

James 1:16-18

- Intro:**
- How does verse 16 connect with the previous verses?
 - Does James still have the subject of “trials” and/or “temptations” in mind?

- Vs. 16**
- What does James not want his readers to be deceived about?
 - about trials?
 - about temptation?
 - about the source of temptation?
 - about the source of evil?
 - about attributing to God evil intent?
 - about how sin and death are generated?
 - about the origin of all life’s experiences?
 - When James issues the imperative command to “not be deceived”, is he indicating...
 - that we are responsible and accountable for our behavioral expressions?
 - that our behavior is not a result of determinism?
 - not diabolic determinism?
 - not divine determinism?
 - To “be deceived” is a passive verb. Who is acting upon the subject?
 - self-deception?
 - diabolic deception of the Deceiver?

- Vs. 17**
- Are “every good thing” and “every perfect gift” ...
 - synonymous phrases?
 - emphatic parallelism?
 - to be differentiated as separate concepts?
 - What do the “good thing” and “perfect gift” refer to?
 - the trials of life?
 - the temptations of life?
 - the testings of life?
 - what God does to bring about righteousness and life, in contrast to what the tempter and deceiver is doing to bring about sin and death (cf. 15)?
 - the sovereign actions of God in all circumstances?
 - the perfect gift of God in His Son, Jesus Christ?
 - Does the “coming down from above” indicate
 - a spatial descent?
 - a cosmological reference to the placement of heaven and God’s presence?
 - a superior divine origin? (cf. Jn. 3:3,8,31; James 3:15,17)
 - Does the reference to God as “the Father of lights” refer to...
 - God’s creation of the heavenly lights? (cf. Ps. 136:7-9; Jere. 31:35)
 - God’s enlightenment of all mankind in Jesus Christ? (cf. Jn. 1:9)
 - God’s making available His Son as “the light of the world”? (cf. Jn. 8:12; 12:35)
 - God’s making Christians to be “the light of the world”? (Matt. 5:14; Jn. 12:36)
 - God’s action of light in contrast to Satan’s activity as darkness? (cf. Eph. 6:12; Col. 1:13; I Jn. 2:8)
 - Does the reference to God having “no variation or shifting shadow” refer to...
 - the variable turning and shifting shadows of the heavenly bodies?
 - variant and shifting astrological interpretations in contrast to God’s faithful action?
 - God not being a fickle God?
 - God being unchangeable or immutable?
 - God being fixed in His absolute character?
 - God being unable/unwilling to renege in offering the gift of His Son, Jesus Christ?

- Vs. 18**
- Does this verse explain the “good thing” and “perfect gift” of verse 17?
 - Is the “exercise of His will” referring to...
 - God’s free action in accord with His character?
 - God’s purposed intent to act on man’s behalf?
 - God’s determined action in His Son, Jesus Christ?
 - Does God “bringing us forth by the word of truth” refer to...
 - God’s creative word spoken in the beginning? (cf. Gen. 1:3; Ps. 33:6)
 - God’s bringing forth Israel as His preliminary first-fruits? (cf. Deut. 32:18; Jere. 2:3)
 - God’s re-creative action in the personified Word (cf. John 1:1,14) and personified Truth (cf. Jn. 8:32; 14:6) of His Son, Jesus Christ?
 - God’s subjective re-creation (cf. II Cor. 5:17) of Christians in spiritual regeneration (cf. I Peter 1:23)?
 - via the gospel message? (cf. II Cor. 6:7; Eph. 1:3; Col. 1:5; II Tim. 2:15)
 - through teaching the Bible?
 - in Jesus Christ, the Word (cf. Jn. 1:1,14)
 - Does our being “the first-fruits among His creatures” mean...
 - that mankind is the highest form in God’s creation?
 - that Christians as new creatures in Christ (cf. II Cor. 5:17; Gal. 6:15) become the “first-fruits” of Christ’s sacrifice to God the Father? (cf. Rev. 14:4)
 - that regenerated Christians are the priority pick of God’s intent from the beginning? (cf. II Thess. 2:13)
 - that Christians, being restored to God’s intent in Jesus Christ, can offer the highest expression of God’s character of righteousness and life to the glory of God?
- Conc.**
- Should the first phrase of vs. 19 be included with verses 16-18?
 - Is James acknowledging that redemption and regeneration concepts should be clearly understood by those who call themselves “Christians” or “brethren”?
 - Is the primary purpose of these verses to provide a contrast to the action represented in verses 12-14?
 - Do these verses affirm the divine resource that Christians have been given to manifest righteousness (cf. 20), instead of sin and death (cf. 15)?
 - Are you as a Christian confident of the provision of God’s grace in Jesus Christ to face the trials of life and overcome deceit and temptation?