

12. The ability to make good decisions from a position of strength. Gift! The ability to discern the rhetorical veils of the propagandists. Gift! The stability of soul to enter each day confident of your logistical grace support. Gift!
13. The principle that Jesus Christ controls history. Gift! The confidence that Holy Spirit guides your life while inside the bubble. Gift! The knowledge that God the Father upholds you with His unfailing love. Gift!
14. Comfort of soul knowing that the Word of God is alive and powerful when present in your soul (Hebrews 4:12). Gift! Stability of soul knowing that His Word will accomplish what God desires (Isaiah 55:11). Confidence that you have eternal life and no one will snatch you out of God's hand (John 10:28).
15. The Apostle John records the Lord's guarantee of His and the Father's provisions of grace sustenance to every believer both in time and in eternity in John 14:1–6.
16. Take a look of the academic gifts imputed to every believer which includes you. There is the teaching ministry of the Holy Spirit. Why does He have to get involved?
17. Because of this statement made by Isaiah in:

Isaiah 55:8 “My thoughts are not your thoughts, nor are your ways My ways,” declares the Lord. (NASB)
18. Regardless of the way one chooses to walk, that way is sustained by the continuous provision of gifts the most important and impactful are the availability of the Word of God and the teaching ministry of the Holy Spirit.
19. Each and every encounter, situation, circumstance, difficulty, or accommodation in life is underwritten in the divine decree to sustain, endure, overcome, or prosper the believer.
20. Every logistical situation you face from the moment you were saved until the day you die is by divine gratis.
21. And so it is gratis from the ultimate source of God that pursues us all the days of our lives: “Every good gift and every perfect gift is gratis from the ultimate source of God.”
22. The principle so far is this: If you deceive yourself by thinking you alone supply all your needs, then you are not grace oriented, doctrinally oriented, or destiny oriented.

23. Therefore, one's personal sense of destiny requires ongoing inculcation of biblical doctrines and subsequent application.
23. Therefore, the overriding principle for the believer has nothing to do with peripheral issues common to man. Instead, it is how he uses his volition to make good choices from a position of strength.
24. The world is able to acquire vast knowledge about things temporal yet, in arrogance, delves into things spiritual through the art of guesswork.
25. Practitioners of that art conjure conclusions based on assumptions that seem wise to them:

1 Corinthians 3:18 Stop deceiving yourselves. If any man among you assumes he is wise, let him become a fool so he might become wise with divine viewpoint.

v. 19 For the wisdom of this world is absurdity with God. For it is written [**Job 5:13**], "He takes the wise [**pseudo spiritual**] in their own unscrupulousness";

v. 20 and again [**Psalm 94:11**], "The Lord knows the rationales of the pseudo wise, that they are [**μάταιος (mátaios)**]: useless, powerless, lacking truth." (EXT)

26. This passage and others like it address the problem of being deceived, yet with an advanced inventory of biblical truth in the soul, the believer is able to appreciate "every good gift and every perfect gift:

James 1:17 Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. (NASB)

27. When it comes to our verse and the phrase "every good gift," the words *agathós dósis*, "good gift," mean that the things God gives us have intrinsic value: "good."
28. The principle is that human good has no intrinsic value. Every act of God has intrinsic value. This means that God gives on the basis of His character, not ours.

29. This is why verse sixteen is a transition verse. It commands us to, “Stop being deceived!” God never gives anything based on who or what we are. This violates the grace policy of God.
30. Examples from churches that stress a works-oriented relationship toward God illustrate this problem. Far too many churches, denominations, and ministries operate on the wrong assumption that to be blessed a person must produce certain works.
31. What makes these works human good are the mental attitudes behind them. Most people tithe with an expectation of receiving blessings from God.
32. At this point we confirmed from Scripture that tithing has absolutely nothing to do with giving in the Church Age. Throughout the New Testament books of Acts, the Epistles, and The Revelation, words for tithing are never used and in the Gospels tithing is never referred to in a positive light.
33. In light of this, the strong conclusion that one must reach on the subject is that in denominational Christianity, Roman Catholicism, and other quasi-deviations from biblical revelation, tithing is retained in order to coerce parishioners into forking over 10% of their income at a minimum.
34. A summary of the commandment for tithing in the Old Testament and its complete silence in Church Age biblical writings is addressed in JAS1-94.

James 1:17 “Every good gift of intrinsic value and every completed gift ...”

1. Gifts from God are complete because they have intrinsic value. They are “from above,” the prepositional phrase in the compound **ἀνωθεν (ánōthen)**, which refers to the ultimate source of God.
2. The completed gift includes every asset that is necessary for the believer to advance to the level of the sophisticated spiritual life.
3. No spiritual growth can occur if believers do not know how to be filled by the Holy Spirit and afterward develop the academic discipline to engage in serious study of the Word of God.

End JAS1-60. See JAS1-61 for continuation of study at p. 601.)

4. These elements of the process are gifts from God that have to be completed so that momentum can continue toward the ultimate completion.
5. Those who are really serious devote the time necessary to advance within the process. No matter what endeavor you choose to engage, you must start out ignorant of its procedures, methods, and systems. There is a process to move through these.
6. It functions efficiently if those involved follow an established protocol:

A rigid, long-established code, prescribing complete deference to superior rank and authority, followed by strict adherence to due order of precedence, coupled with precisely correct procedure.

7. The “long-established code” is the Bible. Complete deference is paid to the superior rank and authority of God the Father, God the Son, and God the Holy Spirit revealed in the Bible. Due order of precedence refers to the modus operandi of our Lord during the Incarnation. Precisely correct procedure refers to doing a right thing in a right way based on New Testament theology.
8. Verse 17a begins with the phrase, “Every good thing given and every perfect gift is from above.”
9. First, we have the word “good,” ἀγαθὴ (*agathé*) describing the word “giving,” δόσις (*dósis*). Second, we have the word “perfect” τέλειον (*teleion*) describing the word “gift,” δῶρημα (*dórēma*). These are best translated, “every good act of giving and every complete gift.” Here’s why:

A general morphological observation is that nouns ending in -σις express the action of the verbal root, while nouns ending in -μα stress the result of the action implied in the verbal root.

In light of this information, it is justifiable to conclude that James desires his readers to know that every action of God’s giving is “good” (ἀγαθὴ) and every result of God’s giving is “complete” (τέλειον).¹

¹ William Varner, *Evangelical Exegetical Commentary: James*, eds. W Hall Harris III and Andrew W. Pitts (Bellingham, Wash.: Lexham Press, 2014), 169.

10. The verse continues to reveal the source of these gifts are “from above, coming down from the Father of lights.” The sequence of events of our reception of these gifts is revealed. It begins with the phrase “from above” referring to the third heaven.
11. The source is described as the “Father of lights” referring to the interstellar universe. Advancing believers are the recipients to whom the gifts “come down.”
12. God created the universe in absolute perfection which is discerned from Genesis 1:1 and emphasized by the Qal perfect of the Hebrew verb **בָּרָא** (*bara'*): to create instantly something that did not previously exist. The Latin term is *creatio ex nihilo*.
13. Among the things that God created *ex nihilo* include the heavenly bodies that exist in the universe noted in Isaiah 40:26, and the new heavens and the new earth in Isaiah 65:17.
14. Modern science refutes the Bible’s revelation that the universe was created by God in a yoctosecond.² Here is a recent estimate of the age of the universe and how its stars developed:

About 13.8 billion years ago, just 400,000 years or so after the big bang, the universe abruptly went dark. Before that time, the entire visible universe was a hot, seething, roiling plasma—a dense cloud of protons, neutrons and electrons.

Around the 400,000-year mark, however, the expanding universe cooled enough for hydrogen atoms to form at last—an event known as recombination. The fog lifted, the universe continued to cool and everything quickly faded to black. After the unimaginable brilliance of the big bang and its immediate aftermath, the cosmos entered what astronomers call the dark ages of the universe.

² “One septillionth of a second. From the International System of Units (SI) prefix *yocto-*, “denoting a factor of 10^{-24} ,” and second or .000000000000000000000001. It is the smallest SI unit and was adopted in 1991” (Simon Hertnon, *Endangered Words: A Collection of Rare Gems for Word Lovers* [New York: Skyhorse Publishing, 2009], 206–207).