

26-0719sc Transcript

26-0719sc - *The Book of Romans, Steve Cain*

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26-0719 - The Book of Romans 11:1-11

Transcript (0:04 - 42:32), Teacher: Steve Cain

(0:04) All right, we're going to be in Romans 11. Let's open with a prayer. (0:13) Dear Heavenly Father, we come to you at this time thanking you for the opportunity we have (0:17) to get together on the first day of the week.

We're so grateful for a nation that allows (0:23) us to worship unmolested. At this time, we're asking your blessings upon our Bible study as we (0:30) try to deal with Paul's writings, which were inspired by the Holy Spirit. We're asking that (0:36) you help us be able to comprehend his writings and the things that he was trying to get across (0:43) to us.

We ask for your understanding and insights to bless us with that so that we can do that. (0:53) We are so grateful for those who have come for this study. We pray these things in Jesus Christ's (0:59) name.

Amen. I don't know whether to recap 9 and 10 or not, but let's go with 11 and deal with it. (1:13) And it is in this chapter, and especially as it closes out, he's talking about mercy.

(1:20) And that's one of the reasons why I went back and dealt with the concept of mercy. (1:27) And as I mentioned before, anybody who is wanting justice does not like mercy. (1:38) They have no tolerance for mercy because you want justice.

You want what's coming to them. (1:46) And if a person's going to give them mercy, my daughter, I hate to use this as a personal (1:55) illustration, but I was talking to her yesterday at breakfast. She's in marital problems and her (2:03) husband was unfaithful to her.

And so he wouldn't repent and he wouldn't acknowledge the fact that (2:10) he violated her. So she left him. She didn't divorce him.

She left him. And of course, (2:20) almost everybody that picked up her offense was asking her to basically divorce him. (2:27) She didn't want to because she's wanting to do what God wants her to do.

And we know that God (2:34) does not like divorce. So she tried her level best to exercise mercy. And she went and got (2:43) an apartment complex where I eventually ended up.

I'm not in her apartment. I have an apartment of (2:52) my own. But she arranged for me to get this

apartment.

And it's a very nice apartment (2:58) and reasonably priced. That's a big thing. But anyway, after two years of separation and going (3:07) to counseling and so on and trying to get him to acknowledge the fact that he faulted (3:13) in the marriage and that it was his choice.

And of course, he was trying to blame her (3:19) and put all the blame on her, giving him an excuse to be able to (3:25) be unfaithful. He didn't want to do that. So the main thing is that those who picked up her (3:34) offense kept asking her to divorce him, divorce him.

Well, she's wanting to exercise mercy. (3:40) In their minds, she was wrong. He deserved to be punished.

Well, this month, (3:50) after all this time, she decided to move back in with him. So she did. All those who picked up her (3:58) offense were very, very angry.

You should not move back in there. But she wanted to exercise (4:10) mercy. In the court of law, mercy is not allowed.

In the court of law, the judge is obligated to (4:25) dispense punishment according to whatever the law stipulates. So if you've been speeding, (4:30) there's a fine. If you have a robbery, there's a possibility of going to jail (4:38) or being on probation.

But certain violations require you to be (4:47) incarcerated or even put to death. So there are some people who would say, (4:54) have mercy on him. Have mercy on him.

And of course, the person who goes to the court (5:00) says, I throw myself at the mercy of the court. Well, I'm sorry, but the court doesn't have any (5:07) provision for mercy. The law does not have any provision for mercy.

So if we're looking at the (5:14) biblical law, it does not have any provision for mercy either. So if God's going to exercise mercy, (5:23) he has to be able to provide justification for the person he wants to have mercy for. (5:31) So you look at mercy, what is the course of what is the product of, what is the product of mercy (5:43) of? It's from love.

We know that God loved, so loved the world that he gave his only begotten (5:50) son, believe in him, shall not perish, but have everlasting life. I butchered that. (5:57) Good time.

But anyway, God does not, according to Peter, God does not desire that any should perish. (6:07) So mercy is the product of love. And so what is the product of mercy? The gospel.

(6:21) What is the gospel? Jesus has come into the world to save us. And so we're under the law, (6:31) we're subject because of our sins, we're subject to being put to death. And the Bible does not, (6:40) the law, the biblical law, the mosaic law does not provide for mercy.

It either proclaims you to be (6:48) righteous or condemns you. It has absolutely no provision for mercy. (6:55) So in order for God to have mercy, he has to provide justification.

And we're justified (7:03) through Jesus' death because he's dying for us. He's paying the debt and he's going to the cross (7:09) and dying for us. And then we share in his death when we are baptized for remission of our sins, (7:17) become a disciple of Jesus.

And so Jesus says, you go into all the world, making disciples of me, (7:24) baptizing them in the name of the Father, Son, and the Holy Spirit. So our death (7:32) is not merced. We are being merced by Jesus because he's going to pay the debt for us.

(7:39) But the law is being met. And so that's what Paul points out in, I think, the fourth chapter. Are we (7:49) saying there's anything, we're subverting the law? By no means.

We're upholding it. (7:57) Jesus is dying for the law. The law is being met.

The punishment is being met. And we're being (8:03) justified. And we're given the opportunity to become a disciple, a child of God.

And we're going (8:13) to align ourselves up to God's will. And we're going to live righteously. We're going to live (8:21) righteously.

We're going to try our level best to do what God wants us to do. And as he will, (8:28) morally and righteously. So we're doing that.

So we have here, then, mercy. And Paul is pointing (8:39) out to us at the bottom of this that it's with mercy. And the gospel is grace.

What is grace? (8:53) Unmerited favor. So are we being justified by wages because we are working for it? (9:04) By no means. We are being justified by mercy, grace.

God's unmerited favor. We're being (9:18) given grace by following. And it's all based on what? Faith.

We have to believe that. (9:31) But a person who wants justice has absolutely no tolerance for mercy. And so the Israelites at this (9:45) point are among those who want justice.

And so for God to turn his attention to the Gentiles (9:52) and offer them, the Gentiles, the same thing that he has been offering them all these years, (10:01) it rubs them the wrong way. They want justice. They want God to condemn the Gentiles.

(10:08) They want, there is no tolerance for God bringing them into his favor like they are in his favor. (10:17) They don't want that. They're not tolerating it.

And that's one of the reasons why they're against (10:24) the gospel. That's one of the reasons why they're against Christianity, (10:28) because it's opening up God's love to the Gentiles and God's accepting the Gentiles (10:34) and placing them on the same basis as them. They want justice for others, (10:43) but mercy for themselves.

Exactly. Exactly. And that's the point too.

That's the point. (10:50) Those of us who want justice, we definitely want mercy for us. (10:54) We have no problem with mercy for us.

You can come along and give me \$2,000 any time. (11:02) You can come along and give me a brand new car anytime. Yeah.

So it's, and Paul's going to be (11:12) pointing this out to us in this chapter, how that mercy is free,

grace is free, and it comes (11:22) by faith. You have to believe that God is doing this without requiring anything from us, (11:29) and that he is willing to accept everybody and whosoever will. That's one of the reasons why (11:36) it's very difficult for the average person to think in terms of a Jeffrey Dahmer being saved.

(11:46) Jeffrey Dahmer, before he was put to death, became a Christian, according to what I'm told. (11:54) And so, if he became a Christian before he was put to death, (12:00) basically saved, didn't he? And so, we want justice for certain people. (12:12) We can't tolerate the fact that God is not going to save them, or is going to save them.

(12:20) What about us? Paul says he was the chief of all sinners, didn't he? And he said, (12:29) look at me. I am among those who are going to go to heaven. I know I am, because I am a Christian.

(12:36) And I'm trying to make everybody aware of what God is offering to all mankind. And that's what (12:44) he's going to point out here in chapter 11. He is the chiefest of all sinners, and we are to (12:51) understand, we know why he considers himself to be a chief of all sinners, and this is one of the (12:56) reasons why they find it difficult for Paul to be saved, and for Paul to be a Christian himself.

(13:03) Why? Because he consented to people like Stephen to be stoned to death. He put people in prison. (13:12) He basically was responsible for the well-being of Christians.

He went out after them. (13:21) And so, he knew he was the chiefest of all sinners, and God has included him in this gospel. (13:31) God has included him in this.

And so, this is one of the reasons why he is out there (13:39) with all of his energies, and with all his spirit, and with all his heart, preaching the gospel, (13:45) because he wants the individuals to be saved. And this is what he's going to point out. (13:51) You know, I was just thinking, when we were talking about the difference between Paul (13:57) and the religious leaders who saw Jesus do their will, and who still put him to death, (14:08) Paul, when he was confronted with the fact that Jesus is alive.

(14:15) Exactly. Exactly. And that's the whole thing.

Repentance. And repentance, and that's one of (14:22) the reasons why Peter's sermon on the mount, or on Pentecost, when they were asked, (14:30) what must we do in order to be saved? He said, repent. What are they supposed to repent from? (14:40) I don't need an election.

(14:43) The sins they committed, the sin of putting him to death, (14:48) was one thing, and then the other sin that they committed, they were to repent of those things. (14:56) Right. So, what are they being asked to repent from? Their concept of who Jesus is.

Because (15:07) they rejected the fact that Jesus was the Son of God. They rejected the fact that, and this is one (15:15) of the reasons why they put him on the cross, is because they considered him to be a blasphemer. (15:23) Thank you.

I was making an attempt at being a hypocrite, but he was blaspheming, wasn't he? (15:31) So, they put him on the cross because they considered him to be a blasphemer. (15:36) And blasphemers are to be put on the cross, and of course, God put him on the cross, (15:42) used the Israelites to put him on the cross. And so, that's the big thing there.

(15:48) So, what is Peter asking them to do? To believe that Jesus is the Christ, the Son of the living (15:56) God. To believe that. And so, after Peter convinced them, they said, what must we do in (16:06) order to be saved? Repent, be baptized for the remission of your sins.

So, we see that in this (16:13) particular case. So, let's get into chapter 11. I do know that I have preambles, so it gives me (16:31) wherewithal to be able to talk about what Paul wants to talk about, and to have this.

(16:39) Well, there was another thing that is important for us to know, and that is that in chapter 10, (16:49) isn't it chapter 10 where Paul says, or God says that, let me make sure it was just chapter 10. (17:08) Oh, let's go to verse 9, or chapter 9, where they're challenging God in (17:19) him providing this mercy and grace, and the gospel. And so, Paul is saying, (17:30) God had been confronted like this before when he was talking to Moses.

He says, (17:39) what if God, let's pick up at verse 22. What if God, although choosing to show his wrath and make (17:45) his power known, bore with great patience the object of his wrath, prepared for destruction? (17:52) What if he did this to make his riches of his glory known to the object of his mercy? (17:59) Notice that, his mercy, whom he prepared in advance for glory. Even us, whom he also called, (18:07) not only from the Jews, but also from the Gentiles.

As he says in Hosea, (18:14) I will call them my people who are not my people, and I will call her my beloved one (18:19) who is not my beloved one. In other words, God's saying, it's my decision. You're not going to tell (18:28) me who I can save and who I can't.

And the thing is that God is being faithful to his promise (18:35) to Abraham. Just because he's chosen Israel to be his favorite nation, and we know he chose Israel (18:46) to be his favorite nation, because when the Israelites came out of Egypt, he came to them (18:52) and said to them, I will be your God if you will be my people. And he chose them, and they consented (18:58) to be his people and let him be their God.

And so from there on, he chose the nation, but that was (19:07) not a part of the promise. Part of the promise was that he was picking out individuals that he wanted (19:18) to be a part of the promise that he had given to Abraham. And so when Abraham was approached by God, (19:29) he says, you will have a child not by Ishmael.

I'm not counting Ishmael. I want this child to be (19:38) yours and Sarah's. So he says, that's my, I'm choosing him.

And then when it came time for (19:47) Isaac to have Rebecca and have their twins, he says, I want Jacob, and he's choosing Jacob. (19:56) You're not going to tell me who I want to run my promise through. I'm going to run my promise through (20:05) Isaac and Jacob, and then I'm going to run my promise through.

And then so we see who he (20:11) runs his promise through by looking at Matthew and Luke and seeing the lineage of Jesus. (20:18) So he's saying, I chose these individuals to run my promise through. Has nothing to do with the (20:25) fact that they were Jews or not.

This is the ones I wanted to run my promise through. (20:30)

(20:31) And we see that being really played out when it comes to Mary. (20:37) He had a lot of

people, a lot of women to choose from who were of the lineage that Mary was the (20:46) lineage of, but he selected Mary.

He didn't, he didn't choose anybody else. He selected Mary, (20:58) but Mary qualified part of that promise, didn't he? So she did. And so when he came to Mary, (21:06) what did he tell her? You are chosen by God.

You have been selected by God. (21:13) You are a beautiful woman. I'm putting words in his mouth because I can't, I can't (21:22) come back to what he actually said to Mary.

The angel said to her, you are chosen by God. (21:32) So, but she was of the lineage and she was what God wanted and she was part of that promise. (21:38) So the promise was Abraham's lineage, Jacob's lineage.

And so here's the lineage. And so (21:49) just because she was a Jew, that was a, that was a given. She was a Jew, (21:54) but none of the others qualified because God wanted her to be a Jew.

And so she, of all the (22:04) virgins that were in Israel at that time, she was the one that God says, I want you to be the (22:11) mother of my child. So that's his making that promise come to pass. So let's get into chapter (22:24) 11.

Any questions or comments concerning that? Okay. I think I'm ready to get into this. (22:41) Okay.

Let me change my version. I'm still on the international version. (22:53) Okay.

Paul starts out by asking a rhetorical question. I say then, (23:03) God has not rejected his people, has he? No. He's still being true to them.

His promise was to look (23:13) after them and to nurture them. And he was trying his level best to develop them like he developed (23:19) Abraham to become a faithful follower of him. And he was trying his level best to do that.

(23:26) And so far he sent them off into captivity, Babylonian captivity, where it is believed (23:37) that the Israelites learned a lesson and they believed that they didn't want to anger God (23:43) anymore. So it is believed that he was able to accomplish what he was wanting to accomplish (23:49) by sending them into captivity into Babylon. So he has not, he has not rejected his people, (23:55) far from it.

For I too am an Israelite, a descendant of Abraham. Yes, those Israelites (24:03) were all descendants of Abraham. So was Ishmael and so was others.

So of the tribe of Benjamin. (24:14) So he was able to boil it down to who's one of the tribes of Jacob. (24:22) God was not rejected, has not rejected his people, whom he foreknew.

Or do you not know (24:31) what the scripture says in the passage about Elijah? How he pleads with God against Israel. (24:38) Lord, they have killed your prophets. They have torn down your altars and I alone am left (24:44) and they are seeking my life.

But what was the divine response to him? (24:52) I have kept for myself 7,000 men who have not bowed down, bowed the knee of all. (24:59) In the same way then there has also come to be at the present time a remnant according to God's (25:07) gracious choice. But if it is by grace, it is no

longer on the basis of works, (25:14) which otherwise grace is no longer grace.

So there we are talking about the benefits of grace, (25:25) grace of being free. What I want us to think in terms of is, what is God telling (25:33) Elijah? He says, there are 7,000 people who have remained faithful to me. (25:44) Just because you're looking at all of the individuals and all the chaos that's going on, (25:51) and you think 100% of my population has gone against me and is rioting against me, (25:59) and you're the only one who has remained faithful? (26:03) He's not saying that.

He is saying, there are 7,000 people just like you, (26:11) just like you, who have not bowed the knee to Baal. So when we look at this, (26:20) when we look at all of the chaos that's going on in the world, (26:25) are there no believers in Christ? No believers in God? Sure there are. There's individuals who have (26:37) been very faithful.

In Jesus' day, there was a tribe called the Rechabites. I don't know (26:43) if you've heard about them or not. But they were basically very staunch people who wanted to be (26:51) definitely 100% correct with the law of Moses.

They were not liberal in any respect. And one (27:02) main thing that they were really concerned about was, they did not believe that the high priest (27:11) was qualified. And they made it known.

And they would stand out there and protest against them. (27:23) And so the Rechabites were those who definitely would not have bowed (27:29) down to Baal in any way. You could never have made them do it.

(27:37) So there are 7,000 people within Israel that are of the same mind and spirit of Elijah. (27:45) And they are there because God has been nurturing them. And that's one of the reasons why (27:56) we look at the word elect.

They're elect because they did not want to be (28:07) anti-gods. They want to do what God wants them to do. And they're elect.

(28:13) So they're remaining faithful. Any questions? So Paul is pointing out to us (28:24) that there are a lot of people within Israel who have remained faithful to God (28:31) and continue to remain faithful to God and won't even bow down to him. (28:36) I think we fall in that category.

(28:42) We fall in that category. When the Muslims take over the United States, (28:53) Cleveland, or New York, or whatever, we're not going to be a part of it. There's no way.

(28:59) Our spirits would not allow us to do that, would they? We're a part of God's elect. (29:06) And so we're going to be able to say there's 7,000 people that haven't bowed down to (29:15) the law. So what then? What Israel is seeking, it has not obtained, in verse 7. (29:28) But those who were chosen obtained it, and the rest were hardened, just as it is written.

(29:38) God gave them a spirit of stupor, eyes to see not and ears to hear not, down to this very day. (29:48) And David says, may their table become a snare and a trap and a stumbling block and a retribution to (29:57) them. May their eyes be darkened to see not and bend their backs continually.

So I want to stop (30:05) and dispel the idea that God gave them. In other words, God picked out this person and put this (30:15) person there. He didn't give them.

He let them have that attitude. (30:22) When we look at the very first chapter, when Paul talks about the wrath of God, (30:29) and how, let's take a look at the first chapter. Verse 24, in particular.

(30:43) Therefore God gave them up to vile impurity in the lust of their hearts, so that their bodies (30:50) would be dishonored among them. Did he make them do that? No. He let them have that attitude.

(31:02) He let them. They were so determined that they were not going to acknowledge God (31:08) as God, or the creator of the world. They were so determined that they were going against (31:15) righteousness, and were not going to do what God wanted them to do, that God let them, or He gave (31:22) them over.

He let them go that way, and He let them suffer their way. You see that? He let them. (31:34) He didn't give it to them.

He let them have their attitude. He let them do what they wanted to do. (31:44) Right.

He didn't strike them with a lightning bolt. (31:52) Right. Exactly.

And so, take a look back at chapter 11, where he talks about what then? (32:02) Verse 7, what Israel is seeking it has not obtained, but those who were chosen obtained it, (32:11) and the rest were heartened, just as it is written. So, we're chosen because we're selecting. (32:20) We want to be God's people.

We want to be worshippers of God. We want to glorify God. (32:26) We want God to show Himself strong in our lives.

So, what then? What Israel is seeking was not (32:35) obtained, but those who were chosen obtained it, and the rest were heartened, just as it is written. (32:42) God gave them a spirit of stupor. In other words, they were so determined that this is what they (32:49) were going to be.

They were going to close a deaf ear to whatever the message was. So, if Paul was (32:55) standing up there preaching to them, they didn't want to hear it. They weren't going to listen to (33:00) him.

They weren't going to accept it. So, they had a spirit of stupor, eyes to see not, and ears to (33:09) hear not, down to this very day. And David says, May their table become a snare, and a trap, and a (33:19) stumbling block, and a retribution to them.

May their eyes be darkened to see not, and bend their (33:26) backs continually. Let that be the result of their rejection of God. Let that be the result.

(33:34) Yes. You know, in a lot of ways, we want to compare that group, the Christians, as the others. (33:42) But that's not what Paul's saying here.

There's two groups in Israel. One rejects, (33:51) even though the chosen people actually reject God. They would be the ones that say, (33:59) honor me with their lips, but their hearts are far from me.

And then there's another group (34:06) in Israel that's referred to as a remnant. It's a smaller group (34:13) in Israel, and they're the elect ones, the ones that haven't bowed to me. (34:20) But we actually have two groups.

So, while one group didn't attain righteousness because they (34:28) didn't combine it with faith, there's another group, the remnant, that through grace, is the (34:37) elect. So, they, through faith, the law works. For them, it didn't work for those who rejected.

(34:49) Exactly. Exactly. And you're right.

That's exactly the application that I'm looking for. (34:57) Absolutely. (35:02) And it still works for the majority of Jews versus Christians.

(35:07) But you can say that with Christians, too, by the way. (35:10) Oh, yeah. Absolutely.

You know, I read—I've been reading and have continually read, (35:19) and I don't know how many years now I've been doing it, five psalms a day in one problem. (35:25) And when you look at the Psalms, the Psalms definitely point out the fact that some of (35:34) the Israelites—and they're given a history—how that they rejected God, and continue to reject (35:41) God. And the psalmist is asking God to deal with them.

And so, he's asking God to deal with them. (35:55) So, this is one of the things that we ask God to do, to deal with those who are oppressing (36:01) Christians. And so, that's—and we're hoping and praying that he will continue to do that.

(36:11) Any other comments? That's definitely what I'm looking for. (36:15) So, picking up at verse 11, (36:18) I say then, they did not stumble so as to fall, did they? That's a retort question again. (36:27) Far from it, but by their wrongdoing, salvation has come to the Gentiles to make them jealous.

(36:36) And here again, they are jealous. I pointed out before how that, you know, what is jealousy? (36:45) The fear of being displaced or replaced. So, God is jealous.

He doesn't want to be replaced (36:53) or displaced. He doesn't want us to turn to superstition or anything else to meet our needs (37:00) or other avenues that make-believe gods, idols. He doesn't want us to do any of those things.

He (37:07) wants us to remain faithful to Him and to believe in Him. He wants to be our God. (37:13) And so, another thought and concept is the fact that—I used this self-expression not too long (37:22) ago, two weeks ago, how to put yourself in this mind.

There used to be a program called (37:31) The Millionaire. I don't know if you remember that story or not, where the guy would give his (37:41) faithful attendant a check for a million dollars and says, go out and give this to such and such (37:47) a family. And so, he went out and gave them a million dollars just off the top of his head, (37:53) no questions asked, no stipulations whatsoever.

And he wanted to see how that family would react (37:59) to the million dollars. Well, imagine this, a person coming into your community and just (38:07) randomly selecting a house, going up and knocking on the door and giving them a check for \$2,000. (38:13) You can do it with whoever.

Next month, he comes into the neighborhood again, (38:19) and he goes up to the same house, and he knocks on the door and he gives them a \$2,000 check. (38:27) Next month, same thing. He comes in, knocks on the same door, gives them a check for \$2,000.

(38:34) And so, all of a sudden, you know, you get used to this. And then the guy comes in, (38:41)

and he goes to a different house, and he knocks on their door, and he gives them the \$2,000, (38:50) and does not give the family that he's been giving the \$2,000 to. (38:54) What do you suppose happens? Why didn't you give us the \$2,000? How come you gave it to someone (39:03) else? Well, that's where the Israelites are.

God has been blessing them and looking after them and (39:10) protecting them, and they've been benefiting from Him being their God. And now, He's changing (39:20) and He's accepting, and He's going to become a God not only to the Jews, but He's going to become (39:27) the God to the Gentiles. And that's where Chapter 9, take a look at Chapter 9 again.

(39:36) And my time is going to be up. I, verse 24, I believe it is, 25. (39:49) I will call those who were not My people, My people, and her who was not beloved, (39:55) beloved.

And it shall be that in the place where it was said to them, (40:01) you are not My people, there they shall be called, sons of the living God. (40:06) In other words, He's saying, it's My choice, My prerogative. I'm no longer going to focus in on (40:14) you.

I'm going to go to the Gentiles too. And the people I've not been calling My people, (40:20) I'm going to call My people. And her that was not My beloved, I'm going to call her My beloved.

(40:30) And it shall be that in the place where it was said to them, you are not My people, (40:34) there they shall be called sons of the living God. And I point out to you, (40:42) the Israelites realized that they were chosen people. They knew they were chosen people.

(40:48) And now all of a sudden, they have to share that with the Gentiles. They're jealous. Why? (40:57) Because they're being displaced.

They're having to share. (41:04) And wasn't that the reason why they had to kill Jesus? (41:08) Yes, it is. (41:11) Yes, absolutely.

Absolutely. So my time is up. I know that it is, but this is what (41:20) Paul is pointing out to them in chapter 11.

And in this particular point, (41:27) he's making them jealous. God says, I'm going to make you jealous. (41:34) And so why is he making them jealous? So they might wake up and see the reason why (41:43) they are losing God's attention.

(41:50) Right. The reason why they're losing God's attention. And so Paul is (41:55) going to point out here in chapter 11 that his energies are really, really concentrated on the (42:04) Gentiles.

Why? Because he's hoping that the acceptance of the Gentiles and the Gentiles' (42:10) reception of the gospel will make the Jews jealous. And being jealous, his hope will cause them to (42:22) or change. And so that's where they are.

So we'll pick up with chapter 11 next week. (42:30) Thank you so much for your attention. (42:32)