

1 Corinthians 18-02-18a

This is Sunday, the 18th of February, 2018, and we continue our study in the book of 1 Corinthians. We're picking up in chapter 4. Let's take a moment as we begin to go to the Lord in prayer. It's an opportunity to remember what Paul has been talking about here, which is the importance of the role of the Holy Spirit in making clear to us things that might seem foolish to the human mind or that are difficult, if not impossible, to understand in the normal human perception apparatus.

And so we are conscious of our need and our privilege through the Lord Jesus of having the Holy Spirit be our teacher and elevate our understanding so that we can grasp things that will help us now and be a part of our knowledge in eternity. So let's go to the Lord in prayer, and then we'll begin.

Father, it is always such a blessing to realize how many great things You have done for us, not only in sustaining us in this physical life and bringing us to this point in history and in our own experience, but in revealing to us the deeper and more significant truths of Your plan and purpose and the eternal destiny that is before us, all because the Lord Jesus was obedient, was faithful, and expressed His love and Yours in coming and bearing our sins, redeeming us, enabling us to come before You as not just saved people, but as Your children and as brothers and sisters in Christ.

We thank You for these wonderful privileges. We thank You that we are a part of that special group that is a gift to the Lord Jesus, and we pray that we can be worthy of that calling, that we can come to understand more fully the potential that we have and avail ourselves of it as we look together at these truths from Your Word in this letter from Paul to Corinth. We ask that each one receive a blessing and find it helpful and motivating so that we can be a blessing to each other and reflect the glory of the Lord Jesus.

We pray all these things in His name. Amen.

Well, this letter is less doctrinal than many of Paul's others. You think about the book of Romans, there's a piece of meat to chew on in terms of theology, isn't there? You think about the truths that are contained in Romans chapter 1, about suppressing the truth in unrighteousness, about chapter 2 and being busy looking at the other guy when we ourselves may be guilty of short-sightedness and failing to take things to heart.

You think about Romans chapter 3 and verse 23, all having sinned and fallen short of God's glory, and on through the book—Romans 4, Romans 5, the love of God being shed abroad in our hearts by the Holy Spirit in Romans 5:5—and you get to Romans 6 and Romans 7, and what I want to do that I don't do and what I don't want to do that I do. You get to Romans 8, and no condemnation in Christ Jesus, and Romans 9, 10, and 11. It's just a great doctrinal treatise. You think about Thessalonians, first and second. You think about Philipppians. You think about Laodiceans and Colossians. A lot of grist for the mill there.

This letter, if you've noticed, is kind of different, because it begins talking about the situation in the church. Paul reminds them that he is their founder. He talks about their difficulties in the area of subjectivity.

They have their eyes on people. They have their eyes on themselves. They are losing sight, because of that, of the things that Paul taught them when he founded the church.

There was evidently a previous letter to this that had been written to them that is not extant, was evidently not inspired, and there was perhaps at least one subsequent visit by Paul to the church at Corinth, where we have incomplete information about Paul's travels, but there are some suggestions that there was both a visit and a letter that preceded this sometime in the intervening years after he left the church. But this letter is not written really on a happy occasion. These from the house of Chloe have come back and said, "There's trouble in Corinth," and so this letter is written not to elevate them and to enhance their spiritual perspective.

Sometimes, I think that it's like man being earthbound for so many centuries and millennia, and then in the last less than 200 years, we've learned to fly, and now we can rise in balloons, we can rise in blimps, we can rise in airplanes, we can go to outer space, and you get such a more informative view from above.

I've told you before, but it really stuck in my mind when I was a child, and I would go to my grandmother's house in Tulsa, my dad's mother, and she had these books of knowledge from back in the 1930s, and there was no—you know, the adults are talking, and you're a kid, and you want to play, but there's not a lot to do—and so I would pull these books off the shelf and read them, and they were designed for child activities in like the

1930s. And one of them was, “Build a box kite,” and I thought, well, that'd be pretty neat to build a box kite. And then they said, once you've got your box kite built, you can take a camera—and in the old days, they were box cameras, and they were very light. I've got one that—have you ever seen them? They're just a box with a hole in the front. There's a little spring-loaded shutter, and they took a big roll of film, but they were very light, much lighter than the heavy single-lens reflex cameras we have now, because the lens was small, and most of it was air.

And so they said, you can take this camera, tie a string to the shutter release, and hook it to your kite string, and put a little parachute thing on, and it will—the wind will carry it up the string—or you can just attach it to the kite and get it flying to begin with, and get this camera up in the air, aiming down at the ground. Then you yank the shutter deal, go get your film developed, and you would have this aerial view. And they had some samples of—you could see the little—see the string going back down, and here's a little tiny figure down there that had yanked the string, and I thought, I was just fascinated by that. I thought, how great would it be? Well, now it's just trivial. You've got drones that'll send a picture to your camera phone, and people think nothing of it. But that perspective—everybody wants to see things from a new view—and that's what the Word of God does.

And so Paul, in this letter, is calling the Corinthians back to that view. Remember, there's a bigger context. You're so myopic, you're looking at people, and you're deciding which teacher is better, and competing with each other about your theological persuasions and the teachers who teach them, instead of remembering the big picture. And that's always our challenge, isn't it, as days go by, to remember the bigger picture? There's—God's got a big planet spinning here, and there's a lot of people and a lot of things, and we have this one unique opportunity.

They've got these Olympic games going on. I've managed to watch a little bit of it in the late hours, and it's common knowledge. Everybody thinks about the fact that these people train day in, day out, thousands of hours of preparation and lifting weights and running. And I saw the biathlon guy—they had a little quick thing on a biathlon guy—and I thought, well, how do you train year-round for biathlon? Well, he's got these little roller—weird roller skates—and he dresses up just like he's in the snow, and he's got a giant treadmill, and he does the cross-country training on this big treadmill that rolls, and he does his little alpine ski or whatever it is, cross-country ski deal, and I thought, wow. And then he's outside, and he's on the asphalt roads with his outdoor roller skates, and he's just pulling up and down these hills and everything, and he just does that all the time, day after day, year after year. Why? They're shooting for a world championship. They're shooting for the Olympics, and then they have this chance to reveal what they've done, to show off that training, to implement it, and to compete, and to try to be the very best.

But they always have that goal in view, that I'm going to have the chance to race, I'm going to have the chance to compete, I will have the chance to be recognized for the skill and the hard work that I've put in. And, of course, the agony of defeat. You see these people with skis going every which way, and you think, what a shame if you put in all of that work and all of that training.

I saw last night where they were doing that little ice skating thing. I told Mom and Patty about it. You know that little deal? They do those nine tight turns. They skate, skate, skate, skate—yeah, short track—and then they lean around the corner, skate, skate, skate, skate, skate, and then they lean around the corner, and they do that nine laps. And so they had the final. Five guys are on the ice, and there's two Koreans, a Hungarian, an Australian, and an American. And the American, they're thinking, you know, he's going to be bringing up the rear. The two Koreans are favored. The Australian might get bronze. So they're skating around, they do the seven laps, and as they're coming around, you know, the seven-and-a-half turn or so, the Hungarian guy loses his footing, wipes out both of the Koreans, and suddenly all there is left is the Australian and the American. And the American is looking around like, “You're kidding me,” and all he has to do is finish, and he's the silver medalist. And one of the Koreans manages to get up and cruise in seven seconds late, and he's the bronze medal winner. You know, the first guy to get up and just make it across the line is going to get a medal. And you think, the vagaries of all of that.

What is great about what Paul is telling the Corinthians here is that you're not subject to the behavior of others. You're not subject to the slings and arrows of outrageous fortune when it comes to the day of evaluation before the Lord.

We have opportunities daily to train and to grow and to develop our skills and to practice those skills, and there's not one great moment where 17 different things can go wrong and only one thing can go right to succeed and to prevail. Can you imagine what the Olympics would be like if they could somehow measure all of the

work over the four years and say, here's the person that did the most work and trained the hardest and put in the most hours and perfected the best technique, and here's what they have done over the four years? Not, can you get it all to come together in a moment and hope that the snow is right and the weather is right and the other competitors are right. You know, it's so iffy and so chancy, and it's not really the measure of who is best.

Wouldn't it be great if your whole four years went into the podium, and the people that had worked hard for four solid years and done the best over those 48 months, those are the ones who got—well, that's our privilege. We don't have one gigantic test. You know, is Caesar God or is Jesus God? We say Jesus is God, and we get martyred, and we go to glory, and everything is wonderful for all of eternity. It isn't like the Olympics.

It's not like a single race or a single moment. It is everything we do over time. It is developing consistency and faithfulness and diligence and maintaining that elevated perspective that shows us who we are and why we're here.

That's what Paul is aiming for in this letter to the Corinthians. And so he begins by showing them what's wrong with their earthbound, myopic, temporal view of things and the subjectivity of it and the uselessness of it. And he's going to use a variety of techniques to do it.

We're coming now to chapter 4. And you'll remember that the end of chapter 3 summarizes a lot of what was in the first three chapters. And if you look at verse 18 of chapter 3, let's just read. We're going to read about the next 10 or 12 verses here. First Corinthians, chapter 3, verse 18:

“Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool, that he may become wise.”

And we think, oh yeah, I remember that whole—that God has chosen the foolish things of this world to confound the wise. Wisdom of God versus the wisdom of men. The foolishness of God is wiser than men. The wisdom of men is foolishness with God. And so this fool and wise, that moron, moros, has shown up so many times here. I say moron like I'm an Okie, but that's the Greek word: M and then an omega and then an N and then an omicron. Moron is how you say it in Greek.

So if anyone seems to be wise, let him become a fool, that he may become wise. And that sounds like a foolish statement. If you just walked out here to some assembly of people and said, “Are any of you all smart? Become an idiot so you can really be smart,” what would they say? “I know idiot when I see it, and I'm looking at it.” That's what you'd get. That would seem like a foolish statement. But this is the wisdom of God because we have the vocabulary and we have the background to understand what Paul is saying here. If you're depending on the wisdom of the world, chuck that. Dump it so that the world thinks you're dumb so that you can become wise in the true sense. You can partake of God's wisdom.

So that summarizes a lot of what he has been saying in the first three chapters. And he amplifies it in verse 19: “The wisdom of this world is foolishness with God. It is written, ‘He catches the wise in their own craftiness.’ And again, ‘The Lord knows the thoughts of the wise, that they are futile.’”

Well, Solomon was wise. Is that the kind of wisdom he's talking about? There's context. There's background. Wise sometimes is good. Become wise. Well, what kind of wisdom? You have to look at the context.

Therefore, verse 21, let no one boast in men, for all things are yours, whether Paul or Apollos or Cephas or the world or life or death or things present or things to come, all are yours.

Now, in the context, what does this mean? Does this mean I own the New Jerusalem and I own Dallas and everything in this life and everything in the next is all mine? Mine, all mine, all mine. Am I like Daffy Duck and everything I see is mine? What does context say when he says, “All things are yours”? All of the wisdom of God that is available through any teacher that is faithfully communicating it? Was Paul a faithful teacher of God's wisdom? Was Apollos? Was Peter? Was the Lord Jesus? Why would Jesus be included both in the previous context and by implication here? Paul is seeming to bring Him down. Some say, “I'm of Paul, I'm of Apollos, I'm of Peter, I'm of Christ.” It would seem to diminish the Lord Jesus as He's just another. But the context is He is a source of that elevated view. His words lift us beyond the mundane and the ordinary and the temporal.

So he says, the words that came from all of these guys, whether directly through the Lord Jesus or indirectly through these apostles, it's all available to you. And what is good in the world and the practical application of the world is yours. The hope and the viewpoint that says there is a life to come, there's a judgment to come, that's going to evaluate your entire training period, your entire performance period, it's all going to be taken into account. The good, the bad, and the ugly.

And you are Christ's, and Christ is God's. And once again, why would he even say that? Wouldn't it make sense if he had just stopped at verse 22? Why is verse 23 there? Let no one boast in men, and there's sort of a little mini chiasm here: let no one boast in men; you are Christ's, and Christ is God's. Everything that Christ stands for, what He represents as Savior, what He represents to us as the head of all things to the church, is all a part of God's plan and purpose. So if even Christ belongs to God in that sense, then why would you boast in men? Your view is so short-sighted.

Now, I'm going to suggest to you that the chapter division here is inelegant. In my view, it's a little unfortunate. And those of you that like to make marks in your Bible, what I would suggest is, chapter 3 should extend all the way down to the end of verse 5 of chapter 4. The natural thought break—and of course Paul wasn't thinking in terms of chapters, but he was thinking in terms of thought units—and this thought unit that we've just been reviewing here at the end of chapter 3 is not over. And it doesn't end until you finish verse 5 of the next chapter.

So let's continue here. He's not turning a corner or breaking new ground in chapter 4, verse 1. It's a continuation. And you can see why somebody thought, well, this would be a good place for a chapter break, but it's just really not right. So let's start back at verse 21, and let's continue into chapter 4 now.

“Let no one boast in men, for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.”

And, you know, the great thing about having a collection of things that are all yours is you can rotate through them. You know, if you have three or four hobbies and you enjoy all of them, well, you can do this hobby for a little while. And then you look over here and you say, “Oh well, you know, for some of us chess is an interesting hobby, and software or machines even that will play chess.” I was looking at one a couple of days ago, a thing, and Garry Kasparov, one of the great grandmasters of all time, was involved in it, and his name is on it.

And it's a fun thing. You play with these for a little while, then you look over and you say, “Oh look, there's my guitar. I think I'll pick that up and play it a while.” Or, “Look, there's my piano,” or, “There's my keyboard.” And so you switch over and you do music for a little bit. And then maybe you've got a computer hobby and you've got something working there. You program, or you are trying to get—I figured out how to get my TV deal, my little DVR sort of thing, to talk to my computer. And now I can transfer stuff back and forth from the TV. I thought, that's really cool. If they broadcast the Olympics and I'm not awake to watch it, I can get this thing to record it. And if I want to, I can put it over on my computer and make a DVD out of it. How cool is that?

A little different hobby. I can go outside and do stuff. I can build stuff out of wood. I can go brush hog. I can go up in the woods and take a walk and enjoy the beauty of whatever. We have different things, and they're all ours. It doesn't mean that one is better than another or that one doesn't have its place at an appropriate time. There's so many different things you can do. You can go into town and do stuff there. You can go out in the country and do stuff there. You can read. You can listen. You can watch. God gave us all of these senses, both physical and spiritual. All of them are ours. We can invest ourselves fully in each one and then switch over and do another one. Variety is the spice of life.

Paul says you've got all of these things. They're all yours. There's a time to think about the present. There's a time to think about the future. There's a time to evaluate people that are in your periphery. You may need to decide if somebody is trustworthy or somebody should be hired if you're in that position. There's a time to analyze potential. There's a time to relax. There's a time to work hard. There's a time to socialize and fellowship. There's a time for private reflection and meditation and prayer. Solomon figured it out. There's a time for everything under the sun. There is a season. We're going to see that word in Greek that talks about the season.

So all are yours, and you are Christ's, and Christ is God's. It's like those Russian dolls. That's down at the lowest level, but there's a larger view that says all of this is in Christ, and everything in Christ is a part of God's plan. It's like that deal you see every once in a while on television where they show somebody from overhead in their

backyard and they're mowing or something, and then it just zooms out, and suddenly the clouds go by, and here's the planet, here's the solar system, here's the Milky Way, and Paul just raises us all the way up to the throne of God Himself, and he says, as you rotate through these different things, keep your life in context. Remember, you are Christ's, and Christ is God's, and just keeping that in mind is an antidote and a suppressant to subjectivity. It's hard to get too tangled up in eyes on people and eyes on things and eyes on self when you're remembering that you're in Christ and Christ belongs to God the Father. It just—that perspective corrects our vision.

Then, without a break, “Let a man so consider us as servants of Christ and stewards of the mystery of God.” What did he just get through saying in the preceding verse? You are Christ's, and Christ is God's. So if you get that perspective in your head, if you keep it in the forefront of your thinking, now when you look at Paul and Apollos, what's going to strike you? Well, he's short, he's bald, he's got a squeaky voice, he's got a hooked nose. Look at the scars. It's too distracting. He's too beat up. I don't want to listen to him because look at the damage. He's kind of freakish. I like going and hearing orators that are tall and stately and sonorous voice and magnificent vocabulary. This guy looks like he's been dragged behind a chariot. He looks like the stuntman after the Ben-Hur thing, and he's not impressive at all.

And Paul says, with what I have just said about all things are yours and you are Christ's—so you've got everything in your periphery, you're in Christ's periphery, and Christ is in God's purview—now let a man so consider us. When you look at us, don't look at us in the superficial and the outward and the way the world would measure. Consider us as servants of Christ and stewards of the mysteries of God. Servants of Christ and stewards of the mysteries of God.

Now, those of you that know Greek, when you hear servant, you typically think of maybe the word *doulos*. That's what the Air Force plebs are called, *doulis*, and that's where it comes from. Low on the totem pole, slaves, you might even think. Well, it could be *diakonos*. Those are the waiters, those that serve the table and do that kind of thing. It is neither of those words.

When he says, when you look at us, look at us instead of saying, “Well, my guy is the best, Apollos.” We have this today, don't we? I've mentioned it before. You can circulate in Christian circles and somebody goes to a big church and they say, “Well, I'm in Dr. X's church,” or, “I'm in so-and-so's, and we've got this and the other,” and it's glory by association. My church is great, I go to the church, therefore I'm great, is the unwritten implication.

People say, “Well, how many people go to your church?” For most of us, that's a question we would just as soon maybe dodge, because it just goes down a bad road. “Oh, so what have we got here, five today? Five? Are you kidding me? We've got five greeters at our front door.” Five, what are you talking about? It's a measure, and he says, when you look at us, don't look at us as Dr. So-and-So or Apostle So-and-So. Paul is an apostle, but he wasn't with the Lord. Peter is an apostle that was with the Lord. Well, but Apollos, he's got that polished—oh, well, you know Jesus Christ, I mean you just go straight to the source, and that's all I want to hear is get me a copy of one of the Gospels—and people are doing this competition.

Well, that goes on today, doesn't it? There is spiritual competition for, well, I'm this flavor, I'm at this level, this is what our group does, and here's our glory. Paul says, let a man so consider us as servants, and the word servant is *Huperetas*, H-U-P-E-R-E-T-A-S, and this is the plural: consider us as servants. This is a great word.

You know what *Huperetas* was used for originally? Picture in your mind now. Go back, go back, go back. Remember *Gladiator* with Russell Crowe? Did you see that movie? Or any other where there's galley slaves. Think about the galley and all of those guys chained to the oars, all of those slaves. Well, not just galley slave, but in the big boats, remember they're double deckers. There are slaves at the top, and there are slaves down below. Now, they don't unchain them for any sort of call of nature or anything else. So let me just ask you, if you had a choice as a galley slave, do you want to be above decks or below decks? Do you want to be the guys up above or the guys down below? *Huperetas* literally means under rower.

I'm the rower on the lower deck. If you want to think of me and Apollos, Paul says, consider us as under rowers on God's galley slave-driven ship. If you want a glory in someone, if you want to find somebody to admire, admire the guy that is faithfully pulling the oar down below, the under rower. That's what *Huperetas* says. When he says, now that you've got that all things are yours, everybody's rowing for you, and the Lord Jesus died for you, and God the Father sent the Lord Jesus for you, when you look at us, instead of trying to find one of us to cover yourself with glory and try to compete with each other, if you've got the wisdom of God that is

foolishness to the world, you're going to glory in the hardest-working, sweatiest, nastiest oarsmen on the bottom row. That's who you're going to look at, the Huperetas. Consider us.

See why it's important that this be a part of chapter 3? It continues the thought. Well, the Apostle Paul, the greatest theologian of the age, Christianity forged on the anvil of the Apostle Paul, he says, "Look, man, I'm down, chained below decks, and I'm hauling on this oar for all I'm worth." That's what you ought to think of me.

And stewards of the mysteries of God. Stewards of the mysteries. This is the oikonomos. These are the guys who made sure that the food and the cloth, the oil, the supplies for the household were not interrupted. There is a family living in the house, and when they sit down at the table, they expect a meal. When they go to their private chamber, they expect there to be linens.

If you watch these royal dramas from back in the Elizabethan and Victorian age, and all these costume, fictionalized history deals, and the well-off, the wealthy—even what was the one with the house and the people in World War I? What's like Upstairs, Downstairs? You've got the people, and then you've got all the galley slaves down below doing all the work to make sure that when they reach out for their dressing gown, why, there it is. And when they want to put a pin in their hair, why, there it is. And there's a dresser that dresses people, and so on.

Well, that's the oikonomos. The oikonomos makes sure that when somebody in the household, in the Roman nobility, desires a thing, there it is. They are the working parts. When you press the gas pedal, you want your car to go. Well, something is making all of that happen. There are pistons and crankshafts and ignition systems and fuel and maintenance and air in the tires and all the rest of it. You pay somebody to make sure that when you press the gas pedal, it goes, right? And you don't give it a second thought, really. You actually should give it a second thought, but stewards—we are under rowers, and we are those that make sure the supply comes to you.

Now, ask yourself, in these royal palaces and in these classy rich man's houses, do these guys get together over a glass of sherry or something and say, "Well, I'm superior to you because my dresser can button a dressing gown faster than you can say, you know, Jack Robinson?" Oh, well, you know. Do they glory in their servants? They say, "I've got the best—you know, there's a bootblack down there, and I'm telling you, he will black boots and shine them up faster than you can think about it." They don't spend time thinking about the servants. The servants serve and equip them and supply them so that they can do the stuff that they're supposed to do at their level. Why do they give all of that stuff to royalty? Because they're supposed to be, you know, allegedly ruling the nation and putting the best interests at heart and thinking about the people, and they can't be thinking about themselves, so you supply a whole staff of people to care for them so that they can care for the entire nation. That's the abstract concept. It never works out that way, but that's the idea.

Well, Paul says, you need to think of us. You're going to a destination. Somebody's rowing the ship, and Paul and Apollos and Peter are down there rowing. Well, you don't glory in the guy on the third seat. You don't glory in the guy that's downstairs making sure that the livery and the tack for the horses that are going to drag your carriage to town—you take that for granted. You don't focus on that. You don't glory in that. You don't get distracted by that. You're supposed to be thinking bigger thoughts and pursuing grander goals.

Paul says, in the eyes of the world, the orator and the speaker and the communicator is important, but in God's economy, they're oarsmen. They're guys down working in the kitchen and in the stables. You're supposed to be thinking bigger thoughts. You're supposed to be thinking about Christ and God the Father and the grand purpose of your life and the future that is coming and the evaluation that is going to come in that future. That's what you need to be focusing on.

So when he says in chapter 4, verse 1, "Let a man consider us," let a man evaluate us. This is from Logizo. Use your logic here. It's not logical to get distracted by who's a better servant or who's a better oarsman. Why don't you think about where the ship is going or what your household is going to accomplish and if you're going to even have a household in another year? So consider us, Logizo. Think about this. If you want to have some wisdom, put the right data into the equation.

Servants of Christ, under rowers, and stewards of the mysteries of God. Moreover, it is required in stewards that one be found faithful. If we are stewards of the mysteries and you're looking at stewards and you're comparing stewards and glorifying yourself by associating with one steward over another, if you're going to be looking at the stewards at all, what is the quality you're looking for? Faithfulness. Who is faithfully delivering the mysteries of God?

Now, this is where the structure of this communication gets interesting. It's really interesting, and we're going to pause now and take our break. But what have we covered so far? It's all about perspective. It's about being truly wise instead of superficially wise. It's about recognizing true value instead of superficial value.

Well, Paul is so anxious to elevate the thinking of these Corinthians, and he's doing it with the content, but he's also doing it with the form. There are clues here. You remember where we started reading this morning in verse 21, "Therefore let no one boast in men"? In chapter 4, verse 1, which is just a continuation of chapter 3 really, "Let a man so consider us." Now, if you've been kind of paying close attention here, that particular structure should sound a little familiar. Let a man, let no one. Remember the word let has come up a lot?

Well, here's what we're going to see when we come back. There are five ifs and there are five lets in what we've just covered. Exactly five. There are five lets and there's five ifs. That's what we're going to look at when we come back, because there is an amazing structure in the let and let not and in the if. And it all drives toward the first imperative we have in this. We've gone, in your English, we're into chapter 4, and we're just now going to get our first imperative, our first actual imperative mood in Greek.

When does this happen in Paul? Normally, he gives you some theology and then he says, "I beseech you, brethren, walk worthy. Present yourselves." That's when you get your imperatives. Well, he's given us more perspective than he has theology. He's talked about the structure of wisdom. But we're going to have five lets and five ifs, and it's going to lead us up to that imperative, and we're going to see a wonderful—it's like finding the center of the chiasm. It really gives you something to chew on when you're all done. So we'll see that when we come back from the break.