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Well, once again, I say welcome to everyone that made it tonight. We're glad you're here. And as we prepare to study the Word of God, let's take a moment as we always do to stop and clear our minds and prepare our hearts and seek the ministry of God the Holy Spirit as we look into the truth.

Father, we thank you for sustaining us through another week and for all of the many ways that you have provided for us, protected us, and blessed us. We thank you for the special privilege that we have of living in this age of being enabled and empowered by your Spirit and by your Word and having such a great opportunity for relationship with Jesus Christ and for reflecting his glory both now and in the future. We pray that tonight as we continue our study in Romans that the Holy Spirit will give us insight and understanding that we will rightly divide the Word of Truth and as a result we will be renewed and restored in the inner man and thoroughly equipped for every good work.

We ask these things in Jesus name. Amen. We had looked at the ministry of the Holy Spirit in the Old Testament age last week, and we saw that by and large that was an externally oriented ministry.

It dealt with accomplishing tasks in the visible world, building a tabernacle, slaying a group of Philistines, leading the people as king with administrative and military and civil decisions and so forth, and we find a great lack of passages in the Old Testament that talk about the effect of the Holy Spirit on the inner man or the work that the Holy Spirit might do on the inner man. It seems that the Holy Spirit in the Old Testament age was provided primarily to accomplish specific purposes, and we know that so much of what happened in the Old Testament happened in the external world and was recorded in narrative form or in prophetic form to give us a pattern and a model to look at in this age. At least that's the purpose that it serves for us.

The New Testament tells us that all of these things were written for our instruction upon whom the ends of the ages or the the ultimate goal of the ages have come, and we've seen throughout Romans that Paul has been emphasizing that there is a new economy. There's a new way of living. There is a different point that God is making in this age, and therefore, the ministry of the Holy Spirit has also changed significantly as it bears on the life of an individual believer.

In Romans chapter 8, we have quite an interesting phenomenon. Up to this point in Romans, before chapter 8, the Holy Spirit has been mentioned explicitly a grand total of once in Romans 5.5. In this chapter, he is mentioned 19 times. So there is a great emphasis at this point in Paul's argument on the ministry of the Holy Spirit, and he has led up to this point by talking about his primary theme in the book.

And by now, we know what that is. Paul is talking about the Christian life. He's talking about our

life, the life that we live today, and the question that we have in our minds is, how do we live that life? How can we answer the question, after salvation, what? Understanding the ministry of the Holy Spirit in our lives is a great key to that, and that's why having demolished the arguments of those who try to say that righteousness and pleasing God comes by what you do, Paul has spent seven chapters completely annihilating that theory.

He's now ready to put forward the way that God has organized life for believers in this age, and it is empowered by the Holy Spirit. And so the Holy Spirit is very prominent in this chapter. So what I'd like to do is look at what the book of Romans in particular has to say about the ministry of God the Holy Spirit.

Now we have, a lot of us have memorized in the past the five salvation ministries of the Holy Spirit. We know that he regenerates, he indwells, he seals, he baptizes us into Christ, he bestows a spiritual gift, and then beyond that we say, well, and then now the ministry of the Spirit is primarily a matter of filling. Are we filled with the Spirit or not filled with the Spirit? We have the permanent effects of those five salvation ministries, and now we're primarily concerned with his filling, and we often relate that to fellowship with God that the Holy Spirit enables our fellowship and so forth.

But what I thought we would do is concentrate on the specific statements that are made about the New Testament ministry of God the Holy Spirit in our lives. And we don't really need to look much farther than the book of Romans to see quite a number of specific things about that ministry. First of all, and this, although it doesn't relate directly to us, is an important point because Paul is going to argue from it later on.

Romans tells us that the Holy Spirit is the agent by whom Christ was raised from the dead. We have a reference to this in Romans chapter 1 verse 4. It's somewhat of an oblique reference, but it says that Jesus Christ was designated or marked out as the Son of God in power according to the Spirit of holiness. And by his resurrection from the dead.

And so we see an association with the resurrection of Jesus Christ. And that's important because we know that God the Father is the one who raised Jesus Christ. We know that he did it in the power of the Holy Spirit.

And we know that Jesus Christ himself was also involved. All three members of the Trinity were involved in the resurrection. A little bit later on when we take up a detailed study of resurrection, we'll document those passages.

But you may recall Jesus says, no man takes my life from me. I lay it down and I take it up again. Jesus Christ took up his own life just as he laid it down.

But scripture is clear that God the Holy Spirit was the agent by whom God the Father raised Christ from the dead. So that's Romans 1 4 and we also have a reference to this in Romans 8 11,

which is our present chapter. And you may recall where he says if the spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his spirit which dwells in you.

So the pattern established in the resurrection of Jesus Christ is one that we will experience ourselves. As the Spirit will be involved in our resurrection unto eternal life. Secondly, God the Holy Spirit enables our conscience to discern the truth.

Now this is an important function. He enables our conscience to discern the truth. All of us, I think, have asked ourselves this question.

I've heard many other people, people have asked me, how do you know that what you're hearing is true? How can I know that the conclusions I draw from scripture as I study or that I present to others or if I listen to a teacher or I read a book or a commentary or whatever and someone makes a point from scripture, how do we know if that's truth or error? We've, in the past, all of us have been taught things and we thought that was gospel truth and then at some subsequent point we realized that maybe that wasn't quite the best understanding of scripture and so forth and it sometimes it can erode our confidence a little bit. We say, well, I feel like I was kind of led astray on this point and now I've looked at some other scriptures and I see it differently and how can I know that the things I'm hearing or the things I'm learning are true? Well in Romans chapter 9 verse 1, Paul makes this statement, I am speaking the truth in Christ. I am not lying.

My conscience bears me witness in the Holy Spirit. This is how Paul had confidence that what he was communicating and what he was including in this letter was true and not a lie. God the Holy Spirit bears witness with our conscience.

Now this, I think, is something of a selective ministry on the part of God the Holy Spirit. It depends a lot on how badly we are seeking the truth because there are people who have only a very superficial interest, who are looking for something stimulating, they want to hear a breakthrough, they want to hear something fascinating that they can go tell other people they heard that others have not heard, and so on. And then there are other believers who are wanting to find out what is the truth.

What is God's plan? What is God's purpose? What does God mean when he says things in the Bible? And Jesus told that story about the father whose child comes up and asks for bread. And when the father sees his child asking for bread, he's not going to give him a rock or a snake or a scorpion. And he says, if you being, you know, living in a world of corruption and being evil, if you know how to give bread to your child when he asks for it, how much more your Heavenly Father will give good things to those who ask him.

In one place Jesus said he will give the Holy Spirit to them who ask him, which was true in the Old Testament age. And what is the purpose? One of the purposes of that presence of the Spirit is to lead us into all truth. We had that over in John 17.

And in our minds, we have this confidence. We have this promise from God that if we genuinely want the truth, if we hear something that's not quite on the mark, God may let that stay with us for a period of months or even years if it's not critical to the particular phase of growth that we're in. Sometimes we don't need to know.

The thing that I always think of in this regard is mathematics because I was quite shocked to discover at a certain point in my education that 1 plus 1 does not always equal 2. All of my life from before I ever went to school, my mother taught me 1 plus 1 equals 2. I heard it in grade school. I used that principle all through elementary math and junior high and algebra in high school and so forth. And then at a certain point in my later high school education, I found out that that is true within a given context.

That's true when you're dealing with math that's based on the number 10. You count to 10 and 10 10s make 100 and 10 100s make a thousand and so forth. But when you get into number systems that have some other basis like base 2, which is what computers use, 1 plus 1 equals 1 0. And I look at that and it's written on a piece of paper and I could look at that and say, well, no, that's not true.

That's not what I've been taught all my life. 1 plus 1 equals 2. And this says 1 plus 1 equals 1 0. That can't be right. There is a context in which that is right.

And as we advance in our understanding, we find out that what has been a very useful tool and still applies in a lot of contexts and a lot of circumstances. In this particular circumstance, there's a different answer. And as we grow in Christ, as we grow in our spiritual life, we shouldn't be afraid to take another look at things that we've taken for granted for many years because we should be reaching a point where we have a grander view.

We have a larger perspective and we can see that many of the things that we learn when we are babes in Christ and the milk of the Word are useful and sustain us up to a certain point. And then as we grow and mature and we're ready for the meat in God's Word, it isn't so much a repudiation of what we learned earlier, but to place it in its context and to understand in what places that's true and then in certain ways it's not. We learn that we receive the righteousness of Christ at the point of salvation and we're given the righteousness of Christ and we're given the Holy Spirit at the point of salvation.

And we understand that and that's a true thing. And it's a great comfort and it gives us great confidence as we're growing. And as we mature and move along and study a book like Romans, we find out that that's true.

However, to gain the benefit of His presence and to have the active sense of life and joy and peace that that implies there are some additional things required. We need to be obedient. We need to set our minds on the things of the Spirit and there's more to it than the simplistic

statement that applies at the point of salvation.

So how do we know that we're on the right track and that we haven't gone astray? It's like a lot of other things in life. One of the things that many of us were told when we began our college career at a service academy is if you're going to come to this place and graduate, you have to want it. It can't be a casual, well, I think I'll go try this out.

If you're going to go and succeed, you have to want it. And to learn the truth of God's Word and to be nourished up in it and brought to maturity and brought to function, you have to want it. And if you want it, and if you seek for it and search for it the way Proverbs chapter 2 talks about, God the Holy Spirit will enable our conscience to discern the truth.

And you'll know. If you're hungry for truth, and you're not getting truth, you will come away empty. You'll come away not satisfied.

You won't find peace and joy. You won't have the things of the Spirit to set our minds on. It won't be there.

And we'll know. We'll say, you know, I just I'm not growing. I'm not learning.

I don't feel drawn closer to Christ. I'm not advancing. My same difficulties arise.

I'm not getting answers to my questions. If you're growing, you'll know it. If you're learning the truth, you'll know it, if that's what you're looking for.

And it's a great promise from God that the Holy Spirit will confirm the truth in our conscience. Now another thing that the Holy Spirit does is, when we do identify that truth and learn it, He will make that truth effective. He makes the teaching of the truth effective in the hearers.

We find this in the case of preaching the truth of the gospel, the gospel proper, evangelism. Paul talks about this in Romans 15 19. He talks about that he is going about traveling and spreading the good news by the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem as far around as Illyricum, I have fully preached the gospel of Christ.

He says he hasn't spoken of anything in verse 18 except what Christ has wrought through me to win obedience from the Gentiles by word and deed. How does the gospel come across and be convincing? We ask ourselves this question. There's someone in our family or someone in our periphery.

We know they're not saved. We may even get the chance to share the good news of Jesus Christ with them. Then we may come back and say, I didn't say that right.

I got off track. I didn't do a good job. They didn't seem convinced.

They didn't seem interested. I think I may have driven them away instead of brought them closer. We can second-guess and almost feel bad when we've had the chance to verbally share the gospel with someone.

We have to remember that it's the power of the Holy Spirit, as it says here in 15 19, that makes the preaching of the gospel effective. And we know from our studies and what we're going to review tonight that the Holy Spirit also makes the teaching of the truth effective in our lives. It's the same before salvation and after.

Another thing that the Holy Spirit does for us is he cleanses us. He sanctifies us. Most of us remember 1st John 1 9 If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness and one of the observations that has often been made about that passage that I find especially comforting is we acknowledge our sins and we may not be able to identify or remember or or cite all of the ways that we have failed.

We can go into a downward spiral and commit a whole cluster of sins and we go before God and we say I've been a mess all day long. I started out bad and went downhill from there and 1st John 1 9 says if we confess those known sins, he is faithful and just to forgive us and to cleanse us from all unrighteousness. Because he's looking at the attitude of our heart.

He doesn't say well, you know you didn't mention that bitterness that was in there and so I haven't forgiven you for that. He cleanses us from that unrighteousness. Now, what about salvation? Weren't we cleansed? Weren't we washed in the blood of the Lamb at the point of salvation? We were.

But as we think about Jesus Christ washing the disciples feet and sitting in front of Peter and Peter saying no Lord, you're not going to wash my feet. He says well Peter if I don't wash your feet you have no part with me. We have no communion with one another.

We have no fellowship and Peter says well in that case wash me all over and Jesus says no you don't need an entire bath either. You've already had a bath. People that have been bathed don't need another bath, but you've picked up grime as you've traveled the road as you've walked through the world.

You've picked up this dirt on your feet that needs to be washed away. And this is a picture of as believers as we travel through the world we pick up grime just from our surroundings. I like what Dr. Alan Ross taught.

I had him for a class down at the seminary in what we fondly called the excavation of Leviticus and he talked about the fact that in reference to that picture in that verse that we sometimes may not have had a personal failure or committed an actual act of sin, but just in traveling through the day the billboards and the television and the people who whose minds are not on the Lord and so forth. You can come to the end of the day not really having grimed yourself, but just feeling grimy

from going through the world and that that's also something to bring before God to be cleansed of even guilt by association or just the memory of what you've been through that day. And the cleansing and sanctifying ministry of God the Holy Spirit takes place inside our souls and it's a wonderful thing that God has given us.

And we have a specific reference to this also in chapter 15 and verse 16 where Paul is talking about the Gentiles. He is a minister of Christ Jesus to the Gentiles. Now this is not only preaching the gospel and getting all of us Gentiles saved, but being a minister to us, teaching us, giving us the word of truth so that we can set our minds on the things of the Spirit.

He says, I am a minister of Christ Jesus to the Gentiles in the priestly service of the good news about God so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. And as we learn the truth of God's Word, God the Holy Spirit takes that sharp sword and divides asunder the soul and the spirit and the joints and the marrow and uses that Word of God as a judge and critic of the thoughts and intents of our heart. That's how we're cleansed.

That's how we're sanctified. Those bad parts are cut out. So we'll put 15-16 here next to this.

He also gives us an eye to the future. He empowers us to have hope, to abound in hope. This is one of the great things that distinguishes us as believers from virtually everyone around us, even people who have a religion of some sort.

I like to think about the reincarnation people who say, well, I'm in this life and if my karma is good or if I'm a pretty good person, I'll come back and be a be an eagle or a little furry woodland creature of some sort and have a nice happy life out by a quiet brook and so on. And if I'm bad, I might come back as a roach or a cricket or an earthworm or something. And you know, you just, what kind of a hope is that? That when this life is over, you're going to come back as a bug or an animal.

There's the expectation just isn't there. And of course, it isn't based on reality to begin with. But the Holy Spirit empowers us to abound in hope.

You know, there's a phrase that was coined probably over a hundred years ago about pie in the sky. You know, Christians are just thinking about pie in the sky in the by-and-by. And a lot of us have had a false hope where believers, a lot of believers think we're going to go to heaven and have angel wings and play harps and fly and there are lots of songs and statements made about heaven and talking to St. Peter and Shadrach, Meshach, and Abednego and so forth.

What is the purpose of being told about the eternal future? It motivates us. It tells us where we're going. It tells us why we're here.

It tells us what the objective is. We're going to be seeing that tonight when we celebrate the Lord's table. There is an element of that when we partake of the bread and the cup and it goes

way back to the days of Moses.

It's important for us to know where we're going. I have a 78 record that someone gave me from back in the 1913-14-15 era, a World War I marching song by a bunch of British guys and they say, I don't know where I'm going, but I'm on my way. And that's the way a lot of believers are.

We don't know where we're going, but we're on our way. That's not the idea that God had in mind because if we know where we're going and we know what the purpose is, it guides our life and that's an important function of the Holy Spirit to empower us to abound in hope. Also in chapter 15 verse 13, May the God of hope fill you with all joy and peace in believing so that by the power of the Holy Spirit you may abound in hope.

Why do we abound in hope? One of the present benefits of that is that we have joy and peace. Remember that was a set of concepts that were tied together in Romans chapter 8 also. Joy and peace.

There is a life of joy and peace that is open to us as believers no matter what our circumstances, no matter what may be going on in the outside world. God has moved his power on the inside and it transcends outward circumstances, but that is just a platitude unless the work of the Holy Spirit is real in our lives. It's meaningless.

It sounds like it's great for someone else, but it doesn't apply to me and that can become reality as we understand and take advantage of the great work of the Holy Spirit. He empowers us to abound in hope and you can put with this, not only is this in Romans 15 13, but there's another great passage in Galatians 5 5 that tells us much the same thing. Let me see if I can get over there without losing all of my goodies here.

For through the Spirit, by faith, we wait for the hope of righteousness. And of course Galatians and Romans are a great set of parallel books. And if you look at the context of that statement, he's saying many of the same things he's saying here in Romans, but he empowers us to abound in hope and that makes a big difference in our life.

What are our goals? What are we shooting for? Are we looking at the day of judgment, the judgment seat of Christ? Are we interested at all in reflecting the glory of Jesus Christ and in pleasing him and being acceptable in the sight of God the Father or do we kind of push that off in the far distant future and busy ourselves with our day-to-day existence? God the Holy Spirit makes that future real to us and the result is righteousness, peace, and joy. This is also in Romans 14 17 which says the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. Righteousness, peace, and joy.

There we have those two things tied together again, peace and joy in the Holy Spirit. Of course, we immediately think of Galatians 5 22. The fruit of the Spirit is love, joy, and peace.

Probably the two most sought-after conditions of soul in the entire world are joy and peace and even believers blow right by those and miss them. It's terrible. It's a disaster.

It's a calamity for believers in Jesus Christ for whom Christ died to not have joy and peace. There's no excuse and we will answer for not having had joy and peace at the judgment seat of Christ. There's no reason for us not to have those things.

Another thing that the Holy Spirit does for us is he pours out the love of God in our souls. This is a familiar concept to us from Romans 5:5 where Paul says basically the love of God is shed abroad in our hearts by the Holy Spirit. But this is also mentioned by Paul in chapter 15 in verse 30.

Now, why is this important? Love is more important to some of us than to others in terms of having a warm feeling toward everyone we meet and so on. But Paul says in Romans 15:30, I appeal to you brethren by our Lord Jesus Christ and by the love of the Spirit to strive together with me in your prayers to God on my behalf. Now, here's a great concept.

We have prayer in the body of Christ. We know each other. We know our problems.

We pray for each other. Here's a group that's far distant from Paul, but they know about Paul and Paul appeals to them. He asks them to pray for him.

So this is a legitimate thing that we can do. We can appeal to each other for prayer on our own behalf, but he has a basis for this. He doesn't just say pray for me that I'll get a new refrigerator or pray for me that my hair will grow back after this bad haircut or pray for me that, you know, some other mundane thing.

He has a basis for this prayer. He says I appeal to you by our Lord Jesus Christ and by the love of the Spirit. There should be a level of consideration and concern within the body of Christ between believers that motivates us to intercede for one another, to make petition before the Lord for one another in prayer.

What is it that Paul prays for, by the way? In verse 31 of chapter 15, he prays, he says, I ask you to pray for me that I may be delivered from the unbelievers in Judea and that my service for Jerusalem may be acceptable to the saints. So these are things in the realm of accomplishing goals in the plan of God, that Paul's ministry will not be hindered by unbelievers who are seeking to stifle the truth, to prevent him from teaching, to prevent him from traveling, to prevent him from accomplishing his apostolic functions in guiding churches and so forth. There's resistance, there is opposition to Paul, and he asks believers to pray that that opposition not be successful, that he not be hindered, and that he be delivered, so that his service on behalf of the church, specifically the church at Jerusalem, will be acceptable.

And this is love. He appeals to the love that they have for him, not because he's a great guy, but

it's the love that the Spirit should be engendering in them as they set their minds on the things of the Spirit. So for love of God, we have Romans 5.5 and Romans 15.30. Now what's the practical outworking of that for us? I think all of us find ourselves in situations where we are up against people who are not only not the objects of our affection, but we have to struggle to keep from having all kinds of mental attitudes, sins toward them.

We see their flaws, we see their failures, we see their perhaps animosity toward us, their outright undesirability, their unattractiveness. They may fall in the category of an enemy, and we find ourselves thinking, now where is that passage on imprecatory prayer? Can't I pray that God will rain down fire and brimstone on this person and get them out of my periphery? And instead we are called to love our enemies, to do good to those who hate us, and to pray for those who spitefully use us. That's what Jesus Christ did as one of his last acts on this earth, isn't it? Hanging on the cross, looking down at the jeering, spitting crowds, he prayed to the Father on their behalf.

Father, forgive them. They know not what they do. How do we get that attitude? We cannot just decide to have it.

We cannot just decide to be merciful and benevolent and have a self-sacrificing love for others. That has to come from God, and the specific way that it comes is through the Holy Spirit. It's the Holy Spirit that plants in us and pours out in us the love of God.

It's a supernatural love that defies explanation. It isn't based on the quality of the person being loved. It's based on the quality of the person doing the loving, and it's a quality that is put there by God.

And it's a supernatural thing. Well, if we find ourselves without that, if we look at those that are unlovely, those who have done us wrong or whatever, and we find no concern in our hearts, we can't look past the surface of their mistakes and their shortcomings and see that there's a person there for whom Christ died and that there's somebody there with a lot of problems that is miserable and that needs the Lord and pray on their behalf and see them in the context of God's plan, see them the way Christ saw them from the cross, then we need to stop looking at them and start looking at ourselves. There's something wrong with us if we can't love the unlovely because that means the Holy Spirit's not active in our life.

We don't have the life of Christ and the love of Christ within us, and we need to stop and take stock of corrective action in our own soul and stop worrying about that other person. We should have the love of God in our hearts because we have the Spirit. Finally, God the Holy Spirit conveys to us the life and the presence of Christ.

He conveys to us the life and the presence of Christ. This is our current chapter, Romans 8, 9 through 11. You are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you.

This is an important thing to distinguish because we know that all believers have what we call the indwelling of the Holy Spirit from the point of salvation forward, and we tie that to the sealing ministry of the Spirit. He is the seal, the down payment, the promise, the engagement ring, the pawn ticket, the guarantee. There are many translations for the Greek word *Erebon*, E-r-r-a-b-o-n, which reflect the ministry of God the Holy Spirit.

But this word, this verb that's used here when it says, if the Spirit of God dwells in you, is the verb *oikeo*. *Oikeo*, O-i-k-e-o. And *oikeo*, of course the noun *oikos* means house.

Oikodomeo, it talks about a house, or an economy, or a dispensation. But *oikeo* means to dwell, to make one's home, to be at home in a particular place. And this is talking about not just the Spirit existing inside us, or being the seal on us, but being at home in us.

We have another passage where it talks about Christ at home in your hearts. But this is God the Holy Spirit dwelling in us and being at home in us. He's not staying in a tiny little drafty corner room.

He is at home. He is encouraged and belongs there. And if the Spirit of God is at home in us, if he is living and working and having an effect in us, look at verse 10.

Look at the at the parallelism. In verse 9 it says, You are in the Spirit if the Spirit of God dwells in you. And then in verse 10, in a synonymous fashion, it says, If Christ is in you.

Verse 9 and verse 10 are almost parallel, aren't they? If the Spirit is at home in you, if Christ is in you. And then look at verse 11. If the Spirit of him who raised Jesus from the dead dwells in you.

Oikeo, once again. So verse 10, Christ in you, is bracketed by verse 9, Spirit of God dwelling in you. And verse 11, Spirit of the one who raised Christ from the dead dwelling in you.

And those three verses are parallel. And from this and many other passages, we know that it's through the ministry of God the Holy Spirit that we experience the presence of Jesus Christ. When he talked over in John about the Father and himself coming to make themselves at home in us, it's in the context of sending the Comforter and those who have his words and keep them.

And the ministry of the Holy Spirit in conjunction with the Word of God, that's the way that God the Father and God the Son, that's how we experience their life and their presence. And notice another interesting thing there in verse 11. If the Spirit of him who raised Jesus from the dead, who is it, by the way, that raised Jesus from the dead here in verse 11? It's God the Father, isn't it? The Spirit of him who raised Christ from the dead, being God the Father.

So here he is, the Spirit from the Father. If the Spirit of the one who raised Jesus from the dead dwells in you, he who raised Christ Jesus, God the Father from the dead, will give life to your mortal bodies also through his Spirit which dwells in you. And this brings up a comparison.

I think there's a little chart that we'll make after we take our break that will help us understand this particular section of chapter 8. And once we have seen that, we'll conclude our study of the ministry of the Holy Spirit as we see it here in Romans, and particularly as we see it here in chapter 8 with all of these many references. But what does it mean when it says he will give life to your mortal bodies? That's what we'll find out when we come back from our break.