

James 1

Verse 13

James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

So James continues to talk about temptation. That has been his subject here so far in chapter 1. And he's told them to rejoice in their temptations, that is, their sufferings in persecution. That it works patience in them, and so they should rejoice. That they should let patience have its perfect work, that if they need wisdom they can ask of God and he will give it to them. But they shouldn't be double minded. They shouldn't be partly in the faith, seeking the hope, and partly not. They shouldn't also be rejoicing in their riches, and letting that be what their heart is set on. But the brother of low degree should rejoice that he is exalted, and the rich, that he is made low. Because the rich, like everybody else, will pass away, but it is he that endures temptation that will be blessed, and receive the crown of life.

So James has been encouraging them to rejoice in their temptations, to rejoice in the hope of Christ's coming kingdom and salvation.

And now James begins to tie this in with something that is going to be his focus for most of the rest of the book. And that is, speaking. Talking. What they say.

He says, "Let no man say when he is tempted..."

So that's going to be his focus for the rest of the book. Speaking, and your speech versus your actions. That's what he's going to be talking about.

I guess you could say that he really began talking about that when he told them to ask God for wisdom. He was telling them to say something, to ask something of God.

But here he really opens up that subject in earnest, by telling them some things that they should not be saying when they are tempted.

He told them what to say, what to do, to ask God for wisdom. But here is something that they should not say.

So James knows that people might say this, he's probably heard people say this, and he doesn't want them to, they shouldn't be saying it, so he's admonishing them not to.

"Let no man say when he is tempted, I am tempted of God."

Now, the very first time that the term tempt is used in the Bible is:

Genesis 22:1 And it came to pass after these things, that **God did tempt** Abraham, and said unto him, Abraham: and he said, Behold, here I am.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

So the first time that it uses the term tempt in the Bible, it is talking about a man being tempted of God.

But you know, that is the only time that it speaks of a man being tempted in the OT. Every other time it is talking about men tempting God.

But it still says what it says, it still says that God tempted Abraham. And that would seem to contradict what James is saying here.

And when we were talking about temptation before, we looked at the Lord's prayer, where he said:

Matthew 6:13 And lead us not into **temptation**, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

So the disciples were to ask God not to lead them into temptation. Which would imply that he could lead them into temptation. Whereas James says that God doesn't tempt any man.

So if you were absolutely wooden in your interpretation of the word temptation, if you took it to mean the exact same thing every time that it is used, then you'd have a contradiction there.

But James is going to explain himself, he's going to give us the basis for this conclusion, so that it is clear what he is saying.

Remember that what James wants is for them to be rejoicing in their temptations, to be rejoicing especially in their trials and persecution. To be looking forward to what God has prepared for them, and to rejoice in that hope. So he's instructing them not to look at their temptations as if God is the cause of them, to have an attitude of 'why is God doing this to me?' Instead he wants them to be rejoicing in Christ, not questioning God, not attributing their trouble to him. And so he's explaining to them why a sovereign God is not responsible for the evil that they are experiencing. They should be rejoicing in the work of God, his blessings, and his hope.

So James tells them not to say that they are tempted of God.

And he gives as a reason: that God cannot be tempted with evil, neither tempteth he any man. James says, that's just not God's nature. He just can't be tempted with evil, and he doesn't tempt other people either, that's just not the way that he is.

Now, you have to pay close attention to what he says here. Because this is another thing that can be a seeming contradiction with other scripture. James says that God cannot be tempted, but then it says:

Matthew 4:1 Then was Jesus led up of the Spirit into the wilderness to be **tempted** of the devil.

So Jesus was tempted of the devil. And that seems to contradict James, that seems to say that God could be tempted.

And so to resolve that some people will say that yeah, the devil tried to tempt Jesus, but because he was God, he couldn't actually be tempted to sin. So he wasn't really tempted, he didn't really feel an urge to do anything that the devil said, that he had to overcome. Because God can't be tempted.

But remember the argument that Paul made in Hebrews, that Jesus was a worthy high priest precisely because he was tempted in all points like as we are. In all points like as we are, yet without lust. Is that what it said? No. That was Paul's point, that he himself was compassed with infirmity. He was tempted in all points like as we are, yet without sin.

So God can be tempted, Jesus was indeed tempted. The only difference between his temptation and our being tempted is that he didn't sin.

But I thought James said that God couldn't be tempted, didn't he?

No. That's not what James is talking about. Look at what it says. He didn't say that God can't be tempted. He said that God cannot be tempted *with evil*. He didn't say that God couldn't be tempted *by evil*, but that he couldn't be tempted *with evil*. There's a difference.

He's not saying that God can't be tempted to sin. Now, that's also true. God the Father can't be tempted to sin, because he doesn't have bodily lusts, he doesn't experience any lust from outside of himself that would be contrary to his nature. So he was never tempted to sin, until he came down to earth as a man, and lived in a body that did experience lust, and then he was tempted to sin, and had to overcome that outside force that was pulling him, just as we do. And James is going to mention that in a moment.

But that's not what he's saying here. What he's saying here is not that God can't be tempted to sin, not that he can't be tempted to do evil, not that he can't be tempted by evil, to be a part of it, to partake in it, to do something evil, but that he can't be tempted with evil.

That is, that he can't undergo the kind of temptations that they've been undergoing, where their faith is being tried by evil coming upon them. God can't have evil happen to him, bad things happen to him, that try and test and tempt him. He's God. He's all-powerful. Evil can't tempt him. He can't be tempted with evil. Due to his very nature, he is greater than any evil, he is not subject to any evil, and so he can't be tempted with it.

In other words, God can't be tempted with persecution. You can't persecute him. You can't bring evil on him. He's up in heaven, he's above all of that. He's not affected by it.

There are only three places in scripture where it talks about temptation and evil in the same verse. Right here in James, and in the Lord's prayer, where Jesus said "lead us not into temptation, but deliver us from evil."

And remember how we talked about that? We said that what they were asking was that God would have his kingdom come, that his will would be done, that Israel wouldn't reject it, or else as they were seeking to do God's will they'd be lead into temptation. What they were asking was that men would not resist God's will, or else they would feel that resistance, and evil would be brought upon them, God's calling would be leading them into temptation, into persecution.

And unfortunately God's will was rejected by the leaders of Israel, and so that is what ultimately happened.

And so when it is talking about being tempted with evil here in James, that is the same thing that it is talking about. God can't be tempted with evil like that. If people resist his will, he can just blow them off the face of the earth if he wants to. It doesn't cause him bodily harm, it doesn't touch him in any way.

And so God's nature is that he's not affected by that. He can't be tempted with evil. And he doesn't tempt us with evil either. He doesn't persecute people, just to test their faith. He doesn't design evil events to take place, to try us. He doesn't help the devil, and wicked men, to harm his children, just so he can see if they are really in the faith. He's not like that at all. We're his children, and he wants us to be like him, and one day rise above being tempted with evil. And he's going to bring that deliverance, one day deliver us from evil, and that is what James has been telling them to rejoice in.

2 Peter 2:9 The Lord knoweth how to deliver the godly out of **temptations**, and to reserve the unjust unto the day of judgment to be punished:

And so one day he's going to do just that. God does not tempt the godly, he doesn't bring evil upon them. Instead he seeks their deliverance, he seeks to deliver them from evil.

1 Corinthians 10:13 There hath no **temptation** taken you but such as is common to man: but God is faithful, who will not suffer you to be **tempted** above that ye are able; but will with the **temptation** also make a way to escape, that ye may be able to bear it.

And so God doesn't tempt us, instead he seeks to deliver us, and until that day of deliverance he that letteth will let. And when we are tempted, we will never be tempted above that we are able to bear, but God will always provide a way of escape.

So God's not in the business of tempting men, but of giving them a way of escape, when they are tempted.

I think that it is instructive to look at the story of Job. You say, "didn't God tempt Job?" No, God didn't tempt Job. God didn't need to tempt Job. He already knew the measure of Job's faith. He said 'Job is a righteous man and he will follow me no matter what.'

It was the devil that tempted Job, when God said, that's not necessary. But the devil wanted to tempt him anyhow, to bring evil upon him, and God allowed that. He allowed that to happen, but he didn't suffer Job to be tempted above that he was able, he sent a way of escape, he restricted what the devil was allowed to do.

And so exactly as God said, Job came through, and held fast to his faith.

And ultimately God delivered him. He delivered him out of the temptations, and gave him twice as much riches as he had before.

And so God doesn't tempt us. He is in the business of delivering people from temptations, and providing ways of escape. It is the devil that the Bible calls "the tempter."

1 Thessalonians 3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the **tempter** have **tempted** you, and our labour be in vain.

And so it is Satan, the tempter, that tempts people's faith, to try to cause it to fail. God doesn't do that. He cannot be tempted with evil, neither tempteth he any man.

And so what about Abraham? What about when it said that God tempted him? Well, God did test Abraham, did ask Abraham to do something challenging, to demonstrate whether Abraham's faith was real.

But God didn't send evil on Abraham. God didn't cause something bad to happen to him, to see if he'd quit.

God asked Abraham to do something, that was a part of God's will, that Abraham's seed would be put to death, but raised again.

And Abraham believed God, and said that God would provide himself a lamb.

And so God delivered Abraham out of the temptation. He did indeed provide a lamb, so that Isaac didn't have to die.

So God didn't send evil into Abraham's life to tempt him, and try his faith. He asked Abraham to believe him, to believe his word, and follow his will. And Abraham did. God brought his faith through, and delivered him from evil.

And so God cannot be tempted with evil, neither tempteth he any man.

Verse 14

James 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

And so it isn't God that tempts us. He doesn't tempt people with evil. He's not a man that can be tempted like that, he doesn't have lust. But man does. When we are tempted by persecutions, it is just like every other temptation. We are tempted when we are drawn away of our own lusts, and enticed. It is the lust that is tempting us to sin, or to depart from the faith. It is lust that is trying to draw us away. It is lust that is enticed and causes us to be enticed. That's the cause of temptation. Not God deciding that he wants to send evil on you and try your faith today. Instead he sees the evil coming, and puts a limit on it so that you can come through.

And when he speaks of being drawn away of your lust, that could refer to being drawn away out of the right way to do any wickedness. But it is especially poignant in regard to persecution, and the temptation to leave the faith altogether. To be enticed to be drawn away from the faith. That term drawn away is really only used a few times in scripture, and each time it is used in a context that is relevant to what we're talking about here, that's exactly how it is used. To be drawn away out of the faith altogether.

Deuteronomy 30:15 See, I have set before thee this day life and good, and death and **evil**;
16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

So he has set life and good before them, if they love the LORD their God, and keep his commandments.

But if they don't, then it will be death and evil. They won't receive death and evil from God to try their faith, if they serve him,

17 But if thine heart turn away, so that thou wilt not hear, but shalt be **drawn away**, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

Death and evil will only come upon them from the LORD if they are drawn away. To punish them. Otherwise he lays up life and good for them. He's not going to tempt them, he'll give them life and blessing, but if they are drawn away, and stop serving him alone, and serve other gods instead, then he will judge them, and bring death and evil upon them.

And that is exactly what James is going to say here. That lust brings forth sin, and sin brings forth death. That evil doesn't come from God to those who serve him, only good. He's not tempting them, they are only tempted when they are drawn away of their lust.

Acts 20:30 Also of your own selves shall men arise, speaking perverse things, to **draw away** disciples after them.

And so that can happen in the NT as well. Just as in the OT they would worship other gods, men arise speaking perverse things, not pure doctrine, and draw away disciples after them. Draw them away from the holy faith, into false doctrine.

And in various places the Bible explains what their methods are, they draw men away with their lusts, and entice them. Draw them away from the faith.

That's not something God does, that is something that happens when we follow our lusts. But we shouldn't be doing that.

Verse 15

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

So just as it said in Deuteronomy, when you allow lust to conceive, and bring forth sin, when you allow yourself to be drawn away, the end of that is death.

So stand fast in the faith, and receive God's good, his blessing. He's not going to send evil on you.

Verse 16

James 1:16 Do not err, my beloved brethren.

So James says that's an error. You think that God causes that, that God tries to put you in a place where that could happen? That God tempts you so that you might sin, and sin bring forth death? So that you might quit the faith?

If you think that, you're definitely in error.

I mean, you start thinking like that, and soon you'll be saying, "well, God sends evil our way, and sometimes we just give into it and sin. It's God's fault, he tempted me!"

No, you're tempted when you are drawn away of your lust. God doesn't tempt you. It is you, your own body, that is tempting you. It is the desires of the flesh and of the mind. It isn't God that does that, that puts evil in your way.

Verse 17

James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

So God doesn't send evil our way. He sends good things our way. In fact, every good gift, and every perfect gift, is from above. Every good thing comes from God. Nothing bad.

And James compares that to another analogy that he makes here. Remember how last time he compared them to grass, and said that the sun is no sooner risen with a burning heat than the grass withers? And he's really building on that analogy here. There, when he was speaking of the sun rising, that was a figure of how one day Christ would come, and the rich man, like the poor man, would fade away in his ways, and only those that endured in faith would be blessed. So there he compared Christ to the sun, and now he calls the Father "the Father of lights." So God is as a light, shining blessings down onto them. But he points out that he's not like the lights that he has created, the sun and moon and stars. God's not variable, he doesn't get dimmer and brighter.

And there is no shadow of turning with him either.

Now that's a fascinating statement. Do you know what he's saying by that? By "shadow of turning" what is he referring to, about the lights, about the sun?

There is a shadow of turning on the earth. The earth doesn't receive light at all times, from the sun, it turns, and as it turns its own shadow causes the light of the sun not to reach the back side of it. So there is a shadow of turning, the light from the sun doesn't always reach us.

Now, this is fascinating, because it would seem that James is teaching that the earth is turning. That the sun doesn't revolve around it, but that the turning of the earth is what causes day and night. It is the shadow of the earth that causes night, a shadow of turning.

And so that is something that Bible students could always understand. It was only the *scientists* in Galileo's day who opposed the heliocentric model of the solar system, because they were ignorant of scripture.

(And I'd note that it would also imply that the earth is round, which has been pretty much uniformly believed throughout history, because of both scripture and observation.)

So James says that God is not like the lights that shine on the earth in that way. There is no shadow of turning with him. He doesn't just shine some of the time, he doesn't just do us good some of the time, and other times send evil upon us. He's not the father of darkness, he's the Father of lights, and unlike the lights he has created, his light is neither clear nor dark, it is constant, unwavering, without any variableness or shadow of turning.

So God doesn't send evil on us, only good.

He doesn't send good one day, and evil the next. He doesn't just only sometimes send us good. he always sends us good.

Now, this doesn't mean that God never sends evil on anybody, and only good. He certainly does. God does horrible things to people. But he only does it in judgment. God only sends evil on the wicked. He only sends evil on people to judge them, and damn them. He doesn't send evil on his children to tempt them. He doesn't send evil on us, that good may come. He doesn't send evil on us to try to elicit some positive response in us. He only sends evil on wicked people to destroy them.

And James is going to speak of that here. In fact, he already talked about that last time, when he said that God would destroy the rich, that they would wither like grass when the sun arises. So God is as a light that shines brightly on us, that sends us blessing. But he also withers the wicked, and sends evil toward them. That same light that blesses us, also causes them to wither, because they haven't been wet with the dew of the word of God.

Verse 18

James 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

So James just described God as the Father of lights, and now he speaks of how God has begotten *us*.

And that's a demonstration of God's goodness, and why we should expect good from him, as God's children.

And it's also a basis for instruction, of how they should be acting, as God's children. If he is the Father of lights, then we should be lights like that, with no variableness. And so James is going to expand on that in the next verses.

But seeing that God has begotten them, shouldn't they expect good gifts from him, and not evil? It's like Christ said:

Matthew 7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone?
10 Or if he ask a fish, will he give him a serpent?
11 If ye then, being evil, know how to give **good gifts** unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

What kind of Father is it that doesn't give good gifts to his children, but evil? Do they think that God is a kind of Father like that?
No, he gives good gifts, and perfect gifts.

Of his own will begat he us with the word of truth. It was his own will that we would be his children. We're not unwanted, or unexpected children. He begat us of his own will. So he has a purpose for us, and begat us for that purpose of his own will. So as our Father, of course he will give us good gifts, and not evil. He begat us of his own will, and he will give us gifts to fulfill that will, that we should be a kind of first fruits of his creatures. For as it says:

Romans 11:29 For the **gifts** and calling of God are without repentance.

So once God has begotten us of his own will, he will give us good gifts that that will might be fulfilled. He's not going to repent, and give us evil instead. He's not now going to change his mind and see if he can tempt us to sin and leave the faith. There is no variableness with him, neither shadow of turning.

So he's begotten us of his will, for a purpose. He's begotten us with the word of truth. And that mention of how we are begotten with the word may call to mind these verses from 1 Peter:

1 Peter 1:23 Being *born again*, not of corruptible seed, but of incorruptible, by the **word** of God, which liveth and abideth for ever.
24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
25 But the **word** of the Lord endureth for ever. And this is the **word** which by the gospel is preached unto you.

So we are begotten, born again, by the word of truth, the word of God. And notice how Peter quoted there that same passage from Isaiah that James has just quoted here. So James is expecting that the implications of that passage, and the things that he said about, will be fresh in our minds as he says this now. When he says that God has begotten us with the word of truth, he's just spoken of how all flesh is as grass, and will pass away. But in Isaiah it said that the word of the LORD endureth for ever. And so James said that he that endureth temptation will be blessed.

And how did we say that that would happen? How would anyone be able to endure, how would anyone be preserved at the coming of Christ? It would have to be by the word, by faith, by the Spirit, because all flesh is grass.

And so all flesh, not renewed by the word, will pass away. But those that are begotten of the word, that are spiritually born again;— by faith, by the word, which they have been begotten with, will they be preserved.

And so how can they say that they are being tempted of God? It is God that has sent his word to them, that they have believed, that they have been begotten with, that will preserve them. God has begotten them to be his children, with the enduring word, that they might endure. So why do they think that God would try them? Why does he need to? His word has already been tried seven times. He doesn't need to try them, if they've been begotten of his word. He did that so that they would endure, just as his word endures. He doesn't need to test them or send them evil or send temptation their way, because he knows the sure endurance of his word, that he has given them to preserve them.

As we said before, God isn't in the business of tempting people, he's in the business of giving them the means to endure temptation. And he does that through the preserving power of his word.

So no, God's not going to tempt them. They are God's children, begotten with his word, that they might endure. That they might be a kind of first fruits of his creatures.

Now, what are the implications of that, what does he mean when he says they are the firstfruits? Well, the first fruits are the first of the crop. The first things to get ripe. The first of the wheat, the first of the oil and the wine. And also the firstborn of their cattle, in Israel, were called the firstfruits.

Exodus 23:19 The first of the **firstfruits** of thy land thou shalt bring into the house of the LORD thy God. ...

So the first fruits were as a tithe, a gift that they were to bring an offering of them into the house of the LORD.

Now, when you were to bring a tithe like that unto the LORD, you weren't allowed to tempt it. You see, you weren't supposed to look at the thing you were tithing and see whether it was the bad or the good, whether it was your best or just average. You weren't supposed to change it a good for a bad or a bad for a good. You didn't need to inspect it. To try it, to taste it, to test it. To tempt it. Didn't need to. It was the firstfruits, so it was holy unto the LORD. That's what made it holy. Not because of some test that it had to pass. It didn't have to be without blemish. That was for sacrifices, not for tithes.

So in saying that they are the firstfruits, he's saying that God begot them so that they'd be holy, and be brought into his house, just as they are. That is, not to be tempted, to be tested, to be tried, to see whether they will qualify. He doesn't need to test them, because as the first fruits their job is just to be the first ripe, and to be holy, to be brought into the house of God with rejoicing. Just to cause rejoicing in the beginning of the harvest. Not because it is your very best. That doesn't factor in. Just to rejoice in God's blessing in preparing a harvest, and these are the firstfruits, and so they belong to God. Just because of when they came ripe, not because they've passed a test. Not because of a temptation.

And so God doesn't need to tempt them. His purpose for begetting them with the word of truth is so that they would be a kind of first fruits of his creatures.

And this is certainly a most fitting thing for James to be writing to the twelve tribes scattered abroad. Because the church in Judea was indeed the first fruits of the gospel of Christ. They were the first to hear and believe. They were the first to be begotten again with the word of truth.

And indeed, Israel has always been God's first fruits:

Jeremiah 2:3 Israel was holiness unto the LORD, and the **firstfruits** of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

That's a very prescient verse to this passage, where their persecutors are seeking to devour them. And that's certainly not of God. All those that devour them shall offend. God has made them to be his firstfruits, holiness to the LORD.

You see, anybody but the priest who ate the first fruits would be offending, because they were holy, they were supposed to be given to the LORD, to be eaten by the priest. So surely all that devour them do indeed offend.

The LORD is not bringing evil upon them, he will bring evil upon their persecutors. They are the children of Israel, to be holiness unto the LORD, and the first fruits of his increase.

God's purpose for them is that they would be holy unto him, and would come into the house of the LORD. That they would endure unto the end, not that they would be tempted and fall.

And so let no man say when he is tempted, "I am tempted of God."

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."

Last time we talked about how James's allegory of the sun rising and the grass withering was a picture of Christ's return. That Christ would rise like the sun with a burning heat, that would cause all of the wicked, all of the rich, who refused to help his people, to pass away. But we also saw how there would be other grass, that would be wet with the dew of heaven. How the children of Israel would be like grass refreshed with the dew of the word of God. And so when the sun rose upon them, instead of withering, they would spring up, and grow, and bring forth fruit.

And this time James brought in another analogy, that was very similar.

First he spoke of the Father as the Father of lights, with whom is no variableness or shadow of turning. Just as before he spoke of the Son, as the sun.

And that reminds us of what it says in Revelation 22:

Revelation 22:3 *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:*

4 And they shall see his face; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And so there will be no night, on the new earth.

And notice how it also mentioned that crown of life, that God's name will be in our foreheads. And so it said because of that that we will see his face. And so just as the priest had to have the LORD's name in his forehead to come before God, so we'll be given that crown of life, to see his face.

We'll reign with him forever in perpetual light, with no night.

Zechariah 14:6 *And it shall come to pass in that day, that the light shall not be clear, nor dark:
7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.*

And so there is no variableness or shadow of turning with him.

So James carried on that part of his earlier analogy. And he also carried on the other part as well. He spoke of the grass before, and now he spoke of the firstfruits. The first fruits of the harvest, the fruit of the grass of the earth.

And we saw how the first fruits are supposed to be brought into the house of the LORD. They are holy, they are sanctified unto God.

And so when the sun arises, when Christ returns, the first fruits will indeed be brought unto the house of the LORD. There are passages that speak of all of the remnant of Israel returning to Jerusalem, returning to Zion, and to the temple of God.

And you see, the first fruits wasn't allowed to be burnt on the altar. They weren't to be a sacrifice burnt in offering to God. As the wicked will be at the battle of Armageddon. Instead the first fruits were to be for the priest and all the people to rejoice in, with feasting.

And so that is what will happen. They will be brought to Zion to the house of God, and the marriage supper of the Lamb, where Christ and all the saints will rejoice in the firstfruits.

So we saw how God had called Israel his first fruits in the OT. And Israel is still spoken of as the first fruits in the NT as well.

Romans 11:13 *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:*

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

And so Paul speaks of how in his behavior as apostle to the Gentiles, he also seeks to save Israel, those of his flesh.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

And Paul is exactly right there. When Israel is received back, at the return of Christ, it will be the time of the first resurrection, and life from the dead.

*16 For if the **firstfruit** be holy, the lump is also holy: and if the root be holy, so are the branches.*

And so he speaks of Israel, of the fathers of the faith, of their predecessors, the Hebrews of old, as the first fruit. And he goes on to say that the Gentiles are like branches that have been grafted into that root. And so it is that root of faith that sanctifies them.

He says that if the first fruit is holy, the lump is also holy. And so Israel, those of faith of Israel, are the firstfruit. They are as the holy corn, the holy wheat, of the first fruits of harvest, brought to the priest. And the Gentiles, they are like regular old wheat you can buy from the sellers of wheat. They aren't special on their own. But if the flour made from the first fruit is holy, and it is mixed with flour made from regular grain, then the resulting lump, the lump of dough, is also holy. If the priest made bread that had grain from the first fruits in it, then it would be holy bread, because the first fruit is holy, even if it also contained other grain. And so Paul called Israel the firstfruits, which the Gentiles have been placed into the same lump with. And so they are made holy, they are sanctified, by being in the same lump with the firstfruits, with Israel.

And one day, as Paul goes on to say there, Israel is going to be grafted back in. There is once again going to be a harvest of the first fruits, of Israel. And that begins with the 144,000, which it speaks of in Revelation 14:

Revelation 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Remember last time how it said there would be a handful of corn in the top of the mountains. And so the 144,000 stand on mount Zion.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the **firstfruits** unto God and to the Lamb.

Now, note the way that he describes them here. He says that they aren't defiled with women, they are virgins. So they aren't sexually filthy, like we talked about, or they wouldn't be able to enter into the kingdom. But instead they are holy. They are the firstfruits.

And so the 144,000 are called the first fruits unto God and to the lamb.

And I'd note that that verse is Revelation 14:4. One, four. four. Just like they are the 144 thousand, the first fruits redeemed unto God.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

So in their mouth is no filthiness or superfluity of naughtiness. No guile. So they are the holy firstfruits, as James calls Israel to be here.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

So during the tribulation they aren't called upon to believe the gospel of Christ, but to believe that God is the Creator and Judge, and to fear him and give him glory and worship him.

That's what the Gentile nations are called upon to believe. While Israel is called to be holy, and look to Christ as their coming Redeemer.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

So God is going to judge Babylon, he's going to cut off the tree, and burn the branches. And graft the natural branches back in.

He'll do that because she made all the nations drink the wine of the wrath of her fornication. And so unlike the holy virgins of the 144000, those that follow her are called fornicators, and drunken with her wine.

Do you remember how in Isaiah 28 it said that they were all overcome of wine, and that all tables were full of vomit, and filthiness, and that there was no place clean?

And then he said that God would have to teach his doctrine to them that were weaned from the milk, and drawn from the breasts. The 144000.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

And so God says that those that have drunk of the wine of that fornication, will also drink of the wine of his wrath. And they will be damned and burnt with fire for ever and ever.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

But here is what will happen to the 144000, and other saints:

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

They will be sent the blessing of death, to die in the Lord. They won't have to go through the torment and wrath that God is going to pour out.

And so first, before the time of Jacob's trouble even begins, the church will be raptured out:

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

So this is Christ the Son of man, crowned with his crown, upon the clouds of heaven.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

So Christ remains seated on the cloud. He doesn't come down to the earth at that time, he reaps it from a cloud.

And that is the rapture, when the pre-tribulation saints are taken out of this world.

And then afterward, the 144000 will be sealed, and when they've finished their testimony, they also will be delivered from the wrath to be poured out at the end of the tribulation.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

So now this is not Christ reaping, it is an angel.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Now, it said that that angel had power over fire, and that he came out from the altar. That means that he is in charge of the sacrifices, burnt with fire. That's his jurisdiction.

And why is that significant? Well, what did we say about the first fruits? We said that they weren't allowed to be burnt with fire upon the altar, but they were to be the rejoicing of the priest, which he would eat.

And so this angel needs to get the first fruits out of the way, so that he can have the fire sent on those that remain.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Now, that seems like a terrible thing. Here are these people that have just been thrown into the winepress of the wrath of God. Isn't that horrible? What a terrible judgement on them. Right? No. Remember what he just said? Israel is the vine of the earth, that is being reaped. It's talking about the 144000. And he just said that those that die in the Lord from henceforth are blessed. So this slaying of them is not a bad thing for them, it isn't God testing them, or sending evil upon them. It is him sending a good and perfect gift, sending them a blessing, to get them off of the earth, so that they don't have to go through the latter part of the tribulation. Because they're the firstfruits, and can't be burnt as a sacrifice with fire, as God's wrath will do to the wicked.

And so the winepress of the wrath of God;— remember what God said about the wine? The wine of his wrath? It was going to be poured out without mixture, to cause all of the wicked to be damned forever.

As he said, all that devour the first fruits shall offend. Evil shall come upon them. So they think that they are treading the winepress of their wrath, but it is really the winepress of the wrath of God, when they devour the people of Israel.

And so this casting of the 144000 into the winepress of his wrath is an event that precipitates God's judgment on the wicked. It needs to occur so that he can pour out to them the wine of his wrath. And so when the wicked slay the 144000, they'll think that they are overcoming them. But God says that they're really just treading the winepress of his wrath, so that he can pour out that wrath upon them without mixture.

They're not overcoming the 144000, the 144000 are overcoming them [next verse]:

Revelation 15:1 *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*

So here is the wrath of God ready to be poured out now.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

So they are the ones who got the victory.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

And this is clearly the 144000, because they are singing the song of Moses, a song for those of Israel. And of the Lamb, which it says they follow whithersoever he goeth.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

So now the angels can bring the wrath of God out of the temple, to pour it upon the antichrist and his kingdom and all the wicked of the earth.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

And where there is smoke, there is fire. So now God is ready to get some fire going, to send fire on earth. Now he can stir up the fire of his wrath. The first fruits are out of the way.

Verse 19

James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

So James has just said that they are God's children, begotten with his word. And so they can be confident that God will only give them good, and will not bring evil upon them.

And as his children, they should also be following in his footsteps, and should be looking to him as their Father for his care and providence, not trying to make it on their own.

Seeing that God only does them good, they should also abstain from wrath, but follow good works. And he's going to say more on that in a moment, what they ought to be doing, to be as the holy firstfruits that God has made them to be.

And since God is their good and loving Father, they should be looking to him for salvation, they should be seeking for his aid and provision, not not getting angry, and saying “Why is God doing this to me?”, and trying to deliver themselves.

Remember when James told them not to rejoice in that they were low or high, poor or rich, but in rather in the Lord’s salvation? And so when he said that, he was telling them not to engage in class warfare, in the elites verses the average Joe, he was telling them not to engage in oppression, not to take part in conflict as if they have some affinity with others just because of their circumstances. He said that the only affinity that they had, that they should be rejoicing in, was with Christ. And that like him they should endure temptations. So they should be looking to God for salvation, not getting angry and trying to deliver themselves.

You know, I didn’t even realize how closely that matches what is going on right now in America, until I re-read it.

Seeing that God has begotten them with his word, they should be swift to hear. They should be asking God for wisdom, as James directed, and seeking it from the word of truth.

But as James said, when they are asking God for wisdom, they shouldn’t be double minded. They shouldn’t be saying, “I’m not sure about this whole thing, I’m not sure that God is going to deliver us, I’m not sure that he has our best in mind, I think that he’s bringing this evil on us.” If you think he’s doing you evil, then don’t expect him to give you something good like wisdom when you ask him.

You shouldn’t be speaking and saying, “It’s God’s fault.” You should be receiving wisdom and hearing the word.

“Let every man be swift to hear, slow to speak, slow to wrath:”

Verse 20

James 1:20 For the wrath of man worketh not the righteousness of God.

They are God’s children. They are supposed to be following him. And he’s not going around pouring out wrath on everybody. He’s not mad at them, he’s not doing evil to them. They shouldn’t be mad at him either. They didn’t learn that from him. That’s not the way that he behaves. And when he does have wrath for the wicked, his wrath is pure and holy. The wrath of man seldom is. So they need to forsake wrath if they want to follow their Father. For the wrath of man worketh not the righteousness of God.

It’s not going to make them holy, as they are supposed to be, as the firstfruits. And it isn’t going to make anybody else holy either. It isn’t going to work the righteousness of God in others.

That’s not how God works righteousness in people. Not through evil, not through his wrath. And certainly not through the wrath of man.

But through his word.

Verse 21

James 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

So they have two options.

They can receive the word, which is able to save their souls.

Or, they can try to save their lives. And if they try to save their lives, if they try to take out their wrath against the evil that is coming on them, they'll end up in filthiness and superfluity of naughtiness.

But what they need to do is lay that aside. They need to lay aside all filthiness and naughtiness, lay aside wrath, and receive the word. It may not save their lives. The wrath probably won't either. In fact, the wrath might be more likely to get them killed. But the word *will* save their souls.

The wrath of man doesn't work the righteousness of God. But the word of God does. The wrath of man will make them filthy. The word of truth will make the holy. The wrath of man will make them naughty. The engrafted word will save their souls.

FILTHINESS

Colossians 3:8 But now ye also put off all these; anger, *wrath*, malice, blasphemy, **filthy** communication out of your mouth.

And that's the same thing that James is telling them here. Put away anger, wrath, and malice. Put away blasphemy, saying that God is bringing evil upon them. And all other filthy communication out of their mouth.

So, when he's talking about filthiness and naughtiness here, what is he talking about?

Well, filthiness, that's a word we use to describe something that is really, really dirty. Something that is icky and messy, and just filthy.

So filthiness is the opposite of cleanness. The Bible contrasts filthiness with cleanness, and holiness.

It talks about idolatry and abominations as filthiness. It talks about anything that is lewd, sexual sins, as filthiness.

Filthiness is impurity. When they were worshipping false gods, they weren't worshipping God alone. That was filthiness.

It compares it to going a whoring, to being a whore, or an adulterer. Being sexually impure. That's filthiness.

In Revelation it speaks of the woman having a golden cup in her hand full of abominations and filthiness of her fornication.

And that is often the context that it is used in in the NT. It can be more general than that, but certainly any kind of sexual sin would be in that category, of filthiness.

An example of that is found in Ephesians 5:

Ephesians 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither **filthiness**, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

So it associates filthiness with fornication and uncleanness, and with covetousness, lusting after someone.

And it once again also associates it with corrupt speech. With foolish talking, and jesting. That's lewd talking.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

You know, this is a side note, but Paul warns them there not to be deceived about this. He warns them that there are people who would try to deceive them. Who would try to tell them that this stuff is OK. Who would try to say that some people are just born that way. And Paul says, don't let them deceive you. Those are just vain words. Just words; they don't mean anything. They're not going to change God's mind. These things are why God pours his wrath out. This is why he has slain and destroyed and damned people. He's not going to change his mind about it now. He's not much of a progressive. Their words are just vain. Don't be deceived by them.

No fornicator, or whoremonger, or unclean person, no pervert, or luster, or lewd talker, has any inheritance in the kingdom of Christ.

He says, "Anybody who does that, they'll get no inheritance. Doesn't matter if you're a Christian or not."

If you're born-again, and you continue to do any of those things, you might not be damned. God might not throw you into hell, he might not throw you into the lake of fire to burn for ever and ever, but you certainly aren't going to get any inheritance. You certainly aren't going to have any part in the kingdom.

That great heavenly city that comes down from God out of heaven;—you'll never be allowed into it.

You act like a whore, or a whoremonger, God says, "OK, I'm going to treat you like a bastard." He'll throw you out of his house. He'll treat you like a bastard, you'll have no part in the will, no part in the inheritance, no part in the kingdom.

If you're an unclean person, or a covetous man; if you're a perv or a fornicator or you use porn, you will have no inheritance in the kingdom of Christ. God's ashamed to call you his child. He's ashamed to sit beside you. Ashamed for company to meet you when they come over. He throws you out of his house and says, "I'm not going to have them around me." Your only hope is that maybe, just maybe, he'll only lock you out of the city, and won't throw you into hell.

Let no man deceive you with vain words.

So any kind of foolish talk, especially lewd talk, is filthiness.

So James says don't talk much, just hear the word of God a lot. Be swift to hear, slow to speak, and slow to wrath. Instead lay it aside. Lay aside wrath, and all filthiness, all that horrible unclean stuff, lay that aside.

That stuff, that's what filthy people do. That's what Gentiles do, filthy heathens do, when they have evil coming upon them. They get angry. They get mad. They get filled with wrath. But these are the children of Israel, the followers of Christ, the children of God. They shouldn't be responding like the filthy people do. They should be laying all of that aside, and be slow to speak and slow to wrath. They should instead be receiving the word of God, which is able to save their souls.

You know, if you look in Jude, if you look in Peter, and various other NT passages, you'll find that this is something that they consistently associate with sexual depravity. That people who are filthy are the kind of people that are given to wrath, that are rebels, that try to give evil back when evil is given to them.

James's brother writes:

Jude 1:8 Likewise also these **filthy** dreamers defile the flesh, *despise dominion, and speak evil of dignities.*

And that despising of dominion and speaking evil of dignities, of God or of others, of their persecutors, that is what James is warning them against here. And so he tells them to lay aside all filthiness.

Any resemblance between these descriptions and persons living or dead are most certainly not coincidental.

God knows what he's talking about.

But do you remember what Jude compared those people to, just a few verses later?

He compared them to raging waves of the sea. And that's the same figure that James used here to describe the double-minded man.

And so when James was talking about that double-minded man, this is what he was talking about. That when you ask for wisdom, you need to have your mind made up that you are going to stay in the faith, and let patience have its perfect work. And if they are double-minded, if they don't really want to let patience have its perfect work, and be perfect and entire, if instead they want to engage in wrath, and filthiness, and superfluity of naughtiness, then God isn't going to give them wisdom. If they aren't going to actually let patience have its perfect work, if instead they are going to get angry and speak filthy, then they aren't of one mind, of following God and his word wholly. They are double-minded, and God isn't going to give them wisdom. Because they've already refused to hear his word. They are more interested in their own words.

And so James admonishes them instead to ask for wisdom, to be slow to wrath, slow to speak, and swift to hear.

So the 144000 are going to be redeemed from among men, as the first fruits unto God. They'll be holy. Not filthy, not fornicators, but virgins, in whose mouth is found no guile.

Now, we talked about how the filthy won't make it in, they won't be allowed into the city.

Revelation 22:11 *He that is unjust, let him be unjust still: and he which is **filthy**, let him be **filthy** still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

So he says "hey, I'm coming quickly. You're not going to have time to change. You're filthy now, might as well stay filthy. Please do, so that I can judge you. But you that are holy, stay holy, so that you can partake in the kingdom."

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

So those that are filthy, and whoremongers, and who speak lies and superfluity of naughtiness, they won't be allowed into the city. Just as we said, they won't be able to enter the gates. They'll have to stay outside.

So he that is holy, let him be holy still.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Water of life. What have we seen the word compared to here? We've seen it compared to a dew from heaven, a preserving dew, that the grass might not wither. A water of life.

And that is exactly what Christ is speaking of:

18 For I testify unto every man that **heareth** the **words** of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the **words** of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

And so what you need to do, is hear the word. Hear all of it, and only it, nothing superfluous. Nothing added, nothing taken away. That's what you need, if you want to be preserved to partake in the city and kingdom and life.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

NAUGHTINESS

So James warns them against filthiness, and all *superfluity* of *naughtiness*.

The King James Bible is such a wonderful book, it uses such wonderful words, such beautiful language. If you really want to understand the English language better, you just need to study the KJB. In fact, you really can't understand the history of the English language much at all, without studying the KJB. It is truly the foundation of modern English.

And so take this word naughtiness here, for instance. Do you know what that word comes from? What it is derived from?

Well, what happens when you take the end off of it? What are you left with?

You're left with nothing, I mean, you're left with naught.

We don't use the word naught as much as we use the word naughty anymore, but it just means "nothing." Naught.

So to say that something is naught-y, what is that saying? That's saying that it is possessing nothing. It has nothing, it is naught, it is naught-y.

And that is exactly what the word naughty originally meant.

And ultimately it came to have the meaning of being wicked. I suspect from the Bible's influence.

And so when it talks about somebody being naughty in the Bible, that is actually often the sense that it is in.

Look at what James said here. He said to lay apart all *superfluity* of naughtiness.

Now, when something is superfluous, that means that it is extra, it is vain, it is unneeded, it is unnecessary. It is a vanity, something that is vain, there's no purpose to it, there's no need for it, it is naughty-y. It is a thing of naught. In terms of being unnecessary.

And even today when we say that someone is naughty, we often give it that meaning, without even realizing it.

When we call somebody naughty, we usually don't mean that they are real bad. When we speak of a naughty child, we often mean that they are mischievous. To a certain degree it isn't that they do things that are so very wrong, but that they do things that are superfluous. That aren't necessary. That go beyond what they ought to do. Instead of doing what they should do. They are naughty.

And so James speaks of superfluity of naughtiness.

And the Bible uses it in a way that gives us a taste of that sense elsewhere also:

1 Samuel 17:28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the **naughtiness** of thine heart; for thou art come down that thou mightest see the battle.

So Eliab said that David would have been naughty, it would have exposed the naughtiness of his heart, if he had come down to see the battle when he was really supposed to be watching the sheep.

Now, there's really nothing wrong with going down to see the battle. But that's not what David is supposed to be doing. That would be neglectful, and superfluous. It would be naughty. His heart would be contemplating naughtiness, doing a thing of naught, instead of doing something productive, like he should be.

And again:

Proverbs 17:4 A wicked doer giveth heed to *false* lips; and a liar giveth ear to a **naughty** tongue.

So it parallels naughty with false, with lying. A naughty tongue in that sense would be a tongue that said something that wasn't so, that wasn't actually true, that was a mere vanity, a thing of naught. That would be a naughty tongue.

And so it says:

Proverbs 6:12 A **naughty** person, a wicked man, walketh with a froward mouth.

And isn't that exactly what James is talking about here? He's warning them against corrupt speech, against saying things that aren't true. And so he tells them to lay aside all superfluity of

naughtiness, to lay aside a forward mouth that says a bunch of things that don't need to be said, that go beyond the truth.

So he tells them not to be angry people, and say a lot of naughty things, to rage and say a bunch of substance-less stuff. Because in the multitude of words there are also diverse vanities. Especially when you are angry.

So let them be slow to speak, but swift to hear, that they might receive the engrafted word with meekness.

So that ends the English lesson for today.