own evil lust, brings forth sin: and then  
by an incestuous union with Sin [which  
doubtless may be said to lie here also in  
the background, no canse being assigned  
for the *conception*] causes her to bring  
forth Death).

**16—18.]** {16} The idea that God tempts to  
sin has been as yet only negatively contradicted.  
But so far is it from this being  
so, that *He is the Author of all good.*  
**Do not err** (some have ended the paragraph  
with these words : some have begun  
a new one. But this formula thus used  
seems invariably to look to what follows),  
**my beloved brethren** (both this earnest  
address, and the caution, shew how important  
the Writer feels this to be, which  
he is about to enunciate) : {17} **every good gift**  
(properly, *act of giving*) **and every perfect  
gift** (properly, *thing given*. But we cannot  
express the two by two words in English)  
**descendeth from above** (not as A. V., is  
from above, and descendeth, &c.), **from  
the Father of the lights** (of heaven) (it  
seems now generally agreed that by **the  
lights** here is meant the *heavenly bodies*,  
and by **Father** the creator, originator, as  
in Job xxxviii. 28, “*Who is the father of  
the rain?*” Being this, being the Father  
of those glorious fountains of light, and  
thus [see below] purer and clearer than  
they all, it cannot be that He should tempt  
to evil. Our very life, as renewed in Christ,  
is of His begetting, and we are a firstfruit  
of His new world), **with** (‘chez,’ in the presence  
of whom) **whom there is no change**  
(none of that uncertainty of degree of light  
which we see in the material heavenly bodies,  
but which is not in God their Creator) **or  
shadow** (*a shadow*, the dark mark of shadow,  
the result of being overshadowed, and cast  
from any object) **of turning** (arising from  
turning: from that *revolution* in which  
the heavens are ever found: by means of  
which the moon turns her dark side to us,  
in a constant state of *change, and shadow  
of turning*: by means of which the moon  
is eclipsed by the shadow of the earth, and  
the sun by the body of the moon, or, if you  
will, though this is hardly so likely to have  
been in view, is hidden from us daring the  
night. From all these God, the Father of  
lights, is free; as 1 John i. 5, “*God is light,  
and in Him is no darkness at all*”).

**18.]** *The greatest example of this position*,  
that all good and perfect gifts come from  
Him: mentioned not merely as an example,  
but as leading on to the following context.  
**Because He willed it** (the past participle is  
1) contemporary with the verb : 2) slightly  
causal, involving the condition of the act  
which follows. It was of His own mere  
will, ‘proprio motu,’ and the emphasis is  
on this word) **begat He** (the spiritual  
birth, not the natural, is meant, as is  
evident by what follows) **us** (signifies  
the Writer and his readers, not Christians  
in general: not especially as *Jewish*  
Christians, for that is not [see below]  
the reference here) **with the word of  
truth** (the genitive is one of apposition;  
compare John xvii. 17, “*Thy word is  
truth.*” And the word of truth is the  
gospel, preached, and *implanted* as below:  
compare 1 Pet. i. 23, “*born again… by the  
word of the living God*”), **that we should  
be** (aim, but not the primary aim, of the  
*begetting*. His gracious purpose with  
regard to *us* in particular was, that we  
should be, &c. His great purpose with  
regard to *all* Christians is not here in question)  
**a kind of firstfruit** (this, **a kind of**,  
does not appear to he intended, as Bengel,  
“to be said in modesty, because properly and  
absolutely, *Christ* is the firstfruit.” Rather,  
I should say, it would point to the early  
date of our Epistle, in which an idea afterwards  
so familiar is thus introduced as it  
were with an apologetic explanation. The  
figure is from the appointment of the  
law by which the firstborn of man, of  
cattle, of fruits, &c., were to he consecrated  
to God; and the word must be taken  
with this sacred meaning, not merely as