

46a ACTS

This is Wednesday, the 1st of September, 2004. We're a couple of days early for our normal Friday night class in the Book of Acts. But we have good reasons for being here, and I'm grateful everybody is here.

We're going to resume our study tonight in Chapter 26, after we take a moment at the outset to go to the Lord in prayer. Father, thank you for another opportunity to refresh our souls in the truth of your Word. We pray that God the Holy Spirit will impress it on us, give us insight and understanding, help us to see not only what it means in the biblical context, but also what it means in the context of our lives and our operation before you.

We pray that we can be a blessing to one another this evening and in the days ahead as a result of the ministry of your Spirit and the power of your Word within us. We pray these things in Jesus' name, Amen. As I said, we're in Chapter 26.

You'll remember that Paul, having gone to Jerusalem, gotten himself in trouble, gotten arrested, sent by Lysias, the local commander, over to Caesarea. Felix listens to him. Felix and Drusilla hear from him.

They don't want to turn him loose, but they don't want to adjudicate his case either, and Paul sits for two whole years in Caesarea in sort of a house arrest. Felix gets recalled. Festus comes in and takes his place.

There's been a lot of diffugalties with the Jews. It's a very touchy situation. So Festus goes to Jerusalem, and immediately the Sanhedrin pounce on him and say, What about this, Paul? We want something done.

Bring him here. They hope that they're going to murder him on the way, but Festus wisely says, No. If he's going to be heard in my court, we'll hear it in Caesarea.

If you want to come accuse him, feel free. So they come, and Festus hears him in Caesarea. The Jews come and accuse him, and Paul basically says, Look, I have done nothing wrong.

I appeal to Caesar. And Festus says, You appeal to Caesar? To Caesar you shall go. But he's kind of wrestling with himself because he can't really find any traction in terms of charges that he can send this guy to Caesar.

He doesn't want to waste Caesar's time. Caesar's already had enough trouble with that region and with the leadership in that region. He doesn't want to be sending some spurious case up there and getting himself in trouble.

So he's kind of trying to figure out what he's supposed to write in the letter that accompanies this prisoner who's going to go be heard by Caesar. Well, conveniently,

Agrippa, who is the neighboring king, if you will, and who has been in the area a long time and who is knowledgeable, is coming in for a visit. He says, Ah, I'll get Agrippa's advice on this.

So we looked at Agrippa last time, and we saw that the Bernice accompanying Agrippa is not his wife, it is his sister, although they live like people who are married and they act like people who are married with each other, they are not. And it's a scandal even in Rome. And it's pretty hard to scandalize the Romans because they're pretty free-thinking people.

But this is sort of beyond the pale. Incest is a real hard thing for people to get used to in almost any culture, and it's no different with them. So, you have to realize who it is that Paul walks in and faces here.

They are the brother and sister, respectively, of Drusilla, the wife of Felix, who just recently left, and so it's more of the same. There's just more of the same people that he's facing. So, Festus explains he has this little public speech.

He's already talked in private. You know how it is when Boris Yeltsin would come and the President would talk and then Yeltsin would talk. Well, this is a speech for public consumption.

They've already talked in private. But Festus gives this little speech at the end of chapter 25. I found he has committed nothing worthy of death.

He has appealed to the Emperor. I decided to send him, yet I have nothing definite about him to write to my Lord, to the Caesar. So I brought him before you all and especially before you, King Agrippa, so that after the investigation has taken place, I will know what to write.

Seems to me absurd to send a prisoner and not to indicate the charges against him. So, Agrippa says to Paul, this is where Paul gets to speak. You are permitted to speak for yourself.

This is chapter 26. So, Paul stretched out his hand and proceeded to make his defense. Why does it say stretched out his hand? Well, this is oratory.

This is a formal speaking occasion. And he's like Seneca, or he's like Socrates, or he's like Plato, or he's like one of these other great orators. Demosthenes, Chrysostom, all these different guys who would stand up in Rome or in the Senate or someplace and give off with a big speech.

So, when in Rome, do as the Romans. When you're in front of a bunch of Romans, do like the Romans. So, Paul doesn't just stand there.

He sticks out his hand. This is a call for silence. It is sort of a body language of appeal.

Hear me, friends, Romans, countrymen, lend me your ears kind of a thing. But, it gives us a visual cue here. Why is it in the Bible? Why does it tell us that Paul stretched out his hand? There is an appeal.

We have seen God stretch out His hand. You know, the Sistine Chapel painting is significant. When Michelangelo shows God stretching out His hand and here's the body of Adam that's being energized and given life, you have God stretching out and meeting man.

And this is important. God, I mean it sounds trite, but God really does reach out to us. We're going to see it tonight in this study.

The extent to which God appeals to us. And Paul, when he stretches out his hand, this is an appeal. In formal terms, it is an appeal for silence.

It is an appeal to be heard. But in a grander sense, this is an appeal to people to listen to this opportunity to hear the greatest truth there is. To hear the truth about Christ.

And it is a hand that continues to be stretched out through the centuries and through the ages to everyone who is born on this earth and comes to knowledge of sin and righteousness and judgment under the provocative and convicting ministry of the Spirit to listen to what God has to say. And you think about the audience here. What are the odds that there's going to be a big response? Dr. Criswell was famous and prided himself that he never gave a sermon where there wasn't somebody that came down the aisle.

He said, you know, God blesses the appeal and people come down the aisle. A lot of denominations, a lot of big time pastors like to see the end of the Billy Graham crusade. From all over the stadium, everybody come.

And of course, they have people who are coming because they've been told to come. They're Christians. They're from the churches.

But they're priming the pump. They come down the aisle. People see other people come down.

They say, well, those people are going. I can go. And so it's a drawing effect of these people moving forward.

And people who are kind of wavering will be motivated to say, well, I'll just be another face in the crowd. I can go. There's nothing to stop me.

And it helps them make the decision to stand up and go. Well, what about this crowd? Let's think about who is in this audience. You've got Agrippa, the brother, and Bernice, the sister.

You've got Festus. You've got the Jews who have come all the way from Jerusalem. Two years after the fact, two years and more after the big conflagration down at the temple, they are still so upset that they will travel all the way from Jerusalem to Caesarea to try to get this guy wiped off the map.

So you think about it. I think another thing Paul is doing when he stretches out his hand, while his hand is going up, his prayer is going up also. And he says, Lord God, give me the words.

He might be thinking back to what Jesus said to the disciples. When you stand before kings and princes, don't worry about what you're going to say. It will be given to you in that hour what you should say.

And this little dramatic pause, if I was ever filming this in a movie, this would be in slow motion. Paul with his hand going out like this because it's a big moment. His fate is on the line, but I think what he's thinking of is not his personal fate, but how can he possibly get across to a hostile audience the truth of the gospel, the truth about Christ, to the people that he loves.

A lot of these people are Jewish, both from Caesarea and from Jerusalem. So Paul stretched out his hand to make his defense. Then he speaks in verse 2, In regard to all the things of which I am accused by the Jews, I consider myself fortunate, King Agrippa, that I am about to make my defense before you today, especially because you are an expert in all customs and questions which have to do with the Jews.

Therefore, I beseech you to hear me patiently. This is a big problem that people have, is people do not listen patiently. I saw a little bit of the Republican National Convention this week, and I'm sympathetic to the Republicans.

I like their candidate, and so on. But I will tell you this, it is rude to interrupt and to chant endlessly four more years when somebody is trying to give a speech. It wastes everybody's time.

We know they want four more years. They wouldn't be in the room if they didn't. It's just a complete, boorish waste of time.

It accomplishes nothing, except delay. And for people like me, who want to hear what somebody has to say, you can't hear Senator McCain, you can't hear anybody else, because these people just have this mindless, as though if they chant loud enough, it will just push the President over the top and into his next four-year term. It's just loony to me.

I beg you to hear me patiently. Hear me out. Let me get from the beginning to the end of my apologia.

Let me get the point across. Then rant. Then chant.

Then boo. Then applaud. But don't just keep derailing the thing.

It's your own guy up there, trying to make a speech at the convention. Undecided voters that are watching, do you really think that they want to join the mindless, vapid chanting of a bunch of loony bins? I don't think so. I don't think it impresses anyone.

It's just me. Anyway, I think myself happy, King Agrippa, because today I shall answer for myself before you. It is great to be able to say your peace and be heard out to the end, isn't it? To be given a fair hearing.

That's the basis of our justice system. You're accused. You get a fair hearing.

You get to say your peace. And nobody can interrupt you. I object, Your Honor.

Sit down. Let him say his peace. You have your chance.

Defense makes their case. Prosecution makes their case. And they typically, unless they're malfunctioning in some way, they don't interrupt each other.

Each side gets to present all of their facts. Verse 4, My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know. Now this is not quite accurate in the New King James.

What Paul says is, in verse 4, Remember I told you sometime recently that there's two different words in Greek for life. There's zoe, which is life in the sense of quality. And there's bios, which is life just in the sense of you're alive.

We talk about biology. Well, guess what? This is bios. He's not talking so much about the quality of his life or the essence of his life.

He's saying, I've been around a long time. He's talking about the chronology of his youth and upbringing. My bios.

And he doesn't say anything that, boy, the New American Standard puts the Jews right up at the beginning of this sentence. He says, the New American Standard says, So then all the Jews know my manner of life from my youth up. And the Jews are at the end of this sentence in Greek, and the New King James does do that right.

But manner of life is not there. He says, on the one hand, my bios from infancy, from my youth, from the time I was a neo. That's the word here.

Neo is the born one. The one who comes in new in the Matrix or whatever. Well, they're pulling from Greek here.

This is neo-tetos. And he says, from my beginning. My life from the beginning among my

own nation.

Among my own people. He's talking about Tarsus. And in Jerusalem.

He moved at a fairly young age, evidently, from Tarsus to Jerusalem. He says, in my own nation, which is Tarsus. This is *ethne*, *ethnos*.

In Jerusalem is known by all the Jews. It is known by all the Jews. Verse 5, they knew me from the first.

Now, this is *progenosko* me *anōthen*. It's actually *progenoskontes*, which is a, it is a, what's the verbal noun? I've got a striping error in my brain there. It is a participle.

It's a participle. Verb used as a noun. It means the ones who were knowing before.

But it's from the verb *progenosko*. But it's been made into a noun. These are ones who knew me.

Genosko means to know. Typically, it's just the simple idea of knowing. *Epigenosko* means to know upon.

Epi means upon. And this means, I know it because I've been on it. I've been in it.

I've been around it. I know it by experience. *Epinosis* as a noun.

And *epigenosko* as a verb. Means to know something because you have had it at first hand. You've been on it.

You've been upon it. I know Texas because I've been on it. I've been in it.

Well, this is *progenosko*. *Pro* means before. *Pro* means before.

So, what do you think *progenosko* means? It means to know before. But this says, *Progenoskontes*. These Jews are ones who knew me before.

Then it's me, which is, who was it they knew? They knew me. And then it says, *anōthen*. *Anōthen* typically means from above.

When it's used of spatial type of things. I could give you verses where it says, you know, these things are from above. And it's *anōthen*.

But temporally, it means before. They knew me before way back. They knew me before from the first.

From the outset, you could say. Well, we want to stop here because *progenosko* is a loaded word in the New Testament. And I'm going to do a thing they tell you never to do.

Seminary, they beat you over the head, and they say, do not preach a springboard

sermon. Don't pick one word out of a text, and then just go wildly off in some other direction. Well, I'm going to pick one word out of this text, and I'm going to go in a different direction.

It is part of what Paul is saying here, because the idea of whether or not Agrippa is going to believe him is in view. But why would Agrippa believe or not believe? And this is as good a time as any, because the word is right here in front of us, and it only occurs in the New Testament about three times. Progenosko.

It occurs once here. It occurs once in Romans. And it occurs again as a participle over in 2 Peter.

But we need to take a look at it, because there is a whole large branch of modern Christianity in the Reformed and Calvinist vein that looks at this word and says, this means something different than what it really means. And you need to know why we believe what we believe about foreknowledge and predestination. Because foreknow is the translation of progenosko.

Foreknowing ones, these Jews foreknew me, he says, at the first. Foreknew me from the beginning. They knew me before.

Before what? Before the Damascus Road. Before he became an apostle. Before he preached to the Gentiles.

Before he went to the temple in Jerusalem. They knew me back when. They knew me before.

Well, the most famous of the three uses of this word in the New Testament is Romans 8.29. Might as well turn there and just refresh our minds on what it says there. Paul, this same individual, we know in verse 28 of Romans 8, we know that all things work together for good to those who love God, to those who are the called according to his purpose. These are synonymous statements.

Those who are the called according to his purpose are those who love God. The construction is the same in the Greek as you see it here in the English. Those who love God, those who are the called according to his purpose, those are synonymous terms.

If you love God, you are called. You are called according to his purpose. If you don't love God, you're not called according to his purpose.

Can you be saved and not love God? Yes, absolutely. It doesn't say, love God and thou shalt be saved, does it? Do you have to love God to be saved? No, there's no way you could love God. You have no capacity for love.

You don't know very much about it. You have to grow to love someone as you get to

know them over time, right? People say love at first sight. There is no such thing.

There is interest at first sight. There is provocation and curiosity and perhaps great potential at first sight, but there is no such thing as love at first sight. You don't know enough to love at first sight.

You may get lucky and somebody that looks interesting to you turns out to be everything you hoped and dreamed of, but you did not love them at first sight. I'm sorry, but it's true. There is no such thing as love at first sight.

Our first sight of God, we do not love him. We can't. We have no concept of who and what God is.

So, love is not a part of salvation in terms of human love directed toward God. It's all God's love directed toward us, John 3.16, right? We love because he first loved us, John says, right? He loved us first. We didn't do any loving at the point of salvation.

So, love is not a part of salvation. So, we come to it subsequent to salvation, right? Some of us do, and some of us don't. Those who love God are the called according to his purpose.

Some of us love God, some of us don't. So, guess what? For some of us, all things work together for good, and for others of us, things do not work together for good. For some of us, all things work together for discipline.

For some of us, all things work together for loss and pain and suffering. And we belong to God, and we're in his family, and we are saved, and we're not going to hell when we die. Hopefully that is clear, because it's important to the next verse.

All things work together for good to those who love God. This is a subset of the saved. Is everybody with me on that? Those who love God does not encompass everyone who is saved.

You don't just magically come to love God for no good reason. How do you come to love anything or anybody? You experience it. You get to know it.

You find out things about it that are admirable, that match your criteria for things that are good and noble and worthy of your respect and your admiration. That's how we come to love something or somebody. And it's the same with God.

We get to know him through his word. We're going to see this. If you have any doubt, just take it now.

When we get over to our next passage, you'll see it. Those who love God, to those who are the called, according to his purpose. For whom he foreknew, them he also predestined to be conformed to the image of his Son.

Now, who are the foreknown? What category of people are we talking about here? What is the introduction to this paragraph? Those who love God. Does God know who is going to love him and who's not? Does God know who gets an invitation to the wedding supper and who does not? Does God know who he's going to let inside and who he's going to stand up and slam the door on in the kingdom? Does God know who is going to have a pass to the heavenly city of Jerusalem in the kingdom of the Father and who is going to be sitting outside watching the smoke rise from the lake of fire? Yes, he does. Has he always known that? Yes, he has.

So, did he know it before? Yes, he did. That is Progenosco. Whom he foreknew.

Whom he knew before. It is no problem for God. Just think about this.

Draw a sausage-shaped oval on a piece of paper. The left edge is the beginning of time. The right edge is the end of time.

We roll like a marble through our little section of that tube. We start at our birth. We end at our death or the rapture, whichever comes first.

We only move in one direction. We don't roll backwards. We can't go back.

We can't go forward. We pop into the tube at the point of our birth. We roll along at a steady pace and then we drop out at the point of our death or the rapture.

God, on the other hand, is not trapped inside the tube. He created the tube and he created all the marbles. He can walk over to the left edge of it and sight down it.

He can walk down to the right edge of it and look back. He can see the end from the beginning, the Bible says. He has no time restrictions on him.

Can he tell what the marbles do from the time they pop in to the time they pop out? He is already in the future. Jesus said, I am the Alpha and the Omega. I am the beginning and I am the end.

Before Abraham was, I am. Why does he say that? Why does he say, before Abraham was, I was? Because he hasn't quit being before Abraham. He is still before Abraham and he is still after the end of time.

The Lord Jesus, only in his humanity, has anything in terms of restriction due to time. In his deity, and God the Father, and God the Holy Spirit, and the angels for that matter, have no such restriction. God sees the end from the beginning.

We are linear in our thoughts. We are limited in our experience. We can't cope with that kind of thing.

We just have to take it at face value. That's what the Bible says. So, does God know who

is going to love him and who is not? Does God already know whether or not we are going to pay attention to his word or not? He does.

And when he sees those who are going to love him, who is it that loves God? What does it say in John 14? The one who has my words and keeps them, he is the one that loves me. It doesn't say the one who comes to me in faith and says, I claim you as my Savior, is the one that loves me. You've got to have the words and you have to keep them.

That's when you love Christ. That's when you love God. All things work together for good to those who love God.

This is a subset, and I would say a small subset, of that larger group of the saved. This is the difference between the ones on the straight narrow road that goes through the narrow gate to life and the wide broad road that goes to destruction. All of those people on both roads are saved.

But a lot of us do not fulfill our potential. So, whom he foreknew, and this is connected by the post-positive conjunctive particle *gar*, in the beginning of verse 29. What does that mean? That means, actually it's not *gar*, it's *hati*.

Because. *Hati*. Because that.

H-O-T-I. And it connects verse 29 to verse 28. Because whom he progenoscoped, whom he knew before, those he marked out.

Pro-orizo. He knew them before and he marked them out before. Orizo is the word we get horizon from.

What's the horizon? It's the edge. It's the boundary of what you can see. God, in eternity past, looked forward.

He said, here are some people that are really going to catch on. Here are some people that are going to be motivated, are going to pay attention, are going to wake up and smell the coffee, and try to live their life to please God. So, standing back here in the pro-time, I'm going to mark them out.

I'm going to draw a little circle around them. And those people in that circle, I'm going to do something with them. Whom he knew before, he marked out before, for what? To be conformed to the image of his son.

He doesn't say to get saved. This passage has nothing to do with salvation or predestination for or not for salvation. This has to do with destiny in Christ.

We're talking about a subset of the already saved here. Whom he knew before, who would love him and be called according to his purpose. How many believers are there that don't give a flying hoot and a rain barrel about God's purpose? Lots.

Those who love him, those who pay attention, who are the called, he has marked out ahead of time, because he knew them ahead of time, to be conformed to Christ. Most believers are not conformed to Christ. Some believers are on the road to being conformed.

Whom he foreknew, those he marked out to be conformed to the image of his son. Why? There's a purpose. So that.

This is the preposition, ace. E-I-S. Unto.

With a view toward. God has a purpose. He has an idea here.

I'm going to make these people look just like my son. With a view toward the son being the firstborn among brethren. Sometimes brothers look very similar.

Josh and Jared look a lot alike. Matthew and I are brothers, we look nothing alike. God says, when I get these brethren standing there, I want them to look alike.

I want them to look similar. I want you to be able to tell that they're all from the same family. That they've got the same characteristics.

That they are stemming from the same source and reflecting the same thing. So he says, I want my son to stand with others who look just like him. To be conformed to the image of Christ.

What does Paul say in another place? Christ formed in you is the hope of glory. The more you look like Christ. Growing in grace and knowledge of our Lord and Savior Jesus Christ.

The more we look like him, the more we think like him. This is God's purpose. He says, the ones who love me, who pay attention to my word.

I'm going to mark them out for a purpose. I'm going to make them stand. It doesn't mean he doesn't have a purpose for anybody else.

He's got purposes for everything and everybody. Even the vessels of wrath are purposed for destruction. That's another purpose of God.

This is one particular purpose. When the Lord Jesus stands up in his glory, I want people standing with him that look just like him. That's what God says.

This is the destiny. This is the purpose. And God had this plan from way back.

That's what this passage is saying. I knew before that there would be these who would be faithful. And this is my purpose for them.

I'm going to mark a circle around them and say, you're going to look like my son. You're going to stand with my son. He's going to be the firstborn among many brethren.

Moreover, whom he marked out, these he called. How do you get called? Love God. Love his word.

And you are the called. Nothing magical there. Many are called.

Few are chosen. Why? Because most people don't choose to be the called. Most people say, I like this broad road.

I've got lots of company. Hail fellow well met. Lots of noise.

Lots of shenanigans going on. We're all having a great time. And then we all go like lemmings off the big wide cliff.

Narrow is the way and straight is the gate that leads to life. And few there be that find it. It's a hard road.

It's a difficult road. You have to steer a straight course to stay on it. But if you do, you are predestined.

You are called. And whom he called, these he also justified. This is not salvation justification.

I could scream. I nearly did scream in seminary. Every time they would come to this passage and say, see, this is salvation justification.

This is not, the whole theme of Romans is not salvation justification. Here's what Jesus did for you at the cross. This is post salvation justification.

This is justification by faith. Read Romans chapter 4. When you get here to verse 30. Whom he called, these he justified.

Put Romans 4 in big letters right next to that. Because what is Romans 4 about? Abraham believed God and it was credited to him for righteousness. Now, is this Genesis chapter 12 belief? Abraham, get thee up from thy kindred and out of thy country to the place I will show thee.

No. Decades later. Abraham is nearly a hundred years old.

When God says, in Isaac shall thy seed be called. Through you all the nations of the earth will be blessed. Abraham believed God.

It's miles after Abraham's quote unquote salvation. It's his living faith. He believes God for a thing in his life.

Long after he's obeyed God. Long after he's done a lot of things in faith. But God makes him a promise that sounds impossible.

Abraham believes it. God says, I justify you. I assign righteousness to you because you take what I say and you treat it as true.

It's a rare and precious thing. I assign you my righteousness. That's what God is going to do for these who look like the Lord Jesus.

Whom he called these he justifies. He says, I take your faith. I see your faith.

And on the basis of that faith I assign you righteousness. Why is it that some believers in Revelation 2 and 3 are promised a white robe? The overcomers are promised, you will walk with me in white, Jesus says. Why does he say that? Because not all believers will have that particular white robe.

It is a special gift. What is the white robe? Righteous deeds of the saints. Who gets to wear the white robe? Those who love God.

Those who are called according to his purpose. Those whom God saw ahead of time and marked out for that destiny. He has already had the tailors at work making the white robes for these people.

The white robes are hanging on hangers up there. Ready for these who are going to claim them by faith. Who are going to be justified by faith.

Who are going to believe God and have it credited to their account for righteousness. This is our opportunity every single day. Big things, small things.

Big issues, small issues. It is the faith that we express in God that claims for us that white robe. Whom he called, these he justified.

And whom he justified, these he glorified. What greater glory is there going to be than to stand in that select group with the Lord Jesus Christ. And be some of the brethren among whom he stands as the firstborn.

Not all believers are going to be in that group. Only some. There is not a reason on God's earth why you and I cannot be in that group.

Except our own choices. We choose. We decide.

We are mapping out our eternal destiny right now by what we choose. So look at it again. We know that all things work together for good.

Does it make sense? Of course God would work things together for good for these who have chosen to be the called. Who have chosen that high calling of God in Christ Jesus. Who want to stand with him.

Does Jesus want to stand in the midst of people who don't really want to be there? Who

don't really appreciate him? Who don't really love him? Does he want to stand in the midst of a bunch of Pharisees? Does he want to stand in the midst of a bunch of distractible people who are gawking? Have you ever seen this when somebody is trying to stand up there and look important? Like a senator or a governor or something. And he's got little kids. And they're just staring off into space.

And they're playing with the buttons on their shirt. It's very distracting. Because they don't know what's going on.

They can't appreciate what's going on. And people get so occupied looking at them. They had a clip recently of President Bush trying to give a speech.

And somebody in the background behind was nodding off. And pretty soon you don't see the President. You don't hear the President.

All you see is this person who's just struggling to stay awake. And they're just doing round the world with their head. God the Father is not going to have the Lord Jesus Christ stand in the midst of a bunch of people who don't know what's going on, who are unfocused.

Those who love God, those who are called according to His purpose are the ones who will stand there. And that's right and proper. That's as it should be.

And a lot of us are just not that way. A lot of us just don't care. It's not important to us.

Well, guess what? We won't be standing there. Whom He justifies, these He also glorifies. It is the glory of God bouncing off of those white robes.

It is the presence of the Lord Jesus Christ. Can you imagine the honor of standing in that group with Him? You and I can be there. We are asked to be there.

We are invited to be there. In fact, God calls us to be there. We are the called.

If we hear the call and heed the call and pursue the call. If we love God. Well, we're going to pause here and take our break.

When we come back, all of this hinges on those who love God, right? Jesus has a lot to say about that subject over in the Gospel of John. And that's where we're going to go next as soon as we come back from the break.