

Comfort From an Immutable God in our Changing Trials and Temptations James 1:17–18

James 1:17–18 (NKJV)

¹⁷ Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.
¹⁸ Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

Introduction:

One of the most important and formative topics to study is Theology Proper or a study of the being and character of God. When it is properly taught and properly applied, is no less than totally transforming. Very few topics come close to radically transforming one's view of Scripture and the world than a study of God.

Early in my Christian life, I read books on the character of God by A.W. Pink, Steven Charnock, J.I. Packer, A.W. Tozer and of course most importantly the Bible.

What I was hearing in the pulpit at that early age in my christian life was no where close to what I was

reading. It wasn't the that it necessarily contradicted what I was reading, it was just never mentioned.

The preachers I was hearing in church never taught the character of God but only may have said something in passing. Every text no matter what it was, was turned into an evangelistic text to get people saved and the end of the service. But these books seemed to be from a different world and were proclaiming a bigger God than I was hearing about.

Preachers where telling me that God had done all that He could do to save you, now it was left up to you and that God was only in control of somethings but would never violate my will. It wasn't until I was reading and studying in this area, that I ever heard the word Sovereignty, Omniscience, Omnipotent, Omnipresence, Immutability and the Holiness of God was rarely mentioned if ever.

This vacuum of not knowing and understanding the character of God can lead to a number of problems. The first and most important is that it can lead one to worship a god that is not the God of the Bible, but one that is a figment of your imagination. You can create a golden calf and not even know it. It can lead to dangerous assumptions about God, sin and salvation that are wholly untrue.

It can make man better in his own eyes than he really is and make the true God less God and more like man.

It can undermine the entire purpose plan and glory to God for Salvation.

That is just too mention a few.

But also, nothing can so confuse and undermine a believers stability and security in God and the Bible then a misunderstand of the character of God.

There has been a massive shift in evangelical churches away from Theology Proper. Some of this has been passive due to lazy and fearful pastors not wanting to teach on the subject. But most has been active, a brutal attempt to make a god that is more palatable for human consumption or to protect God from accusations of men. With all the evil in the world and cataclysmic events, some want to protect God by making him like men. He learns just like you do and does not know the future. In this view it makes man truly free and accountable because God does not ordain the future, rather He learns just like we do and adjust his plan accordingly. This was a regurgitated doctrine that was seen in some of the Hellenist views of their god's in some places it is still endorsed by some that refer to it as the Openness of God... the future is Open.

This is a blatant denial of the clarity of the Bible on this subject. The Bible has over 2000 prophecies regarding the future decisions of men and the Bible is very clear, that He know the future because ordains whatsoever comes to pass, even the evil decisions and intentions of evil men.

Acts 4:27–28 (NKJV)

²⁷ “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ²⁸ to do whatever Your hand and Your purpose determined before to be done.

The most evil event that ever occurred in human history against a perfectly innocent and guiltless man was in every detail ordained by God all the way to the dipping of the bread at the Passover meal by Judas.

The that that God knows the future because he ordains the future tells me that nothing happens by chance or luck or just plane collision. The trials of life and the temptations of life that are all test of our love and devotion to God are ordained of God. Our success or failure in the midst of these test will

mature us and move us forward in the perfect will of God.

No greater comfort can be given in the midst of our trials than the Character of God.

The All knowing Loving Creator sovereignty purposes all things to Glorify His name and to make you like His Son.

This is why James writes verse 17 and 18. We have been immersed for weeks now into the reality of Purpose and plan of God for our Trials. How we are to respond. Where we are to seek wisdom, and who we are to blame when we fail the test and sin.

And just like I told you before, these verses are not disconnected proverbs that have no relation to one another. NO. In fact, they are crucial to be understood together.

James now wants us to take comfort in the character of God regarding our trials and temptations.

This is how we can

“count it all joy when fall into various trails”

This is how we can know

“The testing of our faith produces endurance”

This is why we should

“Let endurance have its perfect work to mature us”

This is why we should seek God and his wisdom

“when we fall into trials”

This is why we can trust God with our God ordained life of poverty or wealth.

The character of God is the reason why we can trust God to give us the crown of life in the end, if we endure.

The character of God is the reason why we should
“Not blame God when we are tempted”

Why can we trust all of this because of one very important characteristic that is as all inclusive as Holiness is.....IMMUTABILITY.

One of the least appreciated and least talked about Characteristics of God yet one that is vitally important.

If the Holiness of God could be characterized as the strongest of metals, Tungsten, then the Immutability of God would mold the metal into the shape of an Anchor.

Every characteristic of God remains the same because He is immutable.

Holiness never lessens because God is immutable
Faithfulness never becomes unfaithful because God is Immutable

Eternality of God never ceases because He is immutable

Omniscience never learns because it is immutable
 Omnipotence never tires or gains strength because
 God is immutable.

God will always be gracious, loving merciful and
 Just. He will never change.

Jonathan Edwards wrote that man hates God
 because 4 basis reasons.

1. God is holy and we are not.

God is the curve breaker. Everybody
 else has failed the test except God. We all
 of sinners except God.

2. Gods Omniscience The fact the God knows
 everything everywhere at all times is hated by men.
 Because the thought that maybe I can get away
 with my sin, God want know is removed.

3. God's Omnipotence --He overpowers us. He
 can destroy us. He has the power to do what
 He says All kings are powerless in his powerful

4. Immutability — —He is eternally Holy and
 Omniscient and Omnipotent and none of these
 characteristics will every change of diminish.
 So that means he is the same God of Genesis 3

The same God of Genesis 6 and the same God that destroyed Sodom and Gomorrah and is the same God that will cast millions into the lake of Fire.

He is the same God of the Old Testament and the New Testament . He has the same hatred of sin as he did before you were born.

Some would hope that maybe he has changed. Maybe he has gotten too old and forgot my sin. Maybe he will take it easy on me. NO, He is Immutable.

Malachi 3:5–6 (NKJV)

- ⁵ And I will come near you for judgment;
I will be a swift witness
Against sorcerers,
Against adulterers,
Against perjurers,
Against those who exploit wage earners and
widows and orphans,
And against those who turn away an alien—
Because they do not fear Me,”
Says the Lord of hosts.
- ⁶ “For I *am* the Lord, I do not change;
Therefore you are not consumed, O sons of
Jacob.

Well, let's see how this characteristic is applied by James in our text.

Lesson:

- I. The Fact
- II. The Father
- III. The Foundation.

I. The Fact.

17 Every good gift and every perfect gift is from above, and comes down from the Father of lights,

Opposite to the evil in the world that solicits our desire through temptation.

everything that is good comes from God.

God cannot be tempted by evil, nor does he do evil by tempting you with it.

He can only do what is Good and He can only give what is good.

God is a Good God

Matthew 19:16–17 (NKJV)

¹⁶ Now behold, one came and said to Him, “Good Teacher, what good thing shall I do that I may have eternal life?”

¹⁷ So He said to him, “**Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments.**”

When I was growing up, we had one staple prayer that was always said before dinner.

“God is good, God is great, let us thank Him for our food. Amen”

Not theologically complicated and not profound and was usually said fast with no real meaning. But it is true.

Psalm 52:1 (NKJV)

¹ ...The goodness of God *endures* continually.

Jeremiah 31:14 (NKJV)

¹⁴And My people shall be satisfied with My goodness, says the Lord.”

Jeremiah 33:7–9 (NKJV)

⁷ And I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places as at the first. ⁸ I will cleanse them from all their iniquity by which they have sinned against Me,

and I will pardon all their iniquities by which they have sinned and by which they have transgressed against Me. ⁹ Then it shall be to Me a name of joy, a praise, and an honor before all nations of the earth, who shall hear all the good that I do to them; they shall fear and tremble for all the goodness and all the prosperity that I provide for it.'

Psalm 34:8–10 (NKJV)

- ⁸ Oh, taste and see that the Lord *is* good;
Blessed *is* the man *who* trusts in Him!
- ⁹ Oh, fear the Lord, you His saints!
There is no want to those who fear Him.
- ¹⁰ The young lions lack and suffer hunger;
But those who seek the Lord shall not lack any
good *thing*.

So many verses teach us that God is good. He is a good God

This is a refreshing reality of this Sovereign All powerful God,
But it is also a Sobering reality.

He is good in character and nature. He is intrinsically good. He is a good being.
This means He is a good Savior...YES

But He is also a good Judge! meaning he will not compromise but will render justice correctly and righteously.

But for the saint, the believer the child of God. His goodness brings His favor, His benevolence, His care, His salvation, His presence, His love, His forgiveness, His stability, and His security

James 1:17–18 (NKJV)

17 Every good gift and every perfect gift is from above,

What comes from God is not sin, but only **every good thing given and every perfect gift**. The perfect, flawless, holy goodness of God results in His doing and giving only what reflects His perfect holiness and truth. His works reflect His character. Negatively, James is saying that, from temptation to execution, God has absolutely *no responsibility* for sin. Positively, he is saying that God has *complete responsibility* for **every good thing**, and that **every perfect gift** that exists has come down **from above**.

MacArthur, J. F., Jr. (1998). [James](#) (p. 54). Moody Press.

There are no connective particles such as “therefore” or “then” or “since”

Both assertions are made without any connecting particles to tie them to what has just been said. This use of *asyndeton*, the absence of connecting particles, which stresses “a logical expression of coherence of thought,” declares these truths as independent

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 98). BMH Books.

James 1:17–18 (NKJV)

17 Every good gift

dosis: the act of giving, a gift

Original Word: δόσις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: dosis

Phonetic Spelling: (dos'-is)

Definition: the act of giving, a gift

Usage: a giving, gift, donation.

1394 dósis (from 1325 /dídōmi, "give") – gift, emphasizing the intention (aim) that motivates the giving and the chain-reaction of giving-and-responding.

17 Every good gift and every perfect gift

dórēma: a gift, a bestowment

Original Word: δώρημα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: dórēma

Phonetic Spelling: (do'-ray-mah)

Definition: a gift, a bestowment

Usage: a gift, bounty.

This view is well represented in the rendering of Rotherham, “Every good giving and every perfect gift is from above.”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 99). BMH Books.

Some believe that the repetitive nature of the text is strictly poetic and that may be intended. But I believe is the James stressing the point. Evil and temptation do not come from God but rather come from outside us and from within us. God is good giver and gives only good.

The two adjectives further distinguish the two concepts. “Good” (*agathē*) describes the giving as “useful” and “beneficial” in its effect, and “perfect” (*teleion*) marks the gift as “complete” and lacking nothing to meet the needs of its recipient

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 99). BMH Books.

Although all good gifts that men enjoy come from God, the context suggests that James is thinking specifically of His gifts “with special reference to their action on the soul of man; for he is exhibiting the truth which stands opposed to the error that God is

the author of sin.” God alone is the ultimate source of all such gifts.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 99). BMH Books.

The Bible is emphatic on this point that all things that pertain to life and godliness is a gift of God.

All understanding, eliminations and comprehension and knowledge of God comes from Him.

John 3:27 (NKJV)

²⁷ John answered and said, “A man can receive nothing unless it has been given to him from heaven.

Matthew 13:10–11 (NKJV)

¹⁰ And the disciples came and said to Him, “Why do You speak to them in parables?”

¹¹ He answered and said to them, “**Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.**

All of Salvation is a gift.

Ephesians 2:8 (NKJV)

⁸ For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,

John 4:10 (NKJV)

¹⁰ Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

Repentance is a gift.

Acts 11:18 (NKJV)

¹⁸ When they heard these things they became silent; and they glorified God, saying, “Then God has also granted to the Gentiles repentance to life.”

Faith is a gift

Philippians 1:29 (NKJV)

²⁹ For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,

The Holy Spirit is a gift

Acts 2:38 (NKJV)

³⁸ Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ

for the remission of sins; and you shall receive the gift of the Holy Spirit.

Righteousness is a gift

Romans 5:17 (NKJV)

¹⁷ For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

Service is a gift

Ephesians 3:7 (NKJV)

⁷ of which I became a minister according to the gift of the grace of God given to me by the effective working of His power.

Ephesians 4:7 (NKJV)

⁷ But to each one of us grace was given according to the measure of Christ's gift.

All that you are is a gift

1 Corinthians 4:7 (NKJV)

⁷ For who makes you differ *from another*? And what do you have that you did not receive? Now if you did

indeed receive *it*, why do you boast as if you had not received *it*?

All good things are a gift. Salvation, Service Suffering and Security. Forgiveness, Faithfulness, and our Future are a gift. Love, Grace and Mercy are gifts. Benevolence, bounty and breath are a gift. Jesus, Joy and just thinking is a gift....

In complete contrast to what the world, the flesh and the devil can give, God gives good. That is why God can say truly.....

Romans 8:28 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

17 Every good gift and every perfect gift is from above, and comes down from the Father of lights,

James first asserts that all such gifts have their source “above,” the heavenly sphere as contrasted to the earthly (3:15; John 3:31; Col. 3:1–2)

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 100). BMH Books.

James 3:13–18 (NKJV)

¹³ Who *is* wise and understanding among you? Let him show by good conduct *that* his works *are done* in the meekness of wisdom. ¹⁴ But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. ¹⁵ This wisdom does not descend from above, but *is* earthly, sensual, demonic. ¹⁶ For where envy and self-seeking *exist*, confusion and every evil thing *are* there. ¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. ¹⁸ Now the fruit of righteousness is sown in peace by those who make peace.

John 3:31 (NKJV)

³¹ He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

Colossians 3:1–2 (NKJV)

3 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the

right hand of God. ² Set your mind on things above, not on things on the earth.

These gracious gifts are viewed as continually “coming down from the Father of lights” (ASV). The present participle (*katabainon*) views each gift as originated and designed in heaven and then as descending in an unending succession.

And cometh down (καταβαίνων). A present participle, to be construed with ἄνωθεν ἐστίν, *is from above*. Lit., *is coming down from above*. As usual, this union of the participle with the finite verb denotes something *habitual*.

Vincent, M. R. (1887). [*Word studies in the New Testament*](#) (Vol. 1, p. 731). Charles Scribner's Sons.

With all this said, We have to ask the question. If only good come from then why is there evil? If God is in control, then how did evil get here if he did not ordain it or allow it?

We know from our earlier text that evil does not originate in God. He does not have the compacity to do evil or to solicit you to do evil because that would be evil.

So where did it come from, and why is it here?

Well we know where it started.....kinda.....

We know it originated in Satan and then in Eve and Adam.

But the mystery about this is that none of them were created with evil inside them or a sinful nature.

In heaven, with Lucifer, there would have been no evil outside and no evil inside.

In the Garden, after Lucifer fell, there would have been evil outside, (the snake in the tree) but no evil inside of Adam and Eve.

All we can say is that God created Lucifer and the angels and man with a "true freedom of will" to be devoted to God and love him freely. In other words, they were created with the capacity of fall into sin, and did have to be made to sin. They chose freely, unconstrained by God, the devil, or the fallen flesh. They were innocent of sin before the fall.

That is as far as we can go with the origin.

Regarding it showing up under God's Sovereignty. God did ordain its existence. There is no other option other than he didn't and it happened outside

his control, which means He is not sovereign and no longer God, Evil is God.

He can ordain and purpose something with out being the author of it or the cause of it

Acts 2:23 (NKJV)

²³ Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

Acts 4:27–28 (NKJV)

²⁷ “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ²⁸ to do whatever Your hand and Your purpose determined before to be done.

Acts 13:27–29 (NKJV)

²⁷ For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled *them* in condemning *Him*. ²⁸ And though they found no cause for death *in Him*, they asked Pilate that He should be put to death. ²⁹ Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.

In our confession, The 1689 Second London Baptist Confession.

Chapter 3: Of God's Decree

1. God hath decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things, whatsoever comes to pass; yet so as thereby is God neither the author of sin nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;

Ok. So why did God ordain it, allow it, purpose it.

1. Some say He allowed it because there was always to the potential for it, so He allowed it so it could be destroyed. This is purely philosophical, not necessarily Biblical.

2. My view is that it was ordained for the Glory of God as all things are. In order for God to be glorified and all of his characteristics to be put on display for all

eternity there would have to be the existence of evil and sin. We would never understand holding this without evil nor will we ever understand righteousness or grace or mercy or forgiveness or long-suffering or justice and wrath or any of the other attributes.

Romans 9 is the clearest on this point.

Romans 9:21–23 (NKJV)

²¹ Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

²² What if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, ²³ and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

I. The Fact

II. The Father

17 Every good gift and every perfect gift is from above, and comes down from
the Father of lights,

ἀπὸ τοῦ πατρὸς τῶν φώτων,

The God who sends them is first named in the verse. Davids holds that the identification is a typical Jewish circumlocution. “James, like a good Jew, avoids using the name of God where he does not feel it is necessary.”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 100). BMH Books.

Lights” in the original has the definite article, “the lights,” and the primary reference is to the well-known celestial lights, the heavenly luminaries that are the sources of light for our earth. As “the Father” of these lights, God is their source of being, and they reflect the glory of their Creator (Pss. 19:1; 136:7)

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 100). BMH Books.

Psalm 136:7–9 (NKJV)

- 7 To Him who made great lights,
For His mercy *endures* forever—
- 8 The sun to rule by day,
For His mercy *endures* forever;
- 9 The moon and stars to rule by night,
For His mercy *endures* forever.

Their glory and dignity declare the nature and essence of God, that “God is light” (1 John 1:5). He is also the Father of all our spiritual illumination (2 Cor. 4:6

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 100). BMH Books

1 John 1:5 (NKJV)

⁵ This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

2 Corinthians 4:6 (NKJV)

⁶ For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

from the Father of lights,

This identification of God as “the Father of the lights” (Gr.) does not occur elsewhere in Scripture, but it was known in Jewish circles. Philo (30 b.c.–a.d. 50) used the expression (*Apo. Mos.* 36) and frequently spoke of God as “Father of the universe.” Among the

Dead Sea Scrolls, the *Damascus Document* speaks of God as “Prince of Lights.”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 100). BMH Books.

When God is presented as “father,” his creative power is often intended; see, for example, Job 38:28: “Does the rain have a father? Who fathers the drops of dew?” James, therefore, cites God’s creation of the heavenly bodies as evidence of his power and continuing care for the world

Moo, D. J. (2000). [The letter of James](#) (p. 78). Eerdmans; Apollos.

A reference to His Sovereignty

Isaiah 40:22 (NKJV)

²² *It is* He who sits above the circle of the earth,
And its inhabitants *are* like grasshoppers,
Who stretches out the heavens like a curtain,
And spreads them out like a tent to dwell in.

Isaiah 40:26 (NKJV)

²⁶ Lift up your eyes on high,
And see who has created these *things*,
Who brings out their host by number;
He calls them all by name,
By the greatness of His might
And the strength of *His* power;
Not one is missing.

The Father of lights was an ancient Jewish title for God, referring to Him as Creator, as the great Giver of light, in the form of the sun, moon, and stars (cf. Gen. 1:14–19). Unlike those sources of light, which, magnificent as they are, can nevertheless vary and will eventually fade, God’s character, power, wisdom, and love have **no variation or shifting shadow**. Through Malachi the Lord declares, “I, the Lord, do not change” (Mal. 3:6); through John, we are told that “God is Light, and in Him there is no darkness at all” (1 John 1:5); and through the writer of Hebrews we are assured that “Jesus Christ is the same yesterday and today, yes and forever” (Heb. 13:8). The celestial bodies God created have various phases of movement and rotation, changing from hour to hour and varying in intensity and shadow. God, however, is changeless.

Our Lord promises:

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you who, when his son asks for a loaf, will give him a stone? Or if he asks for a fish, he will not give him a snake, will he? If

you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him! (Matt. 7:7–11)

MacArthur, J. F., Jr. (1998). [James](#) (pp. 54–55). Moody Press.

I. The Fact

II. The Father

III. The Foundation.

17 Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

God’s creative relation to these variable heavenly lights prompts James to assert the immutable nature of God, “who does not change like shifting shadows.”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 100). BMH Books.

Why the lights and there changeableness?

God’s nature does not have even a hint of change

He cannot be tempted and will not tempt and that can never change.

The first part of the expression (*para hō ouk eni parallagē*)

with whom there is no
variation

asserts the constancy of His being. In His presence there is no indication of any inner variation. This is obvious from a position *para hō*, “alongside of,” God

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 100). BMH Books.

παραλλάγή, ἡ, *passing from hand to hand, transmission, πρὸς παραλλαγαί A.Ag.490; change of position, movement, τὸ τάχος τῆς π., of the sun’s apparent motion, Str.17.3.10.*

b. Astrol., of a heavenly body, *passing beyond* the degree occupied by another, Antioch.Astr. in *Cat.Cod.Astr.8(3).113.*

2. *alternation, μυῶν παραλλαγαὶ καὶ νεύρων their alternate movements, Hp.Art.30; παραλλαγὰς τοῖς ποσὶν ἐποίουν, of dancers, Critias36, ἐκ παραλλαγῆς γίνεσθαι τὰ σωλάρια first one side (of the road) and then the other, Cod.Just.8.10.12.5b.*

3. *distortion* of the vertebrae, Hp.Art.48; *contortion, twisting*, of wood, Thphr.HP5.1.12 (pl.).

4. *interchange*, διανοίας πρὸς αἴσθησιν π. *interchange* of intellect and sense, putting one for the other, Pl.Tht.196c; π. προσώπων, πτώσεως, A.D.Pron.110.3, Synt.214.9.

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). In [A Greek-English lexicon](#) (p. 1316). Clarendon Press.

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parallagḗ: change

Original Word: παραλλαγή, ἡς, ἡ

Part of Speech: Noun, Feminine

Transliteration: parallagḗ

Phonetic Spelling: (par-al-lag-ay')

Definition: change

Usage: a change, variation, mutation.

The noun rendered “variation” (*parallagḗ*) in the

NASB occurs **only here in the New Testament**.

Basically, it denotes a change or variation from an established course or pattern. Thus James seems to suggest that unlike the light of the heavenly bodies, God’s light—expressive of His very being—is without change

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 101). BMH Books.

God is the Creator and Sustainer of these variable lights, as the Giver of good gifts to men, but there is no variation in Him.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 101). BMH Books.

17 Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

ἄποσκίασμα, ατος, τό, *shadow*, ἄ. τροπῆς *a shadow cast by turning*, Ep.Jac.1.16, cf. Porph.in Ptol.193, Suid. s.v. ἀνθήλιος.

II. illusion, deceit, Men.Prot.p.118 D.

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). In [A Greek-English lexicon](#) (p. 217). Clarendon Press.

aposkiasma: a shadow

Original Word: ἄποσκίασμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: aposkiasma

Phonetic Spelling: (ap-os-kee'-as-mah)

Definition: a shadow

Usage: either a shadow cast by an object, or a faint image or copy of an object.

644 aposkiasma (from 575 /apó, "from" and skiazō, "cast shade") – properly, a shadow created by turning. Typically shadows change according to the changing position of the sun (being short at midday and lengthy at nightfall). But God doesn't change (shorten or lengthen!) because He Himself is His the only absolute reference point! Unlike a shifting shadow, caused by revolution, the Lord is immutable and possesses all power and life in Himself.

turning.

16.15 τροπή, ἦς *f*: the process of turning, with the implication of variation and change—‘turning, variation.’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 213). United Bible Societies.

Kistemaker remarks, “As the earth, sun, moon, and stars move in their ordained courses, we observe the interplay of light and darkness, day and night, the longest and the shortest day of the year, the waning and the waxing of the moon, eclipses, and the movement of the planets. Nature is subject to variation and change. Not so with God!” In Him there is never such turning because of any change in His nature or purpose. Epp asserts that “this phrase goes even a step further by emphasizing that God does not even give the appearance of change.” The light from Him is constant and unvarying. “In him is no darkness at all” (1 John 1:5). There is never any dimming of the light of God’s holiness that would make it possible for Him to become the tempter of men.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 102). BMH Books.

. James is concerned not only with what God is thought of as doing or not doing; he is also concerned with what God is. His portrayal of God's character is an important feature of this epistle.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 102). BMH Books.

“Shadow of turning” should probably be taken to mean, as NRSV renders, “shadow due to change” (taking *tropēs* as a genitive of source). This phrase could refer to the phases of the moon or to the constant variation of night and day. But we should probably not press for any exact correspondence. James is not writing a scientific treatise but is using general language about the constant motion of the heavenly bodies to make a point about God: he does not change like the heavens do. Philo, the first-century Jewish philosopher, made a similar point by contrasting God with his creation: “Every created thing must necessarily undergo change, for this is its property, even as unchangeableness is the property of God” (*Allegorical Interpretation* 2.33).

Moo, D. J. (2000). [The letter of James](#) (pp. 78–79). Eerdmans; Apollos.

Jame's point in bringing up the immutable character of God is that Trials come and go, temptations come and Go. Evil will come and eventually be destroyed. But God remains the same trustworthy reliable Rock to hook our anchor to and Hold. His purposes are perfect. His motives are good. His reasons are eternal and He can never deviate, alternate, reverse course, change is mind, back out or leave you. He is faithful and will never leave you nor forsake you in your trial and will with the temptation even make a way to escape...

Psalm 102:25–27 (NKJV)

²⁵ Of old You laid the foundation of the earth,
And the heavens *are* the work of Your hands.

²⁶ They will perish, but You will endure;
Yes, they will all grow old like a garment;
Like a cloak You will change them,
And they will be changed.

²⁷ But You *are* the same,
And Your years will have no end.

Malachi 3:6 (NKJV)

⁶ “For I *am* the Lord, I do not change;

Numbers 23:19 (NKJV)

¹⁹ “God *is* not a man, that He should lie,

Nor a son of man, that He should repent.
Has He said, and will He not do?
Or has He spoken, and will He not make it good?

Hebrews 6:17–19 (NKJV)

¹⁷ Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath, ¹⁸ that by two immutable things, in which it *is* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.

¹⁹ This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil,

Hebrews 13:8 (NKJV)

⁸ Jesus Christ *is* the same yesterday, today, and forever.

Paul knew this. In the last days of his life, when things had gone from bad to worst and so many had forsaken Him. He had some strong words to his son in the faith, Timothy.

Paul's last words, in the midst of His severest trials

2 Timothy 4:5–18 (NKJV)

⁵ But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

⁶ For I am already being poured out as a drink offering, and the time of my departure is at hand. ⁷ I have fought the good fight, I have finished the race, I have kept the faith. ⁸ Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

⁹ Be diligent to come to me quickly; ¹⁰ for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia. ¹¹ Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. ¹² And Tychicus I have sent to Ephesus. ¹³ Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments.

¹⁴ Alexander the coppersmith did me much harm. May the Lord repay him according to his works.

¹⁵ You also must beware of him, for he has greatly resisted our words.

¹⁶ At my first defense no one stood with me, but all forsook me. May it not be charged against them.

¹⁷ But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and *that* all the Gentiles might hear. Also I was delivered out of the mouth of the lion.

¹⁸ And the Lord will deliver me from every evil work and preserve *me* for His heavenly kingdom. To Him *be* glory forever and ever. Amen!