756 JAMES. 1,   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 tom. brethren, 17 \*Every good gift and beloved brethren. 1 Every   
 1Cor. WF. é good gift and every perfect   
 every perfect gift cometh down from gift is from above, and   
 above, from the Father of the lights cometh down from the Fa-   
 eNombsxit of heaven, “with whom is no va- ther of lights, with whom   
 riableness or shadow of turning. is no variableness, neither   
 xv.20. Male 18\* Of his own will begat he us shadow of turning. 0 Of   
 xJo iret with the word of truth, ¥ that we his own will begat he us   
 ia. Cor. should be a kind of \*firstfruit of his with the word of truth, that   
 tier. we should be a kind of   
 Rev. firstfruits of his creatures.   
   
   
 own evil lust, brings forth sin: and then is eclipsed by the shadow of the earth, and   
 by an incestuous union with Sin [which the sun by the body of the moon, or, if   
 doubtless may be said to lie here also in will, though this is hardly so likely to   
 the background, no canse being assigned been in view, is hidden from us daring the   
 for the conception] causes her to bring night. From all these God, the Father of   
 forth Death). lights, is as1 John i. 5, God is light,   
 16—18.] The idea that God tempts to and in Him is no darkness at all”).   
 sin has been as yet only negatively con- 18.] The greatest example of this position,   
 tradicted, But so far is from this being that all good and perfect gifts come from   
 so, that He is the Author of all good. Him: mentioned not merely as n example,   
 Do not err (some have ended the para- but as leading on to the following context.   
 graph with these words : some have begun Because He willed it (the past participle   
 a new one. But this formula thus used 1) contemporary with the verb :2) slightly   
 seems invariably to look to what follows), causal, involving the condition of the act   
 my beloved brethren (both this earnest which follows. It was of His own mere   
 address, and the caution, shew how im- will, ‘proprio motu,’ and the emphasis i   
 portant the Writer fecls this be, which on this word) begat He (the spiritus   
 he is about to enunciate) : every good gift birth, not the natural, is meant,   
 (properly, act of giving) and every perfect evident by what follows) us (sicnifies   
 gift (properly, ting given. But we cannot the Writer and his readers, not Chris-   
 express the two by two words in English) tians in general: not especially as Jewish   
 descendeth from above (not as A. V., is Christians, for that is not [see below]   
 from above, and descendeth, &c.), from the reference here) with the word of   
 the Father of the lights (of heaven) (it trath (the genitive is one of apposition 5   
 seems now generally agreed that by the compare John xvii. 17, “Thy word is   
 lights here is meant the heavenly bodies, truth.” And the word of truth is the   
 and by Father the creator, originator, as gospel, preached, and implanted as below:   
 in Job xxxvili. 28, “ Who is the father of compare 1 Pet.i. 23, “born again... by the   
 the rain?” Being this, being the Father word of the living God”), that we should   
 of those glorious fountains of light, and be (aim, but not the primary aim, of the   
 thus [see below] purer and clearer than begetting. Wis gracious purpose with   
 they all, it cannot be that He should tempt regard to us in particular was, that. we   
 to evil. Our very life, renewed in Christ, should be, &e. His great purpose with   
 is of His hegetting, and we are a firstfruit regard to all Christians is here in ques-   
 of His new world), with (‘chez,’ in the pre- tion) a kind of firstfruit (this, kind of,   
 sence of whom) whom there is no change does not appear to he intended, as Bengel,   
 (none of that uncertainty of degree of light “to be said in modesty, because properly and   
 which we sce the material heavenlybodies, absolutely, Christ is the Rather,   
 but which is not in God their Creator) or I should’ say, it would point to the carly   
 shadow (a shadow, the dark mark of shadow, date of our Epistle, in which an idea after-   
 the result of being overshadowed, and cast; wards so familiar is thus introduced as it   
 from any object) of turning (arising from were with an apologetic explanation. ‘The   
 turning: from that revolution in which figure is from the appointment of the   
 the heavens are ever found: by means of law by which the firstborn of man, of   
 which the moon turns her dark side to us, cattle, of frnits, were to he consecrated   
 in a constant state of change, and shadow to Gods and the word must be taken   
 of turning: by means of which the moon with this sacred meaning, not merely as