the problems that emerge create a new friction that is inefficiently resolved by government [executive].
- g. Ergo, government takes sides with labor, politicians in Congress support labor, and management [free enterprise] must comply when laws are passed which demand such.
- h. Management initially invested the capital to start the business. They sold stock in the enterprise which enlarged over time. However, the stockholders are invisible. Management is not.
- i. The labor union has more members than management. Congress has more members than management. In this power struggle, Congress by the passing of a law have more power than either the union or management.
- j. Therefore, when government moves into the management of a free-enterprise organization and takes sides with one of its divisions, the one chosen is the one which possesses the money.
- k. Consequently, government encroaches on freedom and infuses socialism into a capitalistic enterprise through taxation.
- l. Management does not get a free pass when its decisions diminish the freedoms and advantages of labor. However, this circumstance is administered by law enforcement, not imposition of regulations by Congress.
- m. Ultimately, the creeping specter of socialism gradually transforms free enterprise into socialism. The group which then becomes the entity which calls all shots is the Ruling Class.



- n. Several individuals are now de facto members in that club with more surely to be added. From this gaggle of despots one personality will ultimately run the global show under its present iteration, The Great Reset.

F. Suggested Reading

“The Way Out,” Larry P. Arnn, President of Hillsdale College, in *Imprimis*, vol. 50, number 11, November 2021.

From the above Doctrine of Money, we are able to see the mentality of the men we are studying in James: Chapter Four, verse 13. They do function as a corporation since there are plural men indicated.

They evidently do not employ a labor force but do have the capital to engage in business for as much as a year. This capital will allow them to travel to several locations. They confidently report that they, at the end of this venture, will have “made a profit.”

What they collectively are not are prophets. They have no idea what tomorrow will bring. What is their trade; what are their products or business strategies that others may find willing to buy? Yet they are bold enough to state with confidence that at the end of a year they will have made a profit.

Here is the expanded translation of:

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)

James 4:14 Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. (NASB)

Verse 14 begins with the nominative masculine plural of the relative pronoun **ὅστις (hóstis)**: “Yet.” It deals with a principle which has quality, thus a qualitative relative pronoun.

The King James Version translates this, “whereas,” but the qualitative aspect of the relative pronoun requires it to read, “Such a kind.” In context it refers to reversionists.

What is it about these reversionists? The verse continues with the present middle indicative of the verb, **ἐπίσταμαι (epístamai)**: “understand,” but which is preceded by the objective negative conjunction, **οὐκ (ouk)**: “do not.”

This results in the translation, “Such a kind who do not understand,” rather than “you do not know.”



The present middle indicative of the verb, *epístamai*, refers to knowledge gained by prolonged practice, but accompanied by the negative conjunction, *ouk*, “do not.” James’s subjects are reversionists. They do not have any doctrine due to a prolonged residence in the cosmic systems.

The middle voice here is a “directive middle” which means their ignorance is not beneficial to them. Not only are these believers in reversionism they are engaged in “reverse-process reversionism”:

The final stage in the descent into reversionism is characterized by the *total* influence of evil and the substitution of Satan’s plan for God’s plan. Satan’s cosmic system is so powerful and devious that the reversionistic believer becomes divorced from reality.

Reverse-process means to face in the opposite direction, to reverse course, to invert beliefs by a turnabout of thinking. All true values are pushed aside and priorities are inverted. The reversionist spurns that which he should love and loves that which he should spurn. Revelation 2:4 describes this as leaving “your first love.”⁷

The English translations of James 4:14 get somewhat prolonged by the unnecessary addition of unnecessary words. So far our expanded translation reads like this: “Such a kind who do not understand.”

Surely you are aware that the overall subject of the Letter of James is reversionism and Chapter Four is surely not an exception for it is in this chapter we inserted the study of the Doctrine of Reversionism.

You have also come to understand that the reversionists in Chapter Four had previously made a significant advance in their spiritual growth before circumstances intervened by which they drifted into negative volition and from there they digressed through various stages of reversionism.

What we have observed in Chapter Four is their slide into reverse process reversionism. Consequently, we, so far, have this translation of James: Chapter Four, verse 14: “Such a kind who do not understand.” This is followed by the next phrase, “what kind of life.”

Put together the verse reads, “Such a kind do not understand what kind of life ... yours tomorrow.” The ellipsis here indicates the absence of the verb.

(End JAS4-63.Rev. See JAS4-64.Rev for continuation of study at p. 631.)

⁷ R. B. Thieme, Jr., *Reversionism*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 37.

