

- 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** (*oúk*): “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, *oúk*, “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 JAS4-29. See JAS4-30 for continuation of study at p. 291.)

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



James 4:14a Such a kind who do not understand what kind of life ... yours tomorrow. (EXT)

1. There is an ellipsis in this verse and the translators assumed missing words needed to be provided. However, the original text must remain as is and recognized in the exegesis.
2. Reversionists simply do not have a clue what their life is going to be like tomorrow. They have thought themselves into a spiral of discipline.
3. They may make their plans but the discipline from reversionism is taking them in a completely opposite direction, and allowed to continue, will result in the sin unto death.
4. Consequently, they do not understand what tomorrow will bring. They have assumed grandiose tomorrows will soon reveal the glorious revelation of their cosmic imagination only to be crushed by the intervention of divine justice.
5. There is a stark example of how reversionists conjure a way to acquire money while making it appear they are doing good deeds for the church.
6. Following the Lord's ascension into the Third Heaven, believers came together and formed the Church Age's first church which was located in Jerusalem and ultimately under the teaching ministry of James.
7. Those who were believers joined with the intent to form a congregation which could function as one in the process of accumulating all believers into the teaching ministries of the apostles and prophets and later the evangelists and pastor-teachers.
8. In forming this church these new believers began to take seriously the opportunity they had to expand their historical impact in Jerusalem, Judea, and beyond. The intent was to finance the communication gifts possessed by those with them and encourage each other to do personal evangelism.
9. The mental attitude possessed by these people is illustrated by the man who became a central figure in the early church. In fact, the last two verses of Acts 4:36–37 would be better placed as the first two verses of chapter 5.
10. What follows is background on this man with two names: Joseph and Barnabas:

BARNABAS. (Βαρνάβας), “son of exhortation.” This name was applied to the associate of Paul, who was originally called Jōses or Joseph (Acts 4:36), as a testimony to his eloquence. Its literal meaning is “son of prophecy.” This is interpreted in Acts 4:36 as “son of exhortation.”

The office of a prophet being more than to foretell, all these interpretations are admissible in estimating Barnábas as a preacher. “[Adolf] Deissmann considers Barnábas the Jewish Grécized form of Barnebaus, a personal Semitic name recently discovered in Asia Minor inscriptions, and meaning the “son of Nebo.”

He was a Levite from the island of Cypress, and cousin of the evangelist Mark. When we first learn of him, he had removed to Jerusalem, and acquired property there. He sold “a field,” and contributed its price to the support of the poorer members of the church (Acts 4:36 ff).

When the preaching of some of the countrymen of Barnábas had begun a movement toward Christianity among the Greeks of Antioch, Barnábas was sent from Jerusalem to give it encouragement and direction, and, after a personal visit, recognizing its importance and needs, sought out Paul at Tarsús, and brought him back as his associate.

Ordained as missionaries on their return (Acts 13:3), and accompanied by John Mark, they proceeded upon what is ordinarily known as the “First Missionary Journey” of Paul (Acts 13:4.5).¹

NOTE: To avoid confusion I will keep the chapter and verse structure where the Bible has them, yet understand the full context is necessary.

Acts 4:36 Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement),

v. 37 and who owned a tract of land, sold it and brought the money and laid it at the apostles’ feet.

Acts 5:1 A certain man named Ananias, with his wife, Sapphira, sold a piece of property,

v. 2 and kept back some of the price, with his wife’s full knowledge, and bringing a portion of it, he laid it at the apostles’ feet.

v. 3 But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land?”

¹ H. E. Jacobs, “Barnabas,” in *The International Standard Bible Encyclopaedia*, James Orr, gen. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 1:405.