

70. He does not separate human rationales from the clear revelation of Scripture. Faith is a system of knowing truth when the object of that faith is the Word of God.

**1 Corinthians 3:20** and again [ **Psalm 94:11** ], “The Lord knows the rationales of the pseudo wise, that they are [ **μάταιος (mátaios)** ]: useless, powerless, lacking truth.” (EXT)

71. All of the passages and their examples 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)

1. The “good thing” indicated here refers to those provisions from God that are of intrinsic value. “Intrinsic” in this context refers to “the essential nature of a thing.” If the thing given is from God then it has value and is permanent.
2. We have offered several examples of how everything we acquire, possess, use, and value that are advantageous to us are gifts. God owns everything and by His grace He allows us to receive them in grace.
3. Whatever God gives has intrinsic value. There are things in this world that have intrinsic value and to note them may help identify the intrinsic value of God’s gifts to us.
4. Minerals have intrinsic values some of which are used for means of exchange. Gold’s price varies from day–to– day but, as is true of all systems of currency, gold has intrinsic value. Other metals also have intrinsic value, e.g., platinum, silver, copper, et al.
5. When it come 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.”
6. The principle is that human good has no intrinsic value. Every act of God does have intrinsic value. This means that God gives on the basis of His character, not ours.

7. 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.
8. 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.
9. What makes these works human good are the mental attitudes behind them. Most people tithe with an expectation of receiving blessings from God:
  - (1) The Hebrew noun for “tithe,” is **מַעֲשֵׂר** (*ma‘aser*). “This word is related to ‘*eser*, meaning ten, and often means tenth. In the Old Testament, this word refers to the tenth part, which came to be known as the tithe. Israelites were to tithe from their lands, herds, flocks, and other sources (Leviticus 27:30–32).”<sup>8</sup>
  - (2) The Greek New Testament uses both the verb, **ἀπόδεκτος** (*apódektos*) and the noun **δεκατόω**, (*dekatóō*). The former means “to pay or give tithes” while the latter “to receive tithes.”
  - (3) The verb, *apódektos*, is used in Matthew 23:23, Luke 11:42, and Luke 18:12. In the first two instances, Jesus is chastising Pharisees for their self-righteous acts of tithing. In the latter, a Pharisee is praising himself for having paid tithes.
  - (4) The noun, *dekatóō*, is used exclusively by the writer of Hebrews in Hebrews 7:5, 6, 8, and 9(2) where he describes the paying of tithes by Abraham to Melchizedek.

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<sup>8</sup> Warren Baker and Eugene Carpenter, “מַעֲשֵׂר,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 648.

- (5) The thirty-two passages that require tithing are found in the Old Testament. The only reference to tithing in the New Testament is renunciation of Pharisees who think themselves spiritual for doing so or the act of Abraham when paying homage to Melchizedek, a type of Christ.
  - (6) Throughout the New Testament books of the Acts, the Epistles, and the Revelation, words for tithing are never used.
  - (7) This means tithing was a requirement only for the dispensations of the Gentiles and Israel but never applicable to the Church Age
10. The divine policy for New Testament giving is noted by Paul in:
- 2 Corinthians 9:7** Each person, to the degree he has determined by means of doctrine in his soul, then so give. Not from distress of mind or compulsion of emotions, for God loves a grace-oriented giver. (EXT)
- v. 8** And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance of every good deed;
- v. 9** as it stands written, “He scatters abroad, He gives it to the poor, His righteousness abides forever.”
- v. 10** Now He Who supplies seed to the sower and bread for food, He will supply and multiply your seed for sowing and increase the harvest of our righteousness. (NASB)
11. Other useless, human good acts for blessings include deeds that are self-assumed as worthy, evangelizing X-number of people a day, or because you spend X-number of hours in prayer a day.
  12. These efforts insult the grace policy of God. We are blessed because of Who and what God is. According to James, if you think you have earned or deserve something then you are deceiving yourself.

13. Here is the secret: when your study of the Word of God transforms your soul so that what you think, decide, and do is based on divine viewpoint, then blessings will come your way.
14. This is never because of anything you do. It is what the Word of God, under the teaching, retention, recall, and application ministries of the Holy Spirit, does through you.

**(End JAS1-33. See JAS1-34 for continuation of study at p. 331.)**

15. The things God gives us are pure grace and when He does, it is a perfect gift. If God gives you your right person, that is a perfect gift from Him to you.
16. That person will not be perfect, but that person is the perfect mate for you. In the divine plan, the person God picks out for you is among the greatest of blessings.
17. The perfect person for you is a gift from God and as such has intrinsic value. Intrinsic value means the worth of that person is based on the divine stipulation of being your right person.
18. Everything you receive from God has intrinsic value because it was provided by Him for you. Therefore, every gift is a “perfect gift.” The word perfect is the neuter adjective **τέλειος (téleios)**: “Finished.”
19. That which is perfect is finished since it has completed its intended purpose. Therefore, when the purpose of the gift is fulfilled then the perfect gift is “complete.”
20. Let’s now note our translation and then we’ll observe some grammar:  
**James 1:17** “Every good gift of intrinsic value and every completed gift ...”
21. The word “good” is the feminine, singular noun **ἀγαθός (agathós)**: “Gift with intrinsic value.”
22. This is linked with the word **τέλειος (téleios)** by the conjunction **καί (kaí)**: “and.” Therefore, “Every good gift of intrinsic value and.”
23. This is followed by the adjective **πᾶς (pás)**:  
**Pertains to totality with focus on its individual components. Used with a noun without the article in the singular emphasizing the individual members of the class denoted by the noun every.**<sup>1</sup>
24. The word “every” is the neuter singular noun **τέλειος (téleios)** which we noted above means “completed.”

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<sup>1</sup> Walter Bauer, “πᾶς,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 782.

25. But the context does not mean that it is completed at the time James uses it. The “completed gift” refers to a process that is associated with *téleios*, “good of intrinsic value.”
26. The process refers to good gifts built on successive good gifts. We illustrated a “good gift of intrinsic value” with the doctrine of right man, right woman.
27. The process that results in the “completed gift” involves the prepositional phrase from the adverb, *ἄνωθεν* (*ánōthen*): “from above,” which refers to the ultimate source of God.
28. The completed gift includes every asset that is necessary for the believer to advance through the problem-solving devices to the level of the sophisticated spiritual life.
29. These include rebound, the filling of the Holy Spirit, the faith-rest technique, grace orientation, and doctrinal orientation.
30. 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.
31. These elements of the process are gifts from God that have to be completed so that momentum can continue toward the ultimate completion.
32. 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 system to move through these.
33. **Procedure** refers to a series of steps followed in a regular, definite order using traditional or established ways of doing a thing.
34. **Method** emphasizes the habitual practice of following an established order.
35. **System** refers to the conglomerate of organized sets of doctrines and principles intended to explain the arrangement and function of a systematic whole.

36. The system 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.**
37. 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.
38. The system and procedure that God has given us is the Bible. Of all the attacks the Dark Side has waged against it over 35-hundred years, it has survived intact and with advancing preciseness in the exegesis of its content.
39. One must advance in one’s spiritual life to wage effective and efficient combat in the Invisible War, surviving its three levels of testing, and coming out on the other side a decorated soldier for Christ.
40. To attain the level of Occupation with Christ is attainment of the “completed gift.” In the opening phrase, two words are used to describe two aspects of God’s grace.
41. First, we have the word “good,” **ἀγαθὴ (agathḗ)** describing the word “giving,” **δότης (dótis)**. Second, we have the word “perfect” **τέλειον (téleion)** describing the word “gift,” **δώρημα (dōrēma)**. 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 -οῦς 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).<sup>2</sup>**

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<sup>2</sup> William Varner, *Evangelical Exegetical Commentary: James*, eds. W Hall Harris III and Andrew W. Pitts (Bellingham, Wash.: Lexham Press, 2014), 169.