

- 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.

