

33a ACTS

This is Friday, March the 5th, 2004. We're resuming our study tonight in Acts chapter 13, beginning in verse 42. And as we do so, we want to take a moment at the outset to recognize the presence of God's Holy Spirit within each one of us and in the presence of our fellowship and to ensure that he has the opportunity to minister the truth of God's Word to our souls.

Shall we pray? Father, we thank you for the privilege of gathering with believers of like mind who recognize the value of your Word and are excited about learning it. We thank you for the gift of your Holy Spirit to enable us to understand it and remember it and apply it, who comforts us and encourages us, who leads us in the ways of truth. We thank you most for the Lord Jesus who came and died for us and gave us the opportunity to be entered into a relationship with you and to have a purpose and a meaning for our lives.

We pray tonight as we study this section of Scripture that God the Holy Spirit will find our hearts ready and impressionable and teachable so that we can be transformed and renewed and thoroughly equipped for every good work. We pray it in Jesus' name. Amen.

Well, last time we arrived at the point in Acts chapter 13 where Paul and Barnabas have come to Antioch of Pisidia and are teaching in the synagogue. We have the content of Paul's great sermon there. It's really the first recorded teaching by the Apostle Paul.

It's quite interesting because he seems to pick up where Stephen leaves off in terms of basing the argument to this almost completely Jewish audience on the Jewish Bible, the Jewish Scriptures, and showing how Jesus Christ is the fulfillment and the culmination of everything that God revealed in the Old Testament. We saw the importance of the resurrection. Interestingly, you know that I'm involved in things related to Dr. Criswell and First Baptist Church.

Mrs. Criswell teaches a class on Sunday mornings that's on the radio from like 9.30 on. She has just finished the Gospel of Luke. I have been looking up things in Dr. Criswell's work that pertain to the passages that she's covering.

She is at the point of the resurrection. The crucifixion has taken place. She took an interesting tact to her credit.

She asked the question of the resurrection appearances of the Lord. He appears to Mary Magdalene. He appears to the two men on the road to Emmaus.

He appears to the disciples. He appears to upwards of 500. Why? Why those particular people? Why does he appear to them? Then she is going to conclude that study this coming Sunday.

But it's all about the resurrection. That's what Paul emphasizes here. He whom God raised again saw no corruption.

Be it known unto you, therefore, because Christ was raised. Oh well, I guess I should finish my thought about Mrs. Criswell. She asked me for some things this week.

I suggested to her what we talked about last time, which is that there is a sequel that needs to follow the passion of the Christ. It's a great movie about the crucifixion. It focuses on the work of Christ on the cross.

But it stops too soon. You go to 1 Corinthians 15. If we only have hope in this life, if Christ has not been raised, we are still in our sins.

That's really quite an incredible statement. That even if Christ died on the cross, if he wasn't raised, we are yet in our sins. That's what the emphasis and the culminating point of this sermon is.

So I ask you this question now. We are solid American citizens. We go along living our lives.

How often do we make application or think about the resurrection of Christ as we are just living from day to day? It's a wonderful truth and it's something that fuels our hope for the future. But what about today? What about the problem I'm facing right now? What about my challenges or coping with my blessings and not getting fat-headed and losing sight of my objectives when I enjoy prosperity and not getting too down in the dumps and discouraged when I have adversity? But what does the resurrection mean other than the Lord will descend and we'll be raised and ever with him? What is the practical outworking? Well, Paul makes an application here in verse 37. He whom God raised again saw no corruption.

There is no corruption in the new life. Well, we have new life in Christ. And so we ask ourselves, well, why do I still sin? You go to 1 John and he says the one who is in him does not sin.

And yet we do sin, so do we have new life or not? If there's no corruption and no death in the new life, and yet we are corrupt and we do sin, where's our new life? Are we living some sort of a blended life where we are in the old and in the new? And I personally think that the latter is the case. We are a new creation. We are created in Christ Jesus with a view toward good works, but we still partake of the flesh.

God leaves us here battling the old nature, the fallen condition. So the resurrection has great applicability. This is the point.

Next time we get in a jam, next time we're discouraged because of our failures or because of our situation or our circumstances, we ought to think about the resurrection.

Look at what he says. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

Now this is not just evangelism. This is daily life. Because by him all that believe are justified from all things from which you could not be justified by the law of Moses.

This almost cries out for a review of the entire 16 chapters of the book of Romans. But let me try to squeeze that down into a little bit shorter concept. Read that again.

Look at verse 39. By him all that believe are justified from all things from which you could not be justified by the law of Moses. That last phrase is the key.

You could not be justified by the law of Moses. What is it that the law of Moses did? By the law comes the knowledge of sin. The law was a schoolmaster to bring us to Christ.

Who was the law given to? Was the law purported to be or thought to be a means of salvation? No. And this is one of the greatest misconceptions. If you can keep this straight and keep a lock on this in your mind, you will be ahead of 95% of modern day Christianity.

Because most Christians, either overtly or covertly, either intentionally or unintentionally, believe that the Jews thought you were saved by the law. And that's wrong. The Jews did not think you were saved by the law.

The Jews assumed themselves to be saved because they were children of Abraham. There was no question in their mind that they were saved. The law was a system of righteousness.

The law was a system of approval. If you obey and keep and observe the statutes and ordinances of the law, God will bless you. If you disregard and break those ordinances, you are under discipline from God.

It is their spirituality, if you will. It's their system of righteousness. The law is a system of righteousness.

They would look around and see someone who is diseased and say, you have broken the law of Moses in some regard and God is punishing you. They didn't say you're lost and going to hell or the lake of fire. They had no concept of hell and the lake of fire.

Look throughout the 39 books of the Old Testament and show me hell or the lake of fire or where any Jews felt they were in danger of going there. It didn't enter into their minds. They believed that they belonged to God, which in large part was true.

And the law was a system of righteousness. You could not be justified. Justified here means made righteous.

Made righteous. You could not be made righteous by the law. What's the contrast here? By him all that believe are justified from all things.

It is through faith in Christ that we achieve righteousness. This is not particularly a call to evangelism. This is a call to righteousness.

The picture here is corruption versus incorruption, death versus life. The Lord Jesus Christ in his human body conquered death, is resurrected and is not corrupt. He possesses uncorrupted life.

This is the contrast in the Jewish mind. You're either righteous or you're defiled. You're either clean or you're unclean.

You're either good or you're bad. That's the only two poles that they have. Salvation is not really in view.

By him all that believe are justified from all things, from which you could not be justified by the law of Moses. Beware therefore lest that come upon you which is spoken of in the prophets. Behold ye despisers and wander and perish.

For I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. Prophets were sent to the people of God. They were not evangelists.

Prophets came to the people of God. And what did they say? Did they say, come to God? What is the command? What is the exhortation over and over again in the prophets? Return. Return unto me, for why will ye die, O house of Israel? Hearing they hear, seeing they see and do not perceive.

Hearing they hear and do not understand. The heart of this people has grown calloused. Now if you're an unbeliever, you start out and you're nothing but callous.

These are people that have a heart. They started out and they've strayed and they are called back. Jesus Christ himself, when he came in the first advent, what did he say? Who is he sent to? What does he tell the woman? I am sent only to the lost sheep of the house of Israel.

Lost sheep. He had the sheep. He lost them.

Calling them back into the fold. He doesn't say, I am here to gather a flock for my father. I'm going out into the wilderness and find the wild sheep and bring them in and make a flock.

No, they are owned sheep. They are sheep that belong to God. If I am beating this to death, I apologize.

But it's like swimming against the tide of 2,000 years of New Testament interpretation to

point this out. Because we have flattened the scriptures so that any call is a call to salvation. And any reference to the law must be a reference to what people thought was salvation.

So you thought you could be saved by the law, but you can't. You have to be saved by believing in Jesus Christ. It's a false proposition.

The Jews never thought they were saved by the law. They thought they were made righteous by the law. That they were blessed in keeping the law.

Which is why so many of them freely broke it. Because they felt like they were enjoying sufficient blessing. They were not worried about their ultimate salvation.

So by him all that believe are justified from all things. This means those who are trusting. This is a present tense here in verse 39.

This is a present active participle. Those who are trusting. If this was salvation, it would be an aorist tense.

It would be a point in time. This is the verb pistuo. And it's a present active participle.

This is like an ing word in English. Those who are believing. It is an ongoing state of being.

Paul is not calling them to a one time conversion decision. Those who are believing are justified. This is a present passive.

Those who are trusting are being declared righteous. This is one and the same with 1 John 1. 7-9. I was just looking at that passage earlier.

This week in the Old King James. And people tend to pull. In fact turn real quickly with me to 1 John 1. Because I want to just point something out you may not have seen before.

It's a well worn passage for a lot of people. But start up in verse 5. Because John is making a similar type of presentation here in his first chapter. This then he says, 1 John 1.5. This then is the message which we have heard from him.

And declare to you. It says heard of him. I think it's from him.

This is a genitive and you can translate it either way. I think this is a genitive of source. This then is the message which we have heard from him.

And declare unto you. That God is light. And in him is no darkness at all.

If we say we have. Now see he makes a declarative statement. God is light.

There is no darkness in him. Now he is going to contrast. What if you disagree.

What if you say something other than this. If we say we have fellowship with him. And walk in darkness.

We lie and do not the truth. But if we walk in the light. So there is a statement and then there are two options.

If you walk in darkness. And God is light and in him is no darkness. Then you can't be in fellowship.

So if you say you have fellowship with him. And you are walking in darkness. But these are all present tenses.

If you are walking in darkness. You can't be having fellowship with God. This is a pattern of life.

There is not an aorist tense to be found in this section. But if we are walking in the light. As he keeps on being in the light.

Then we are having fellowship. Each with the other. And this is not with one another on earth.

This is us with God. God with us. And the blood of Jesus Christ his son.

Is cleansing us from all sin. Cleansing us from all sin. Being justified.

We are justified by his life. It is his uncorruptible life. His resurrection.

Of which we partake. In those times when we are walking in the light. When we walk in the light.

We have fellowship with him. Now in verse 8 here. In 1 John 1. There is another statement.

The first statement was. I have fellowship with him. And yet I am walking in darkness.

And I am telling a lie. Now I say I have no sin. Hey I am saved.

The blood of the cross. All of that stuff that took place. And the passion.

That forever took away my sin. I am guiltless. I have no sin.

It was taken care of at the cross. This is oversimplifying the cross. And making it into one single thing.

And not looking at the manifold multiplied effects of sin. Sin creates a condition. Sin creates a guilt.

Sin brands us as a sinner. Sin separates us from God. Sin multiplies itself.

Sin gains its own momentum. All of these are separate issues. It incurs a penalty.

The cross takes away the penalty. Whatever else you want to say. At the point that the Lord Jesus Christ died on the cross.

The penalty for all human sin was taken away. There is not a human being. From Adam, Eve, Cain.

All the way to the last human being that is ever born. That will ever pay a penalty for sin. The penalty was paid.

It was paid on the cross. But everyone is not saved. Why? Because that is not the only effect of sin.

If sin was monolithic. And just had one problem. Then if Christ died on the cross.

Not for our sins only. But also for the sins of the whole world. As the apostle John says.

Then everyone is saved. And we don't have to evangelize. We don't have to worry about the gospel.

Everybody is saved. But sin is not monolithic. It has different effects.

That each have a remedy. This is why we have propitiation. Redemption.

Reconciliation. And so on. All we are looking at right now.

Is post salvation. What about sin? Let he who is without sin cast the first stone. Jesus was talking to a Jewish audience.

Many of whom were there to hear him. And were following him. His followers still had sin.

Peter is going to commit a sin when he denies the Lord. Judas is going to commit a sin when he betrays the Lord. People that speak against the Lord's sin.

Sin is everywhere. So what about it? If we walk in the light. As he is in the light.

We have fellowship. And the blood of Jesus Christ. His son.

Cleanses us from all sin. If we say we have no sin. We deceive ourselves.

And the truth is not in us. If on the other hand. We confess our sins.

It is one of two choices. We are either going to say. Sin is not a problem for me.

I don't really need to make it an issue. Because of a misunderstanding of the cross. And

that is the one thing.

That I think could have been made more clear. In all of the discussion about this. This movie.

And there is another movie coming out this Monday night. On one of the broadcast networks called Judas. Which is favorably encouraged by people who have already seen it.

Like Chuck Colson and some of those. Say it is worth seeing. It tends to be a biblical account of the Lord Jesus.

From Judas perspective. Of course they have to embellish and take some liberties. With who and what Judas was.

And what his motivations were. And so on. But in its depiction of the Lord Jesus.

They have tried to be really accurate. So anyway. All of this recent flurry about the work of Christ on the cross.

What should we actually focus on? For us. After salvation. It is what does it mean to me today? I had a flash of temper.

I got inordinately discouraged and depressed. I committed sins with my tongue. I said things I shouldn't have said.

I had thoughts I shouldn't have had. I was angry. I bore malice.

I had a grudge. I flew off the handle. I acted not in faith.

Well, we have to recognize that. This is what John is talking about. If we say we have no sin.

We are just fooling ourselves. Because we do. Even after we are saved.

This we is the brothers. This is the church. He is writing to.

If we acknowledge our sins. We look at them and say. I messed that up.

I have failed. I have fallen short. That was not partaking of my new life.

That is the old corrupt self blossoming out. If we confess our sins. He is faithful.

He is just. He is right. To forgive us our sins.

And to cleanse us from all unrighteousness. And he concludes once again. With one of these if we say.

There are three if we say's in this passage. I can't tell you if I had a nickel for every time I heard 1 John 1.9 quoted. I could retire.

But you don't hear 6 and 8 and 10 quoted. And 6, 8 and 10 are all of the misconceptions that we have. We say we have fellowship.

But we are walking in darkness. We say we have no sin. But we are fooling ourselves.

If we say we have not sinned. We make him a liar. And his word is not in us.

We are not unsaved. We are baby Christians. We haven't learned anything.

With that in mind. Slip back now to Acts chapter 13. And this last part of Paul's sermon.

Because this is a church age sermon. This applies to us. We don't have to go application by way of example from the Old Testament here.

This is being preached in the church age. Let it be known to you brethren. That through this man is preached to you the forgiveness of sins.

This is what John is talking about. God is light. When you are walking with him.

Your sins are forgiven. When you confess your sins. You are cleansed.

This is the forgiveness of sins. This is something the law could not do. The law could not bring you into the light.

It was a shadow. It was an example. Keeping the law.

Doing these outward manifestations of righteousness. Okay, I've got an unruly ox. I will keep him in a pen and not let him hurt my neighbor.

That's keeping the law. The rich young ruler that came to the Lord Jesus. All these things I have kept for my youth.

The Ten Commandments. That does not forgive your sins. Keeping the law does not forgive your sins.

Even the sacrificial system did not forgive sin. It foreshadowed what would come and forgive sin. Paul says, guess what? The shadows have been fulfilled.

Now it's here. This is the way to live a life that is pleasing to God. By him, everyone who is believing.

Everyone who is applying faith. Pistuo is the faith word. And it's in the present active participle.

As you live day by day and you're trusting. You're justified from all things. God forgives.

God cleanses. From which you could not be justified by the law of Moses. So he says in verse 40, Beware, therefore, lest what has been spoken in the prophets come upon you.

Behold, you despisers, marvel and perish. I work a work in your days. A work which you will by no means believe.

Even if one were to declare it to you. There is a work here. There is a dispensational line that has been crossed.

The law has been fulfilled. It's not destroyed. It's not annulled.

It's not abrogated. It's fulfilled. So live in the light of the fulfillment.

I can't tell you how many... I was just talking to someone this week. Who has grown up thinking, you know, Basically, if you're a pretty good person. God's not going to send you to the lake of fire.

Most people who are not Christians. Think if there is an afterlife. They're not going to get consigned to the hot place.

Because a lot of people love them. And they have a loving spirit. And they can think of some good things that they've done.

And they've contributed to charities. And they're basically a good person. They, you know, kind of salt of the earth.

Shirk off the back type of people. And well, you know, being a pretty good person. Ought to constitute salvation.

Well, the misconceptions. Not knowing the word. Not knowing the way this life works.

And what it is that pleases God. What it is that God requires. Is the bane of our civilization.

This is why people are in an uproar. Over the work of Jesus Christ. Because the intellectual community.

Likes to think of him as a sage. Or as a wonderful teacher. And as kind of a spiritual movement leader.

Like many others. They don't want to see him as redeemer. They don't want to see him as providing atonement.

They don't have any notion of the sacrifice for sin. And the resulting forgiveness and cleansing of sin that comes through Christ. You can't find hardly anyone who will argue with the Lord Jesus in these days.

The Moslems think he's okay. The Hindus think he's okay. He was just another avatar.

The Moslems think he was another prophet. Like Mohammed. Nobody really argues with the Jesus that they see in history.

As a teacher of good. Who went about helping the poor. And saying love one another.

Turn the other cheek. Where they balk. Where they stick.

And where they stumble. The offense is at the cross. The cross.

And the Lord Jesus on it. Is the stone of stumbling. And the rock of offense.

Well, we have come to that place. And we've accepted Christ. What is the result? The result is this work.

That has been worked. In these days. The days of the Apostle Paul.

Which you will by no means believe. Though one were to declare it to you. So, verse 42.

When the Jews went out of the synagogue. The Gentiles begged that these words might be preached to them. The next Sabbath.

Now, if you have a New American Standard. Verse 42 there. Is just wrong.

They may or may not have a text note there. But they say as Paul and Barnabas were going out. It doesn't say Paul and Barnabas.

It says as they went out of the synagogue. And it doesn't say the Jews either. It just says as they went out of the synagogue.

And so the New King James says the Jews. The New American Standard says Paul and Barnabas. It's neither one.

It's they. But there's a genitive absolute here. I won't give you all the gory details.

But trust me here. When the Jews went out of the synagogue. The Gentiles begged that these words be preached.

They in this absolute construction refers back to the Jews. So, when the Jews went out. And so the New King James got it right.

But it's still an interpretive translation here. It should say they. And maybe a footnote.

When the Jews went out of the synagogue. The Gentiles begged that these words might be preached to them. The next Sabbath.

What words? These same words. Everyone who believes. Who is believing.

Is justified. From everything that you could not be justified by the law of Moses. And the Gentiles are saying.

Great. So you mean we don't have to become Jews. We don't have to get under the law.

We don't have to. You know. Tassels and beards and sacrifices and all that.

We can be justified without going into this religious system. This is the preaching of Paul. Now.

Notice also. This is still on Saturday. They are not.

This is not a Lord's Day. This is not a first day of the week type of thing. Now.

When the congregation had broken up. Many of the Jews and devout proselytes. Followed Paul and Barnabas.

Who. Speaking to them. Persuaded them.

Or exhorted them. To continue in the grace of God. The grace of God.

This is law versus grace. It's a huge subject. Books.

Sets of books. Have been written on law versus grace. Continue in grace.

Don't get hung up on the law. What does this mean to us? To what extent do we think about the word of God as we go through our day? When we come to a decision point. When we find ourselves in the midst.

Do we stop and say now. Is this the way I should act in the light of my new birth? Am I walking in the light? Am I going to be declared righteous in this situation? It's potential for me because of the work of Christ. But it is only going to happen.

If I am walking in the light. If when I do slip up and sin. I acknowledge it.

And allow God to cleanse me. And forgive me. Because forgiveness of sins.

The ability to move forward in the light. To grow and bear fruit. Depends upon the work of Christ.

So on the next Sabbath. A week later. Almost the whole city came together to hear the word of God.

But when the Jews saw the multitudes. They were filled with envy. Even when we had our celebrity speaker last month.

We couldn't get the synagogue to fill up this way. We can't even fit them in. The whole city is gathering.

And a lot of these people are Gentiles. And this crowd is outside the synagogue. Probably on the steps of the synagogue.

Or in the environs beyond it. And the Jews are jealous. Because Paul and Barnabas are the new kids in town.

And they have raised this big crowd. And this is similar to what bugged the Pharisees in Jesus' day. And what bugged them about John the Baptist.

And what bugged them about the disciples going out by 12 and by 70. Was that they were drawing crowds. And gaining interest and a following.

That these people themselves could not generate. And it's not in the scripture. But I will tell you this.

This is a Samism. I think they smelled a buck. I think they wanted to pass the plate.

Because why are they interested in a crowd? Well, you look around today. Why is everybody interested in a crowd? For a love gift of \$30, I will send you my \$2.35 tape set. For a love gift of \$45, I will send you a video of our praise and healing show.

When the Jews saw the multitudes, they were filled with envy. Any time you find legalistic people. Any time you find establishment people.

And they see a big crowd. In my observation. And again, it's not in the scripture.

It's just my theory. I think one of the burners under this envy is greed. I think it is wicked.

But it was necessary to you. Necessary that the word of God is. And I like to quote from Theodore Roosevelt.

He talked about how the strong man stumbled and fell. Or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena.

Whose face is marred by dust and sweat and blood. Who knows the great enthusiasm. The great devotion.

And spends himself in a worthy cause. And if he fails, at least he fails while daring greatly. So he will never be with those cold and timid souls.

That know neither victory nor defeat. And one of the things that repeatedly occurs in Luke's description of the apostles is boldness. Acts 2.29 Brethren, I may confidently or boldly say to you regarding the patriarch David.

He both died and was buried. That's Peter. Acts 4.13 As they observed the boldness of Peter and John.

And understood that they were uneducated and untrained men. They were amazed and began to recognize them as having been with Jesus. 4.29 Now, Lord, take note of their threats.

Grant that your bondservants may speak your word with all boldness. 4.31 When they prayed, the place where they had gathered together was shaken. They were filled with the Holy Spirit.

Began to speak the word of God with boldness. Acts 9.27 Barnabas took hold of him. Brought him to the apostles.

Described how he had seen the Lord on the road. And talked to him at Damascus. He had spoken out boldly in the name of Jesus.

9.28 He was with them, moving about freely in Jerusalem. Speaking out boldly in the name of the Lord. And of course here in Acts 13.46 You can go on to 14.3, 18.26, 19.8, 26.26, and 28.31 All the way to the end of this book.

The preaching of the word of God is done with boldness. Confidently. And that's what you have here.

So, they grew bold and said it was necessary that the word of God should be spoken to you first. But, since you reject it and judge yourselves unworthy of everlasting life. Behold, we are turning to the Gentiles.

For so the Lord has commanded us. Now, if you're not afraid to mark in your Bible. Make a mark right there where it says.

Since you reject it and judge yourselves unworthy of everlasting life. That is an extremely important statement. He quotes Isaiah.

Two different places in Isaiah. This statement is made. I have set you as a light to the Gentiles.

You probably have a footnote there in your Bible. That you should be for salvation until the end of the world. Whether you do this in Greek of the New Testament.

Whether you do it in the Greek of the Septuagint. Whether you do it in the Hebrew of the Old Testament. It is a travesty that it is translated unto the ends of the earth.

This is until. There's a perfectly good word for unto. Ace in Greek.

It's not used here. It's not used in the Septuagint. And in the Old Hebrew text of this.

In Isaiah. It is not the word unto. It is the word until.

Ad in Hebrew. And haos in Greek. In fact.

Well, that's enough about that. I've mentioned that before. Now when the Gentiles heard this.

They were glad and glorified the word of the Lord. A few manuscripts have been changed to say they glorified God. Or they glorified the Lord.

But they were glad and glorified the word of the Lord. It is this message that they are impressed with. This is something they have not heard before.

Then it says. As many as were appointed. Or as had been appointed.

To eternal life. Believed. Now.

Acts 13. 48. Is emblazoned on the banner of Calvinism.

And the reformed theological movement. Let me read you a quote here. Before we go on our break.

This is from Arthur Pink. Who is a great exponent of reformed theology. He says this.

Every artifice of human ingenuity has been employed to blunt the sharp edge of this scripture. And to explain away the obvious meaning of these words. But it has been employed in vain.

Though nothing will ever be able to reconcile this and similar passages to the mind of the natural man. Here we learn four things. First.

Believing is the consequence and not the cause of God's decree. Do you get that? God's decree is what causes us to believe. Not the other way around.

Second. A limited number only are ordained to eternal life. For if all men without exception were thus ordained by God.

Then the words as many as are a meaningless qualification. So only certain ones are ordained to eternal life. And that decree causes belief.

Third. That this ordination of God is not to service but to salvation itself. It is ordained to salvation.

Fourth. That all as many as not one less who are thus ordained by God to eternal life will most certainly believe. God has ordained certain ones.

Those will absolutely believe. His decree causes them to believe. And that belief is for eternal life.

And therefore we should all be Calvinists and jump on the reformed bandwagon. Well it sounds like a pretty convincing argument. And we're going to take our break.

And when we come back we're going to see if we can make any headway in that light.