

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 (*agathé*) describing the word “giving,” δόσις (*dósis*). Second, we have the word “perfect” τέλειον (*teleion*) 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 -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).²

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

42. What follows is the source of the act of giving perfect gifts: “is from above.” The verb “is” is the present active indicative of the verb **εἰμί (eimí)**. The present tense is static “which represents a condition which is assumed as perpetually existing, or to be ever taken for granted as a fact.”³
43. The active voice means that the “Father of the lights” produces the action of the verb while the indicative mood asserts it is an irrefutable fact.
44. The direction from which it emanates is said to be “from above,” the prepositional phrase **ἄνωθεν (ánōthen)**.
45. But the blessings are described as “coming down,” the present active participle of the verb **καταβαίνω (katabaínō)**: “to descend from a higher to a lower place.”
46. The participle is a gnomic present which pictures an action that is repeated and an active voice indicates these gifts are produced by the “Father of the lights.”
47. God is next identified as the source of these things beginning with the phrase “Father of lights.” More precisely, it reads the “Father of *the* lights.”
43. This phrase is a description of God the Father and the term may be classified as a hapax legomenon for it is found nowhere else in the Bible.
44. The word “lights” is the plural of the noun **φῶς (phōs)** and refers to the heavenly bodies. What is above the universe is God in the Third Heaven; what is below, or within, is the earth and those who live upon it.
45. God is the Creator of the universe, an act He performed in a yoctosecond as reported in Genesis 1:1 by the Qal perfect of the Hebrew verb **בָּרָא (bara')**: to create instantly something that did not previously exist.
46. Here it refers to the “universe, made up of planets, satellites, comets, meteoroids, solar systems, galaxies, stars, constellations, nebulae, and gravitation.”⁴

³ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 186.

⁴ *The New Encyclopaedia Britannica: Micropaedia* (2010), 3:662, 5:435, s.vv. “cosmos,” “gravitation.”

47. The addition of gravitation to this list of celestial objects is necessary as we observe the constancy of the universe at large and our planet in particular. It is Jesus Christ who is responsible for the gravitation that holds everything together:

Colossians 1:15 **He [Jesus Christ] keeps on being the exact image of the invisible God, the firstborn of all creatures.**

v. 16 **For by means of Him all things were created [aorist passive indicative of the verb κτίζω (*ktízō*): to create from nothing], both in the heavens and on the earth, visible and invisible, whether thrones [θρόνος (*thrónos*) : human government] or dominions [κυριότης (*kuriótēs*): constituted authorities] or rulers or authorities—all things [τὰ πάντα (*tá panta*): all the above] have been created [perfect passive indicative of the verb κτίζω (*ktízō*): in eternity past all things received the act of creation] **through Him and by Him** [the purpose clause εἰς αὐτός (*eis autós*): for His purpose].**

v. 17 **And He is before [aoristic present active indicative of εἰμί (*eimí*): He keeps on being before, i.e. eternity past] all things, and all things **by means of Him hold together [intensive perfect⁵ active indicative of the verb συνίστημι (*sunístēmi*): gravitation]. (EXT)****

48. The phrase, “Father of the lights,” refers to the Creator of the universe since the “lights” are said to have been brought into existence by God in Genesis 1:1 and identified as the Second Person of the Trinity in Colossians 1:16, “For by Him all things were created.”
49. Numerous passages in the Tanakh amplify this truth:

⁵ “The perfect tense may be used to *emphasize* the results or present state produced by a past action. ‘The Greek [present] tense is concerned with *result*, while the English [present] tense is concerned solely with the absence of an *interval*.’ The Greek perfect should be extensive, not intensive. This use of the perfect does not exclude the notion of a completed act; rather, it *focuses* on the resultant state” (Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1995), 574–75).

Psalm 136:1 Give thanks to the Lord.
For He is good ...

v. 7 To Him who made the great lights ...

v. 8 The sun to rule by day ...

v. 9 The moon and stars to rule by night, for
His lovingkindness [**חסד** (*cheseth*): **unfailing love**]
is everlasting. (NASB)

50. The translation, “unfailing love,” of the Hebrew noun *cheseth* comes from research done by R. B. Thieme, Jr.:

For centuries scholars have debated over the precise definition of *chesed*, but my long study of its etymology has given me a clear understanding of the meaning of this word. The best translation of *chesed* is not “goodness” or “lovingkindness” as in the New American Standard and King James versions, but “unfailing love.”⁶

51. Reverend Thieme amplifies his conclusion by associating God’s love with His other divine attributes. This survey is presented in the reference cited in footnote 6 below. Consult pages 6–11.

52. The following verses contain the Hebrew noun, **חסד** (*cheseth*). Regardless of the English translations, the correct translation is “unfailing love” in Exodus 34:6; Deuteronomy 7:9; 1 Kings 8:23; 1 Chronicles 16:34; Psalm 57:10; 86:15; and 136:1–26.

53. Likewise, in the New Testament, the following verses contain the Greek phrase, **τὴν ἀγάπην τοῦ θεοῦ** (*tēn agápēn tou theou*): “the love of God,” but better translated, “the unfailing love of God,” in Luke 11:42; Romans 5:5; 8:39; 2 Thessalonians 3:5; 1 John 4:9; and 5:3.

54. The divine attribute of God’s love is evident in the creation of the universe in:

Psalm 136:5 To Him Who made the heavens [**First and Second**] with skill, for His unfailing love is everlasting. (CTL)

⁶ R. B. Thieme, Jr., *The Unfailing Love of God*, ed. Robert B. Thieme III (Houston: R. B. Thieme, Jr., Bible Ministries, 2009), 9.