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A College Age Ministry
Before endeavoring once more in the Word of God, let us pause briefly for confession of sin if necessary. The goal of believer’s confession is restoration of fellowship between the believer and God. However, believer’s confession is a part of the growth process designed for positive believers in God’s plan for spiritual maturity. The suggestion is then made, that spiritual maturity is not measured in Bible knowledge or its application, but in the time which elapses between sin and fellowship restoration.
The goal of spiritual maturity is that the believer becomes mature in his spiritual operation. This maturation process is hindered by sin and restored, according to 1 John 1:9, by believer’s confession.

A positive believer is one who uses the volitional capabilities granted in God’s design of man to make positive, affirmative decisions correlating with God’s specified blueprints for Κοσμός Θεος.
Preparation for Study

Much like a sports ball being bounced upon the ground, believer’s confession is a rebound of its own sort. In that the ball rebounds off of the surface of the ground and back into the hands of its handler, believer’s confession rebounds the believer having trespassed in his walk back into fellowship with God.

For the sake of redeeming future time prior to study, believer’s confession will be termed “rebound” from this point forward.
Theological Themes of The Epistle of James

James deals with one topic which he addresses through four evidences.

1. **True Spirituality:**
   a. **Faith in action.**
   b. **Self-Control.**
   c. **Unselfish, Generous, Impartial, Patient.**
   d. **Submits to God through Prayer.**

James teaches what True Spirituality means, and also teaches the mechanics needed in order to be “Truly Spiritual.”
Review of πιστεως

πιστεως
faith

πιστεως is a feminine noun which means, “complete dependency, based on response.”

It identifies a relationship between two or more objects or persons in which one of the objects or persons is completely dependent upon the other for some thing or action. i.e.: Sitting in a chair.
Review of Defeating the Test  
(James 1:16-17)

“Do not be deceived, my beloved brethren. 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.”

James 1:16-17
Principles relative to Defeating the Process of Testation:


2. Through the present passive participle πλανασθε, James teaches the endgame of the Process of Testation to be deception.
Review of Defeating the Test
(James 1:16-17)

Principles relative to Defeating the Process of Testation:

3. The individual is deceived by Satan & Company through the agency of their dominant lust pattern to disagree with God regarding truth or reality.

4. Knowledge of these things (the endgame priority of deception and the product of sin being an erroneous reality or truth system) allows the believer to combat the test.
Review of Defeating the Test (James 1:16-17)

Principles relative to Defeating the Process of Testation:

5. Furthermore, knowledge that good things and perfect things only come from the source of God creates the ability for the believer to identify good and perfect gifts from Satan & Company's counterfeit merchandise.
Review of Defeating the Test
(James 1:16-17)

Principles relative to Defeating the Process of Testation:

6. From the Greek word \( \alpha\gamma\alpha\theta\eta \), James identifies a “good thing” possessing natural, inherent value.

7. A “perfect gift” is identified from the Greek word \( \tau\varepsilon\lambda\varepsilon\iota\omicron\nu \) as being complete according to its blueprints.
Review of Defeating the Test  
(James 1:16-17)

Principles relative to Defeating the Process of Testation:

8. Knowledge of these truths allows the believer to examine the bait set by Satan & Company with the purpose of identifying its inherent value and/or its state of completion compared to God’s blueprints.

9. The combination of this truth with the examination of the bait’s source allows the believer to reject that which is worthless, counterfeit, or from any source but God.
Principles relative to Defeating the Process of Testation:

10. The believer’s ability to defeat the test hinges on his willingness to compare the bait to that which comes from the source of God.

11. The sun, moon, and stars are given to provide examples of such good things which come from God, being the proper tools God deemed to govern the day and the night.
Principles relative to Defeating the Process of Testation:

12. God, being Light and the Lightgiver, sheds light upon that which is counterfeit.

13. By recognizing the Source of good things and perfect gifts as being the Father of the Lights, the believer is able to reflect God’s light upon counterfeit merchandise promulgated by Satan & Company, thus revealing the attempted deception.
Review of Defeating the Test
(James 1:16-17)

Principles relative to Defeating the Process of Testation:

14. After revealing the counterfeit merchandise with the light of God, the individual is forced to make either a positive decision or negative decision regarding their business dealings with the counterfeit merchandise.

15. Positive volitional rejection of counterfeit merchandise for the Divine Designer Label merchandise results in defeat of the test.
Defeat the Test (Part 4)

As James attempts to further bolster the foundation upon which the believer is able to defeat the Process of Testation, he engages in a statement regarding the immutability of God Himself.

In doing so, James plants the diaspora firmly on a foundation for exposing the mechanics of defeating the Process of Testation which is undergirded by the immutable, unchanging character of God.
Defeat the Test (Part 4)

“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.”

James 1:17
James uses the preposition παρα (pronounced, “pah-rah”), which literally means, “beside,” to create a prepositional phrase regarding the character of God.

As was studied in verse 7, the meaning of παρα is “beside.” However, the meaning which is established may differ with the case to which παρα syntactically relates.
Defeat the Test (Part 4)

Παρα    ω      ουκ ενι      παραλλαγη
With   whom   there is not    change

Παρα is used with ω (pronounced, “hoh”) which is a relative pronoun (“what,” “who,” or “whom”) used to refer to του Πατρος (the Father) from 17b (therefore “whom”).

Because ω is locative in case, its influence upon παρα results in an association being made about the Father.
As such, the phrase “παρα ω” results in a literal translation of “beside whom.” However, as is typically the case, the locative case identifies the location in which the association is being made. As a result, the literal translation of “beside whom” yields a meaning of “in association with whom.”
James is making a distinction regarding the character of τον Πατρος by declaring “in association with (the Father) there is not change.”

But James’ message is much stronger and more emphatic than that because of his usage of “ουκ ενι.”
“οὐκ” is an emphatic negative which is used in summary negation. Summary negation considers all the facts and establishes them through a summary as being contrary to reality. In other words “οὐκ” closes the book on a subject by emphatically declaring it to not be true, or to not be the case. It is the stronger of two major Greek negatives.
Greek grammarians Dana & Mantey describe οὐκ in this way in their Manual Grammar of the Greek New Testament (page 264):

“Οὖκ] is the particle used in summary negation. It is the stronger of the two negatives, and ‘the proper negative for the statement of a downright fact.’*  ‘Οὖκ] denies the reality of an alleged fact. It is the clear-cut, point-blank negative, objective, final.’*”

*Dana & Mantey effectively quote Moulton and Robertson’s descriptions respectively as well.
Defeat the Test (Part 4)

Παρά ω οὐκ ἐνὶ παραλλαγῆ
With whom there is not change

By using οὐκ, James is emphatically declaring the lack of existence of something in association with God the Father. James uses οὐκ to negate ἐνὶ. ἐνὶ (pronounced, “eh-nee”) is a present active indicative verb whose subject is “the Father.” It literally means, “there is” in the sense of ἔμι, and as such incurs the understanding of “there exists in the state of being.”
Up to this point, James is developing his foundation’s foundation with the understanding that in association with the Father of the lights there emphatically does not exist a specific state of being. That state of being which does not exists James identifies as παραλλαγή (pronounced, pah-rahl-lah-gae”).

With whom there is not change
Parα μ w ouk ενι παραλλαγη
With whom there is not change

Parallaghe is a noun which means “change from one state into another.” Being used with ouk ενι, parallaghe is declaring a statement concerning the character and attributes of the Father of the sun, moon, stars. The sun, the stars, the moon change and are subject to change largely due to their orbital paths. However, there is emphatically no change associated with the Father of those lights. Such is James’ declaration.
James asserts emphatically to the diaspora that there is not any change in character associated with the Father of the sun, moon, and stars.

While they are subject to travel and His light, He Himself is not. While their forms and surfaces fluctuate, God Himself does not. There is not change in the character of God.
The concept of a “shifting shadow” as translated by the New American Standard is an attempt to provide an understanding of τροπης αποσκιασμα (pronounced, “tro-paes ah-pos-kee-ahs-mah”) However, without its literal understanding, the depth of τροπης αποσκιασμα is left undiscovered.
Because of the logical disjunctive conjunction η (pronounced, “hae”), James connects two logical statements while, disconnecting them from equivalent meaning. In other words, James is not saying that there exists both, no change and both no “shifting shadow.” But rather, he is identifying that there is neither any change or shifting shadow in the character of God. Both statements are true, but not equivalent to each other.
That said, τροπής αποσκιασμα is a reference to an orbiting object which is eclipsed in its orbit from light by another orbiting object. In application to the character of God, the distinction can be made that God’s character cannot be eclipsed by another object. There is neither any change in God’s character, nor can His character be eclipsed by another person or object.
The identification of James then, is that “in association with the Father of the lights, there is not change in form nor is there any eclipsing of His character by another.”

God is God alone, and God does not change in Who He is. He remains the same.

Yet, while He remains the same, His required responsibilities of humanity may differ. As is evident in the dispensations concerning the Age of the Law, and the Age of the Church.
James’ declaration in the end of verse 17 is that God does not change. He is immutable. Because of this, James is asserting that the diaspora, and believers everywhere, can be confident that only good things and perfect gifts come from God and will always only come from Him. He will not someday begin producing counterfeit merchandise Himself. He is Who He is, always. As a result, His merchandise will be good and complete, always.
Defeat the Test (Part 4)

Therefore, as believers face the Process of Testation they are to consider the source of the bait in the trap, comparing it to those things which God produces which are declared to possess natural, inherent value and being crafted to completeness as according to their blueprints. In doing so, James declares that the believer can identify counterfeit merchandise from Divine Designer Label merchandise. At which point, the believer must decide either positively or negatively regarding the counterfeit merchandise.
Defeat the Test (Part 4)

As James identifies in 17c, believers can rest assured of God’s merchandise remaining naturally and inherently valuable as well as complete in its craftsmanship because of God’s character and the absolute fact that He does not change, therefore His merchandise will not change. God is always the same, and so the believer can rest confident upon the knowledge that God will always produce and provide good things and complete gifts.