



Monetary Reversionism

Most of us want to be happy in life. Whether we are selfish about it or noble about it, we want to be happy. God wants us to be happy too. But to truly be happy, we must go God's way. God wants to give it all to us, but only on the basis of His grace.

The whole principle of James 1 is to ask yourself which road are you on, the road to spiritual maturity or the reversionism road. When you try to make yourself happy, you make yourself miserable. You might think of yourself as a very nice person and respectable. You may feel that you will make your own happiness apart from God. If you do, this is reversionism.

The believer made a bad decision in James 4:13-17 and resulted in monetary reversionism. James 5:1-6.

"Come now, you who say, '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.' 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. Instead, you ought to say, 'If the Lord wills, we will live and also do this or that.' But as it is, you boast in your arrogance; all such boasting is evil. Therefore, to one who knows the right thing to do and does not do it, to him it is sin." (James 4:13-17, NASB)

In James 5:1, "Come now" is the present active imperative of ἄγε (age) plus the temporal adverb νῦν (nun) and is an idiom. There is nothing wrong with being rich. I've heard of no rich person becoming poor to be happy, but it will come, the welfare state will bring it. Most feel that if you have riches, you'll be happy.

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

People always associate money with happiness. Of course you can be wealthy and happy. Rare are the wealthy who can stay with the spiritual life in spiritual maturity and enjoy the money that God has provided. The rich believer in reversionism tells God that they will stay with Bible doctrine, but they never seem to be able to find the time for daily Bible study.

"Weep and howl" is κλαίω (klaiō) plus ὀλολύζω (ololuzō) means to mourn, weep, and lament and to cry out loud in a shriek or scream. The present active participle means they are throwing a tantrum, total frustration, a person who has everything but enjoys nothing. Their wealth is neutralized by lack of capacity. The issue is not how much money you have, it is your capacity!

You have made every effort to get Bible doctrine and you may not have much money, but you must choose to learn how to gain capacity. Capacity is the result of the daily function of the grace apparatus for perception.

What if you were given 10 million dollars tax-free? Would you be Bible class tomorrow night? What if your prince charming came down the aisle and he worked a swing shift that interfered with Bible class and to see him, you had to miss Bible class. What would you decide? The spiritual life of the maturing believer includes the capacity to enjoy what God provides.

"For your miseries" is ταλαιπωρία (talaipōria) and means calamities or miseries. They have lots of money (like Solomon) and can't enjoy it. "Which are coming upon you" is the present middle participle of ἐπέρχομαι (eperchomai) which is a futuristic present and means this is an event that has not yet



occurred, but will occur. They continue in riches with no capacity for life!

A literal translation of James 5:1 is, “Come on now you rich ones, burst into weeping, continue screaming over your miseries that are coming upon you.”

You are either on the road to spiritual maturity or the road to reversionism. Finding the opposite number for you is not all it's cracked up to be for the simple reason that without the capacity to respond and the capacity to love gained from Bible doctrine in your soul, you will be more miserable than before. It is possible for God to deliver a whole nation through one man. Through prayer, Elijah ministered and the nation was delivered from catastrophe and the fifth cycle of discipline.

In James 5:2, the phrase “Your riches” indicates the wealth of the reversionist. There is nothing wrong with acquiring wealth. The problem is the status of reversionism. The problem lies in lack of capacity. This is wealth in the hands of those who have the ability to gain that wealth. This wealth belongs to a believer. They made a decision to neglect Bible doctrine and went positive to the idea of accumulating wealth.

“Your riches have rotted and your garments have become moth-eaten.” (James 5:2, NASB)

“Have rotted” is the perfect active indicative of σήπω (sēpō) and means to become corrupt, corrupted, rotten. It is not the money that rots, it's the soul with no capacity that rots, “your riches have rotted.” Whenever a believer enters into reversionism, their soul deteriorates and Bible doctrine contained in it is corrupted or rotted.

The stages of corruption of the soul includes scar tissue, the creation of a soul vacuum that pulls in false doctrine, blackout of the soul, emotional revolt of the soul, followed by reverse process reversionism. The indicative mood means the reality of the rotting of the soul while the wealth was being accumulated. Reversionism has no capacity for wealth or prosperity of any kind. No prosperity of love, social life, job or profession, influence, affluence, marriage, or family. A believer can never enjoy these things without the kiss of grace, and the propelling of grace to spiritual maturity.

Many of you can't enjoy anything. You don't even have the capacity for a good automobile. Neither does the government. The government is in reversionism as they deviate from the laws of divine establishment and the rule of law. Either you are for Bible doctrine or you are against it.

The wealth or possessions of a person are no greater than the soul of that person and no greater than the capacity of that person. When money becomes the object of pseudo love fanaticism, the soul rots. When a man or woman becomes the object of pseudo love fanaticism, the soul rots. A rotten reversionistic soul can recover by using 1 John 1:9 and confessing their sins to God the Father. If not, ultimately the sin unto death awaits.

“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9, NASB)

There is no excuse for having a rotten soul. Bible doctrine is available. “Rotten soul” is a synonym for reversionism. Anything you prefer over doctrine is inconsequential! This applies even to legitimate desires if they detract from or take priority over Bible doctrine.

Some of you males, when you fall in love with a woman and knock out Bible doctrine, you make that woman a nothing even though she really is something. Why? You have a rotten soul. You have put your interest in her ahead of Bible doctrine. When you turn your back on Bible doctrine, the fun is over! You say “There is something on TV; I'm going to see it.” You say “There is a party. I'm going to it.”



Football games on TV or at the local field are legitimate, but doctrine must be your priority. You can't enjoy football without danger to your soul until you have developed spiritual capacity for football through daily intake of doctrine. The same is true of baseball or other sports. Money isn't the big thing with many of you, but it is what means a lot to you, what you consider necessary for happiness, for relaxation.

The capital for redeeming time is Bible doctrine. This is divine capital. Then God will give pleasure. Pursue doctrine and money will run after you. Pursue Bible doctrine and you will be able to spiritually discern whether a woman you have met is the one for you. Pursue doctrine and you will recognize the man for you when you meet him. He will run after you. "Have become moth-eaten" is the perfect active indicative of γίνομαι (ginomai) plus σητόβρωτος (sētovrōtos) means in the process of becoming moth eaten. It is ruinous to compliment a moth-eaten soul.

In James 5:3, "Your gold and your silver have rusted" is the perfect passive indicative of κατιόω (katioō) and means your valued possessions have rusted, tarnished, corroded. This is a consummative perfect meaning the soul is also being tarnished. Gold provides wealth, but doctrine provides capacity for wealth.

"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!" (James 5:3, NASB)

"And their rust" does not mean rust, but poison or venom. "And their rust (venom of the soul) will be" is the future active indicative of εἰμί (eimi). This is a gnomic future tense and is used as a statement of fact, which can be expected under conditions of reversionism. We started with rot of the soul. We now have venom of the soul.

"Will be a witness against you" means that in reversionism, the believer gathers their own evidence which leads to their prosecution and divine discipline - illness and ultimately, the sin unto death. Venom in the soul today means divine discipline in your life tomorrow. This is the frantic search for happiness. "And will consume your flesh like fire" refers to the objects of prosperity such as money, husband, wife, power, success, and influence.

"In the last days" refers to your retirement which will be a total catastrophe. The crisis catastrophe or the crisis days. Turn to money, but it won't help you. Turn to a woman and she can't help you. The only one who can help you is the pastor-teacher teaching Bible doctrine from which you have turned away.

"Stored" is the aorist active indicative of θησαυρίζω (thēsaurizō) and means to accumulate treasure. When you personally seek prosperity, you produce a reaction in your soul, that is, a fire which destroys the soul. It is as if you saved a fire in order to burn yourself up. This is the reality of the reversionist trying to solve their problems by use of the object which they have been seeking. Problems are not solved with money or success, but with Bible doctrine.

Your pastor-teacher's life is strictly between him and God. His message or content of Bible doctrine is based on his study. His authority is based on his spiritual gift given to him by the Holy Spirit at salvation. You must agree with God that your pastor-teacher has authority because of his spiritual gift. In reversionism, the message is rejected, the authority is disregarded, and the life of the pastor-teacher is maligned.

Areas of Monetary Reversionism

Three major areas of monetary reversionism are distortions of business life, social life, and the laws and justice of divine establishment.



Distortions of Business Life

In James 5:4, “Behold” is ἰδοῦ (idou) in the Greek and is actually a particle taken from the aorist middle imperative of the verb ὁράω (horaō) which means to see, to look, to behold. A demonstrative particle is designed to focus attention - now see here, hear this, observe this. “The pay of the laborers” is μισθός (misthos) and means wages. He cheated his employees and thus he was able to make money. When God provides money, there is no cheating involved.

“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.” (James 5:4, NASB)

“Who mowed” is the aorist active participle of ἀμᾶω (amaō) and means to harvest. He hired men to cut and gather the wheat and then refused to pay them their just due wages. “Your fields” refers to industry as it existed in the ancient world. In the ancient world, they had an agricultural economy. This was a man with a rotten soul having influence in business and the rotten soul affects everyone else. He was a cheat.

“Which has been withheld by you” is the perfect passive participle of ἀφυστερέω (aphustereō) which means to defraud. He habitually defrauded people of their wages. There is nothing worse than a man doing well under free enterprise and yet he cheats those who have a legitimate right to a living. “Cries out against you” is the present active indicative of κράζω (krazō) which means to scream. The victim is screaming. It is the cry of desperation. Deut. 24:14-15.

““You shall not oppress a hired servant who is poor and needy, whether he is one of your countrymen or one of your aliens who is in your land in your towns. “You shall give him his wages on his day before the sun sets, for he is poor and sets his heart on it; so that he will not cry against you to the LORD and it become sin in you.” (Deuteronomy 24:14-15, NASB)

The laws of divine establishment are an extension of the grace of God. The more money one makes under free enterprise, the greater becomes their responsibility to the system under which they become wealthy. They have a fantastic responsibility. They have a responsibility to continue to create and to perpetuate business systems under free enterprise so there will continue to be prosperity.

In James 5:4, “the outcry of those who did the harvesting” is the aorist active participle of βοή (boē). The action of the aorist participle precedes the action of the main verb. They did their job, they did legitimate work. The rich man broke his verbal contract to make more money. The reversionist will lie, cheat, and steal.

“Has reached” is the perfect active indicative of εἰσερχομαι (eiserchomai) and means to enter into. They have entered in the past with the result that God is going to do something about it. “The Lord of Sabaoth” means the screams of the starving, homeless, and helpless have reached the Lord of Armies because the promised wages were not paid.

They will suffer from violence or revolution as occurred in Russia in 1917 with the Bolshevik Revolution. National revolution will deprive them of their wealth and their freedom. In this catastrophe, the man will lose everything, his wealth and more importantly, the freedom under which he made his wealth.

Social Life

Social life as with business life can contribute to the destruction of a national entity. In James 5:5, “You



have lived luxuriously” is the aorist active indicative of τρυφάω (truphaō) and means to live a life of luxury or self-indulgence, to push luxury to the point of self-indulgence, to carouse, to revel. To have capacity for abundance of one or more of the details of life is one thing and to indulge one’s desire or lust for those details is another.

“You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter.” (James 5:5, NASB)

“Wanton pleasure” is the aorist active indicative of σπαταλάω (spatalaō) and means one addicted to sensual pleasures. This man said no to Bible doctrine, but yes to sensual pleasure and luxurious living. “You have fattened your hearts in a day of slaughter” is the aorist active indicative of τρέφω (trephō) and means to fatten a calf for slaughter. This ties in with the Lord of Armies. National disaster and slaughter. You have fattened your right lobes as did Job’s children. Empty of Bible doctrine, but full of pleasures! No self-discipline!

When believers become reversionistic, they become anti-establishment and they destroy the very thing that made them successful. They cause a reaction, revolution, or curtailment upon free enterprise. Just as it is one of the functions of government to protect the prosperity of its citizens, it is also the responsibility of those who are prosperous under free enterprise.

Since every believer is saved by grace, why then would they turn and reject every principle that is given them in eternal salvation? Why do we have legalists? Why are people so stupid? Having been saved by grace through faith, then go suddenly and turn to a system of human works and human good. Why do the people suddenly become do-gooders? Well, the same thing happens in government.

The same thing happens under the laws of divine establishment. Those who have profited the most under free enterprise, turn against free enterprise and cheat out of a true profit those who work for them. As a result of cheating them, they destroy true prosperity except for themselves. You can’t isolate prosperity. When you seek to isolate prosperity by making more money at the expense of those who work for you, inevitably you not only destroy their prosperity first, but you destroy yours as well. The result is revolution which destroys everyone’s prosperity. The very system that made this person successful becomes a tyrant that destroys others.

If an employee becomes disabled on the job, the manager-owner is to take care of him on the profits he has made in the business, not the government! Our government is trying to legislate reversionism. Legislation is not the answer!

Today, if you make money, you may have a guilt complex about it because big business is hated today. Many are leaving this country with their businesses because of this. Government contracts have strings attached with a certain mix of employees, so many government inspectors, etc. When big business goes into slavery to the government, everyone goes into slavery to the government. Reversionists must have a breeding ground in the midst of national prosperity. The people in this country are ready for slavery.

A literal translation of James 5:5 is, “You have lived in luxury and self-indulgence in the land, you have led a life of wanton pleasure, you have fattened your right lobes for a day of slaughter.”

Laws and Justice of Divine Establishment

Law suppresses the evil of the old sin nature and makes possible the freedom for the individual citizen, their privacy, and the property of the individual citizen. The criminal must be punished. Citizens have the right to enter into business and have the right to own property. If they try to destroy the law in the same way, they seek to destroy free enterprise. How do they do it? They use their money to bribe.



In James 5:6, “You have condemned” is the aorist active indicative from the compound verb καταδικάζω (katadikazō) and means to pass sentence upon or condemn. He has used his wealth, influence, and power to place an innocent person under condemnation. “And put to death the righteous man” is the aorist active indicative of δίκαιος (dikaios) and means guiltless or innocent. The law should protect the innocent and condemn the guilty, not the other way around! Reversionism distorts the law. The innocent are condemned to die.

“You have condemned and put to death the righteous man; he does not resist you.” (James 5:6, NASB)

“He does not resist you” is the present middle indicative of ἀντιτάσσομαι (antitassomai). This innocent person does not oppose you. He is not against you and your money. This is the possession of money combined with approbation lust plus the abuse of power. This is power lust. He does not oppose you, so you are saying in effect, you are opposing yourself.

Note the pattern so far in monetary reversionism – the Lord of Armies hears resulting in military disaster in James 5:4. Then came the day of slaughter or revolution disaster in James 5:5 followed by self-destruction in James 5:6. Reversionism destroys yourself.

The Solution to Monetary Reversionism

First, the believer goes negative to some point of Bible doctrine. Negative volition toward Bible doctrine puts scar tissue on the soul. Scar tissue opens up the vacuum of the soul and draws satanic and false doctrine into the right lobe. This false doctrine attacks the frame of reference in the memory center, the vocabulary, the conscience and the launching pad.

At the same time, the old sin nature opens up and the frantic search for happiness functions through approbation, power, and money lust, putting scar tissue on the right lobe of the soul. This monetary reversionist cheats in business, in social life, and tries to destroy the establishment. The resulting emotional revolt of the soul leads to blackout of the soul and reverse process reversionism.

Doctrine should be the object of the individual’s love, but instead they put money before doctrine, and therefore destroy their capacity to enjoy money. There is nothing wrong with money, but there is everything wrong with having no capacity for money.

In James 5:7, “be patient” is the aorist active imperative of the Greek verb μακροθυμέω (makrothumeō) and means long souled, long minded, long-suffering, to be patient. It means to push for doctrine rather than money. Patience is the spiritual capital instead of money in the spiritual life. This means there is a conclusion that you do not have to be disciplined by God or even die the sin unto death. You can get out of reversionism. The constantive aorist tense looks at the total amount of doctrine in a believer’s heart. The active voice means the believer is “spending” the doctrine or applying it to life’s situations. The imperative mood means this is a command to use doctrine as capital. Go for doctrine instead. If you go for doctrine, money pursues you. If you apply the discernment of Bible doctrine and look for soul qualities that the Word of God presents, the man for you will pursue you, or you will find the woman for you. You will succeed.

“Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains.” (James 5:7, NASB)

Here is the spiritually mature believer using their capital. The capital for salvation is the Blood of Jesus Christ, God’s Son, who cleansed us all from sin. Bible doctrine in the soul is equivalent to money in the bank.



Spiritual maturity gives you capacity for freedom, life, love, happiness, grace, and prosperity. Spiritual maturity gives you the ability to handle any disaster, difficulty, or tragedy of life. The capacity bracket in the spiritual life includes the frame of reference, memory center, vocabulary, categories, conscience, and launching pad.

In James 5:7, “brethren” refers to members of the family of God in reversionism. The love of money (monetary reversionism) is the root of all kinds of evil, whereas the love of Bible doctrine is the root of all divine good. Problems are solved by doctrine in the soul, not by money.

“Until the coming of the Lord” refers to the Rapture of the Church. It is imperative in the Church Age that all believers become capitalists. Stay with it until you get doctrinally grounded just as a farmer stays with it until they get capital from the harvest.

“The farmer waits” is the present middle indicative of ἐκδέχομαι (ekdechomai) and means to receive from another, to expect to receive something. The reference to a farmer refers to an agricultural type of economy and is the same as a capitalist in today’s economy who invested their money. It means to look for something with expectation. If you invested \$50,000 in some oil lease, you would expect a return, a profit. This is strictly the concept of capitalism.

The farmer waits with expectation. The present tense is an iterative present or that which occurs, or reoccurs at successive intervals in an agriculture economy such as sowing, harvest, and taking profit. The middle voice means the subject participates in the results of the action of the verb. The indirect middle is used here in which the agent producing the action is emphasized. Here we have the farmer making money and benefiting from it.

Only the spiritually mature believer with a saturation of doctrine in their soul has the capacity to enjoy life. Bible doctrine in the soul makes the difference. The indicative mood refers to the reality of the spiritually mature believer utilizing Bible doctrine in the soul. The reality of spending doctrine to the Lord’s profit.

In James 5:7, “precious” is τίμιος (timios) and means the highest value. “Produce” is καρπός (karpos) and means production of the earth. This is the spiritually mature believer producing maximum divine good, redeeming the time while waiting for the Rapture of the Church or eternity face-to-face with the Lord. This also refers to capital gains from doctrine spent in the mature stages of the spiritual life.

“Being patient” is the present active participle of the verb μακροθυμέω (makrothumeō). It is technical for getting Bible doctrine in the soul and spending it. The soul invests in spiritual capital, Bible doctrine. “Until it gets” is the aorist active subjunctive of λαμβάνω (lambanō). The culminative aorist means he has now received the profit. The active voice means he has made his profit. The subjunctive mood refers to the potentiality of the factors that go into success in the business of agriculture.

“The early rains” refers to the seasonal rains received from October to December in Palestine. Rain portrays God’s grace. The early rain refers to the immature believer taking in Bible doctrine daily all the way to spiritual maturity. The “late rains” refers to the seasonal rains that come in March and April and are analogous to the spiritually mature believer with prosperity that includes capacity for life, freedom, love, happiness, prosperity, and grace. Heb. 6:7-10.

“For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.”



For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.” (Hebrews 6:7-10, NASB)

A corrected translation of James 5:7 is, “Have patience, therefore, members of the family of God until the coming of the Lord or the Rapture. Behold, the capitalist farmer waits with expectation for the very valuable production of the land, constantly being patient over the land until he has received the early and latter rains.”

Summary

The command is given to the spiritually mature believer to redeem the time by utilizing God's grace resources through the application of Bible doctrine. This is capital for salvation through the Blood of Christ and capital for the spiritual life through Bible doctrine in the soul.

The command is to continue as long as you live on this earth, either until death or the Rapture moves you into the presence of the Lord. The illustration is used from capitalism of an agricultural economy. The farmer illustrates the spiritually mature believer redeeming the time through doctrine. The early rain refers to the approach to spiritual maturity where the believer responds to the nurturing of God's grace and His Word.

The farming analogy involves planting of the seed, germination of the seed, the plant's growth, and the subsequent harvest. The latter rain is the maturing of the grain prior to harvest. This is the entrance to spiritual maturity. The function of the spiritually mature believer demands total capacity for maximum doctrine in the soul. This is capacity for freedom, capacity for life, capacity for love, capacity for God's happiness, and sharing the happiness of God.

No believer ever goes from spiritual infancy to spiritual maturity without their right pastor-teacher communicating in a local church in which there is strict academic discipline. This requires the filling of the Holy Spirit and the daily function of the grace apparatus for perception. This requires the persistence in the intake of Bible doctrine. Don't start and quit and start and quit.

Only a pastor-teacher can lead his sheep to spiritual maturity! Only a pastor-teacher who knows the original languages can mature a congregation. Pastor-teachers can often do other things, but congregations who desire growth cannot. The local church is the feeding trough and you have to come and get it. A student of the word under a pastor-teacher is an individual without portfolio.

In James 5:8, “You too be patient” is the aorist active imperative of μακροθυμέω (makrothumeō). This is the same verb and the same morphology. Again it refers to the grace apparatus for perception. You stay with it. Your stay with the intake of Bible doctrine. Doctrine in the left lobe of the soul as *gnosis* and cannot be applied as in James 1. Bible doctrine must be believed and resident in the right lobe as *epignosis* to be applied to life's situations.

“You too be patient; strengthen your hearts, for the coming of the Lord is near.” (James 5:8, NASB)

“Strengthen your hearts” is the aorist active imperative of στηρίζω (stērizō) and means to have stability. Doctrine gives you stability in the right lobe of your soul (heart). “Is near” is ἐγγίζω (eggizō) and means it keeps on getting closer all the time. The Rapture is imminent. 1 Cor. 1:7; 1 Thess. 5:6; Titus 2:13; James 5:8.

“so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,” (1 Corinthians 1:7, NASB)

“so then let us not sleep as others do, but let us be alert and sober.” (1 Thessalonians 5:6, NASB)



“looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,” (Titus 2:13, NASB)

“You too be patient; strengthen your hearts, for the coming of the Lord is near.” (James 5:8, NASB)

There is no prophecy to be fulfilled for the Rapture to occur. The restatement of the command is to remind the believer that every day is a day in which they can purchase time for the Lord. You are going to run out of days because the Rapture or death is going to occur. So while you have a day, and while you have money (capital), buy it! You purchase time by maximizing the time you are filled with the Holy Spirit and taking in the Word of God. Buy time while you have time. Eph. 5:16-18.

“making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,” (Ephesians 5:16-18, NASB)