

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.



7. The owner and workers of the company are at least establishment-oriented individuals or believers in Christ and understand how the free enterprise system works.
8. Those who purchase the items of the company have confidence that those who work there are people of integrity. In other words, they can be trusted to produce a quality product at a fair price.
9. The company is also able to have confidence in the customer who can be trusted to pay fair-market value for the product.
10. However, in the current Zeitgeist, honor, integrity, and reliability are exchanged for chicanery and underhandedness. This causes the emergence of distrust both by the company or by the customer.
11. Now let's observe the general impact the reversionist has on a nation.

The Negative Impact of the Reversionist on the Free-Enterprise System

1. Why can't the people involved in major corporations be trusted? Most, if not all, are unbelievers and the rest have not advanced beyond the First Floor of the Edification Complex of the Soul.
2. If they have, they have no idea what time it is. They do not know one dispensation from another.
3. They have no clarity about the absence within their own souls of any problem-solving devices, most importantly, the rebound technique.
4. As a result, they do not have grace orientation and thus their souls are darkened by living inside the cosmic systems.
5. The men in our James 4:13 passage are only occupied with going into business and making a profit.
6. Since this is the case, then these men are only focused on money. Their goal is to make a profit, but without the process of having a good idea or a useful product.
7. Thus, these men in question are failures because of five errors common to them all. They each are **(1)** Out of God's timing. **(2)** They are not in the geographical will of God. **(3)** Their business strategy is not grace oriented. **(4)** Therefore, they are out of the operational plan of God. **(5)** They are motivated by false motivation.



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1. There is no grace orientation in this verse. This is indicated clearly by James who introduces the verse thusly, “Come now, you reversionists who say” Then James quotes them or summarizes their thoughts and ideas.
2. There are four categories of love that the believer develops during his spiritual growth: **(1)** Category One: God and Christ. **(2)** Category Two: toward right man or right woman. **(3)** Category Three: Toward fellow believers. **(4)** Category 4: Toward all others which is impersonal.
3. The men involved in our passage do not have meaningful relationships with others which means associations with them are based on a pseudo-love hypocrisy.
4. What they do is deploy Operation Schmooze: to chat in a friendly manner especially so as to gain favor, business, or connections; casual talk that is often gossipy or ingratiating.
5. The only absolute they display in verse 13 is the predictive future middle indicative of the verb **ἐμπορεύομαι** (*emporeúomai*): “to make a profit.”
6. This is a legitimate goal to pursue, however, what must precede its accomplishment is to have a grace mental attitude from which they will be able to think doctrine first.
7. Profit is the end result of the process, but it is doctrine that must guide the pursuit and fulfillment of that objective. These men’s error is that their plan places Profit First with no emphasis on putting Doctrine First.
8. There are five errors made by them that prohibit the fulfillment of their plan:
 1. **Error #1:** Failure to use time each day. God grants time for believers to grow in grace by the study of His Word from which decisions may be made to guide their decision-making. This was not done.

(End JAS4-62.Rev. See JAS4-63 for continuation of study at p. 621.)