

5. King Hezekiah adopted an evil foreign policy by going to Egypt for help in:

Isaiah 30:1 “The rebellious children are as good as dead,” says the Lord, “those who make plans without consulting me, who form alliances without consulting my Spirit, and thereby compound their sin.

v. 2 They travel down to Egypt without seeking my will, seeking Pharaoh’s protection, and looking for safety in Egypt’s protective shade.

v. 3 “But Pharaoh’s protection will bring you nothing but shame, and the safety of Egypt’s protective shade nothing but humiliation.” (NET)

6. The case of Ananias and Sapphira in Acts 5:1–10. Their life in perpetual carnality was manifest by lying to God which resulted in them both put to death by capital punishment. This event was discussed in detail earlier in James: Chapter Four in document JAS4-30, pages 291 and following.

What caused us to engage the study of the Doctrine of the Sin unto Death was our encounter with Ananias and Sapphira in Acts in concert with our prolonged study of the Letter of James.

7. Our study of the latter has taken us to James: Chapter 4, verse 14 where our expanded translation so far reads:

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

1. As noted earlier in our commentary on this verse, its translation into English was not up to snuff. To review where we have already progressed in verse 14 we must first note some details beginning with the opening nominative masculine plural of the relative pronoun, **ὅστις (hóstis)**: “whereas.”
2. It deals with a principle of quality, i.e., a qualitative relative pronoun. Its English translation should read, “such a kind,” referring to reversionists.
3. The kind of reversionists are described by the “knowledge gained by prolonged practice,” the present middle indicative of the verb, **ἐπίσταμαι (epístamai)**, however, this positive definition is canceled by the negative conjunction, **οὐκ (ouk)**, which in context means that they “do not have knowledge of doctrine gained by prolonged practice.”
4. The reversionists’ decisions are always influenced by the Dark Side’s propaganda taught in the Satanic Academy of Cosmic Didactics.
5. This curriculum and its individual fields of study cause the believer to devolve into the advanced levels of reverse process reversionism.



6. As a result of this lifestyle, these cosmic believers cannot discern or understand what their lives will be like “tomorrow,” indicated by the adverb, **αὔριον (aúrión)**.
7. Actually, this is true for everyone since no one has the gift of prophecy which objective believers clearly understand. Yet, reversionists, such as the ones in our passage, do make their decisions based on what they concoct in their own minds, will occur.
8. An advancing believer is objective in his rationales. He prepares for the future by following biblical and establishment doctrines and principles. He knows that what he plans and works for may not work out, but he does his preparation based on objectivity yet with the realization that unknown circumstances may circumvent his efforts.
9. The problem-solving devices for this situation are, “orient and adjust.” He may be disappointed, but concludes that even his best efforts simply were not in the divine decree, at least not at that point in time.
10. Reversionists do not have this relaxed mental attitude. They plot, scheme, and engage in Operation Overthink. They arrogantly assume that their plans will take place in the future yet, if they do not occur as they had imagined, then expected success is replaced by disappointment.
11. James’s point to these reversionists is that they do not have the gift of prophesy. Making good decisions are based on absolute truth and absolute truth is based on the immutability of the Word of God.
12. When I was a child, one of the comments I remember adults used when they agreed on a plan went something like this, “If the Lord wills, we trust what we have decided here today will be successful and to His glory.”
13. This comment was based on the collective understanding that those who agreed to the plan also understood that they were not prophets, had discussed objectively the details of the planned event, but recognized that the Lord was the final arbiter.
14. **Principle:** No one knows for certain what tomorrow will bring, much less those that will occur over the course of the following year. There is, however, a tragic exception to this absolute: reversionists, in their arrogance, assume they may make plans with the absolute certainty they will play out perfectly just as they imagine.
15. This assumption is expressed by James who quotes the reversionists in, James 4:13, “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.”



16. This was said in verse 13 where James writes, “Yet you don’t know what kind of life ... yours tomorrow.” The three dots (...) signify an ellipsis.†
17. Those who translated the Greek New Testament into English chose to fill in the ellipsis, illustrated by these readings. **NOTE:** The italicized words below in black texts below were added by the translators.

(a) **King James Version:**

James 4:14a Whereas you know not what *shall be on the morrow.*

(b) **The New King James Version:**

James 4:14a whereas you do not know what *will happen to morrow.*

(c) **New International Version:**

James 4:14a Why, you do not even know what *will happen tomorrow.*

(d) **New American Standard Bible:**

James 4:14a You do not know what your life will be like *tomorrow.*

(e) **NET Bible:**

James 4:14a You do not know *about tomorrow.*

18. The Greek text, brought into English, reads this way:

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

19. The translators of the English Bibles consistently do readers the favor of filling in ellipses, however, there are times when these efforts miss the point.
20. James’s ellipsis in verse 14 is intentional. His use of it forces the men to fill-in the blanks which requires transitive verbs with working objects identifying absolutes. Here is James 4:13 in an expanded translation:

James 4:13 Come now, you reversionists who say, “Today or tomorrow [unsure] we will go to this or that city [unsure; wanderlust], and shall work in that place [unsure] about a year [unsure], we shall engage in free enterprise and make a profit [working objects].” (EXT)

† “ellipsis: omission of one or more words that are obviously understood but that must be supplied to make a construction grammatically complete. A mark (as ...) indicating an omission (as of words).” *Merriam-Webster’s Collegiate Dictionary*, 11th ed. (2014).



21. These men’s working objects, which are absolutes, are declared to occur over a year in the future after which they will have made a profit.
22. However, for that to take place, they are depending on certain events to occur over which they have no control: **(1)** they do not know when they will leave their present location, **(2)** they do not know their destination, and **(3)** they do not know how long it will take to be successful but guess maybe a year.
23. And to cap it all off, these boys are smack–dab in the midst of reversionism moving toward the sin unto death. They are depending on variables in order to even get started: they do not know when to leave, they do not know which way to go, and they do not know how long it will take to rake in the dough.
24. When they leave, which way they go, and how long it will take they are not prepared to say, but what will absolutely come to pass is, “they will make a profit!”
25. The analysis of James 4:13-14a exposes a kind of arrogance typical of reversionists. Their lust for money will be assuaged by simply going to another geographic location. This is the rationale of those in reversionism.
26. Their reasoning is based on wanderlust, “a strong longing for or impulse toward wandering.” The verb, to wander, is defined as, “To move about without a fixed course.” At some undesignated location, “they will engage in free enterprise and make a profit.”
27. Would you trust these guys? Would you buy stock in their company? Would you wait an entire year before any dividend checks arrive?
28. Probably not, based on the information contained in verse 14 with emphasis placed on the ellipsis which we have noted:

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

1. James’s ellipsis is intentional and is intended to function as a challenge. He wants it to force the men to fill in the ellipsis between “what kind of life” and “yours tomorrow.” They have already practiced their response in verse 13 with a list of “could be this or “could be that.”
2. These reversionists are planning on an event that they assert will take place over a year from now that is based upon nothing certain taking place between today and the self-prophesied result.
3. It is legitimate to set goals, however, this effort has to have a stated and defined objective which includes a plan, a purpose, and a desire accompanied by stick-to-itiveness, dogged perseverance, and tenacity.