

Judges 08-05-16a

This is Friday the 16th of May 2008. We're in the book of Judges. We are starting a new chapter, chapter 10.

Let's take a moment to go to the Lord in prayer in preparation for our study. Father, we are grateful as always to have the opportunity to set aside the routines and the demands and the challenges of our daily lives to come together at the end of a busy week and refresh ourselves through looking at the truth of your word, seeing reflected in it the Lord Jesus Christ and your plan of grace and hope and opportunity. We thank you for the truth that is in the specific passages we will look at tonight, and we ask your blessing on us as we fellowship in the study of it.

Each of us be motivated and encouraged and drawn closer to you through the things that we study tonight. We ask it in Jesus name. Amen.

This is an interesting part of the book of Judges to be in. That's a very awkward sentence. I would get marked down in seminary if I actually began a pulpit message with that line, but if you think about it, we have studied now five judges, and they have gotten varying degrees of coverage.

Most of you, if you have any sort of a study Bible, will have some sort of an outline of the book near the beginning. And if you look at this, you'll see the overall structure of the book. We began with Othniel and Ehud, relatively short coverage on Othniel, a little more coverage on Ehud.

We had maybe five verses on Othniel and Kushan Rishat Haim. Then we had Ehud in roughly 18 verses. And then Shamgar just got a one-line mention.

He's the fellow with the slaughtering the Philistines with an ox goad. And then we had extended coverage of Deborah and her association with Barak and the death of Sisera and so on. And then we spent quite a bit of time in these last few weeks looking at Gideon.

So Ehud, Shamgar, Deborah, Gideon, and then Abimelech, that gives you five judges. We know from looking last week at the beginning of chapter 10 that there are two very short notices here that are going to give us number six and number seven. And they are so short and so cryptic that they draw attention to themselves by their brevity.

You think, well, why would they even be included? And this is one place where I think maybe source criticism actually might shed a little bit of light. Source criticism has been around for many decades. It actually came into popularity and use in the late 1800s.

People have been doing it for over a hundred years now. This gave us such wonderful products as the documentary hypothesis, the JEPD theory of the Pentateuch, the Yahwist, the Elohist, the

Priestly Redactor, and the Deuteronomist. You know that Moses didn't write it, it was a product of several different writers, and then it was redacted or edited by the priests around the time of Ezra and Nehemiah and put into its final form.

Well, of course, this is all hogwash and nonsense. But it doesn't necessarily mean that we throw documentary analysis out. In other words, can you look at the book like you might look at the Gospel of Luke? Luke tells us that he appealed to many different sources.

He went and interviewed people, and he drew upon written records that were already in existence, like, in all probability, the Gospel of Mark, and put these together so we can detect where Luke has used Mark because the Greek will be just virtually identical. In fact, I have my own theories about why it is so identical. But in the same way, we look at the book of Judges and we think, well, I don't think someone sat down with a clay tablet and a stylus or with a piece of parchment and a pen and inked out this book from beginning to end in a series of sittings.

There were likely traditions that arose, stories that were told right after Gideon's victory over the Midianites, stories that were told right after Deborah and Barak, local stories that were shared about JL and how she pounded the tent peg through Cicero's head and so on. And at some point, God put it in the heart of an individual, possibly more than one, to gather these and compile them. This has been done all down through history, scattered stories or fables.

We have collected short stories that are either all by one author or by different authors on the same theme or whatever. And there is a natural process by which these are produced. Now, the reason I'm bringing all this up is this.

Let's assume, and I have a reason for assuming this or at least suggesting this, I would suggest to you that possibly there was a record in Israel that was pretty much just a sequence, sort of like a genealogy. This one begat that one, that one begat this one, this one begat that one, that one begat this one. You've seen the begats.

And these things were memorized. And this has been a tradition in many cultures around the world where you want to recite your heritage. Sometimes at the bar mitzvah type of ceremony in many different cultures, when a boy becomes a man, they would require him to recite his ancestry and say, well, I am the son of you know, Denny, the son of Olney, the son of Samuel, the son of Jesse, the son of David, the son of Moses, the son of this one, the son of that one, and go back as far as memory will take you.

So it is very likely that there was a simple list of those who filled in the period between Joshua and the monarchy. This list was probably forming during that time. People say, well, what's happened? What did people do in the evenings? There was no TV, no radio.

They didn't have a shelf full of books to read. So they would rehearse stories. They would recite the stories of the Exodus.

They would recite the stories that Moses had set down in Genesis. And they would recite more

recent history. And they would say, you know, when Joshua first brought us to this land, this is what happened, and here's what happened.

And these are the materials that are now in the book of Joshua. Same thing with the book of Judges. So what I'm getting to is one part of the material in this book would have been a simple list of judges.

After Joshua's death, after the death of the elders who served with Joshua, came Othniel. After Othniel came Ehud. After Ehud came Shamgar.

After Shamgar came Deborah. After Deborah came Gideon. After Gideon came Tola.

After Tola came Jair, and so on. I left out Abimelech, but you get the idea. And just a few salient details as you have in the genealogies.

So-and-so begat so-and-so. He lived so many years after he begat so-and-so, and he died. So if this suggestion is correct, we would probably see similarity in those notations about these judges.

And sure enough, if you scan the book, you have the type of notation that we're talking about in these. After the death of Joshua in chapter 2, it says in verse 16, kind of a summary thing, that Lord raised up judges who delivered them out of the hands of those who plundered them. And you have a summary of the whole sad history there.

And in chapter 3, verse 7, children of Israel did evil in the sight of the Lord. They forgot the Lord their God. And our cycle begins.

There's a declaration of unfaithfulness, declaration of oppression, declaration of a cry for help. God raises up a deliverer. Deliverance is accomplished, and there's peace in the land.

Then the next cycle begins. People become apathetic and indifferent. God sends oppression.

The people cry out. God raises up a deliverer, and there's peace in the land. And this major cycle continues.

So you have in verse 10 of chapter 3, the Spirit of the Lord came upon Othniel, the son of Kenaz, Caleb's younger brother. He judged Israel. He went out to war.

The Lord delivered Cushon, Reshathaim, king of Mesopotamia, into his hand. His hand prevailed over Cushon, Reshathaim. The land had rest for 40 years.

Then Othniel, the son of Kenaz, died. And this would be your first entry in that list, and you can see the the salient elements there. Then you have Ehud, and it begins that children of Israel again did evil.

So at the end of that, in verse 30, Moab was subdued under the hand of Israel with Ehud, and

the land had rest for 80 years. After him was Shamgar, the son of Anath, who killed 600 men of the Philistines with an ox goad, and he also delivered Israel. This particular list probably did not have these extended stories.

It was just a list with a few salient details, very much on the order of the note on Shamgar. When the compiler of this book, whoever God designated to pull these materials together under the inspiration of the Holy Spirit, came to certain stories in the interest of the purpose of the book, which is more than just filling the historical gap between Joshua and King Saul or Samuel. For the purpose of the book, the detailed stories would be pulled in for certain of these judges.

As we've talked about, we didn't really need a lot of information about Othniel, because he is so much like Caleb and Joshua. Those principles have been taught. Ehud had some interest, because there is a difference in the nature of his deliverance.

It's not by dependence upon God and by military victory. It's by stealth. It's by sneakiness.

It's by escape. You start scratching your head and saying, well, this isn't exactly the most glorious victory in the history of Israel, is it? Things start kind of spiraling downward. Deborah and Barak, you have the clear indication that God, by using the women in the land, is rebuking the men.

Not that there's anything wrong with women, but there is something wrong with the men that the women have to do this work. That a woman has to judge and that a woman has to kill the enemy general. That is a teaching point, so that story is expanded.

We have now reviewed the extended and longest section on Gideon, followed by Abimelech, and all of the teaching points that are in there. So, these simple notations, in the case of Deborah and in the case of Gideon and Abimelech especially, were greatly expanded in the interest of teaching the theme of the book. So now, with that in mind, when you look at chapter 10, which is where we are now, we're back to this short notation mode, and here are two judges that the author, under the ministry of God's Holy Spirit, has not chosen to expand upon.

He just gives us the simple listing as it originally existed, with no embellishment, no amplification, no extended detail. So it reads in chapter 10 of Judges, After Abimelech there arose to save Israel Tola, the son of Pua, the son of Dodo, a man of Issachar. And he dwelt in Shamir in the mountains of Ephraim.

He judged Israel 23 years, and he died and was buried in Shamir. It's classic. It sounds almost exactly like the one for Shamgar, doesn't it? Look at the next one.

After him arose Jair, a Gileadite, and he judged Israel 22 years. What was unique about him? What's memorable about him in the list? He had 30 sons who rode on 30 donkeys. They had 30 towns called Havot Jair to this day in the land of Gilead.

He died and was buried in Cammon. Say, okay, I see the pattern here. And so we would expect that there will either be a listing or an expanded story in the next one.

And sure enough, the next one, then the children of Israel again did evil in the sight of the Lord. This is the pattern of the expanded version. We had this in the case of especially in the case of Deborah, and in the case of Gideon, and so on.

And this is going to be Jephthah. Now, I want to, for the moment, skip Jephthah. We're not skipping forward and studying the next judge, but I want to skip over that account to see if our observation holds.

So if you look at your headings there, you can see that there is the whole rest of chapter 10. It details the sin and the fallen nature of Israel. Verse 10, they cry out to the Lord.

The Lord makes his point. The children of Israel say to the Lord. Then the people of Ammon gather together.

They encamp, and they're oppressed. So, once again, Israel is apathetic, and indifferent, and faithless, and idolatrous. God judges them.

He brings the Philistines and the Ammonites against them. They cry out to the Lord. Now, he's going to raise up a deliverer.

The deliverer is Jephthah. Chapter 11 is Jephthah. Famous for his vow.

Famous for his daughter's fate. Less well known is the content of the first part of chapter 12. But, if you look at verse 7, this is where we're skipping forward.

Look at chapter 12, verse 7 of the book of Judges. Jephthah judged Israel six years. Then Jephthah the Gileadite died, and was buried among the cities of Gilead.

That's the excerpt from the short list of judges. The abbreviated list of judges. That's his little notation.

So, the author has inserted a chapter and a half of information about Jephthah, and now we're back to the short list. Now, look at this, in verse 8 of chapter 12. After him, Ebzon of Bethlehem judged Israel.

He had 30 sons. Now, think about the short list. Keep your finger here in chapter 12, and turn back to chapter 10.

You've got to look at both of them at once. After Abimelech, there arose to save Israel, Tola the son of Pua, the son of Dodo, a man of Ischari, dwelt in Shemir in the mountains of Ephraim. He judged Israel 23 years, died, and was buried in Shemir.

You can see how that would be easy to memorize. Each phrase has got a good noun, or a good

name, or something in it. Then comes the next one.

After him arose Jair of Gileadite. He judged Israel 22 years, 30 sons, 30 donkeys, 30 towns. Havot Jair, land of Gilead.

Jair died, and was buried in Khamon. So, when you're going through the short list, you just had a guy with 30 sons, 30 donkeys, 30 towns, then he died. Now, you have Jephthah.

Then, you have Ebzon in 12.8. Ebzon judged Israel. He had 30 sons, and he gave away 30 daughters in marriage, and brought in 30 daughters from elsewhere for his sons. He judged Israel 7 years.

Ebzon died, and was buried at Bethlehem. After him, Elon the Zebulonite judged Israel. He judged Israel 10 years.

Elon the Zebulonite died, and was buried at Ejelon in the country of Zebulun. Remember what was famous about Ejelon, right? After him, Abdon the son of Hillel, the Pirathanite, judged Israel. Now look, verse 14.

He had 40 sons, 30 grandsons, who rode on 70 donkeys. He judged Israel 8 years. Then, Abdon the son of Hillel, the Pirathanite, died, and was buried in Pirithon in the land of Ephraim, in the mountains of the Amalekites.

Now, something's going on here. Don't you think? Man's got 30 sons, 30 donkeys, 30 towns. You've got Jephthah, with one daughter, who winds up being a non-fruitful branch, because of his daft vow.

Then, we come back to a guy with 30 sons, and 30 daughters. He keeps the sons, gives away the daughters, and gets 30 daughters-in-law to come back in. So he's basically got to keep track of 90 birthdays, just at the outset.

30 sons, 30 daughters, and 30 daughters-in-law. He probably doesn't send cards to the sons-in-law. If he does, then he's got to keep track of 120 different people, right? This is what it tells us.

He had 60 children, 30 sons, 30 daughters. All of them got married. Then, you have Elon, the Zebulonite.

He judges Israel 10 years. No kids. No sons, no daughters, no donkeys, no cities, no weddings, no birthday cards.

He's just 10 years, and he dies. Then, Abdon, the son of Hillel, the Parathenite. 40 sons, 30 grandsons, for a significant total of 70.

All of them riding donkeys. Judges Israel 8 years. Then he dies.

He's buried in Pirithon, land of Ephraim, mountains of the Amalekites. These little short

notations are just taking me mountains of time to research. You wouldn't believe it.

It is easier to cover the story of Gideon than it is to cover these little short judges. Tonight, I'm going to show you the reason why, with just the first one or two of these. They call them minor judges, or secondary judges, or not-so-important guys because they don't get all the coverage.

We'll see that this may perhaps be a misnomer, at least in terms of their significance in Scripture. Just with that as sort of a, this is where we've been and this is where we're going, kind of a thing. Let's go back to chapter 10 now and take a look at the first of these so-called minor judges that we've seen since Shamgar.

You remember, there was a lot to learn from Shamgar and his ox goad, and the 600 Philistines that he slew with, and what was going on at the time in that historical context. Well, now, after Abimelech, and the first thing we think is, well, that's saying a mouthful. After Abimelech, because Abimelech was one of the sons of Gideon, and how many sons did Gideon have? Seventy.

You remember this thing called a chiasm, right? You remember symmetry that God puts into Scripture. And you know where we're going now, after Jephthah, with those next three judges. And what's the last one of them got in terms of sons and grandsons? Seventy.

At the beginning, Gideon's 70 sons, with the exception of Jotham, are slain. At the end, you've got 70 sons and grandsons riding on donkeys. So, just bear that in mind as we go through.

And you can help me figure these things out. It's probably going to take all of us to even begin to get a grip on all of the meat that is in these few lines. To me, it is like one of these little tiny sponge things that you give little kids for a gift, and they put it in the water, and it just starts expanding and expanding, and it gets bigger and bigger and bigger, and you have no idea.

Or it's like gravy train, if you soak it in water for very long. It gets to be like 12 times its original size. Well, so, after Abimelech, there's a reason why that phrase is there, because Abimelech makes us think of that entire episode, as the account now stands.

After Abimelech, there arose to save Israel. Now, arose to save Israel. How many of the judges are introduced in this way? To save Israel.

Research it with me. Let's go back to chapter 3. 3. Othniel, the children of Israel, did evil inside the Lord. 4. They forgot the Lord their God, served the Baals and Asherahs.

5. The anger of the Lord was hot against Israel, 6. and sold them in the hand of Cushon Rashathaim. 7. When the children of Israel cried out, 8. the Lord raised up a Deliverer who delivered them. 9. Othniel, son of Kenaz, Caleb's younger brother, 10.

the Spirit of the Lord came upon him, and he judged Israel. 11. He went out to war, and the Lord delivered Cushon Rashathaim, the king of Mesopotamia, into his hand.

12. His hand prevailed over Cushon Rashathaim. 13.

The land had rest for forty years. 14. Then Othniel, son of Kenaz, died.

That's one of the most powerful statements of purpose and service and faithfulness on the part of a judge anywhere in this book, isn't it? Does it say that the Spirit of the Lord came on anybody later? How many of these judges does the Spirit of the Lord come upon that we've studied so far? It's going to happen in chapter 2 down the road. But, did it say the Spirit of the Lord came upon Ehud? It tells us in verse 15, 15. The Lord raised him up as a Deliverer.

16. By him the children of Israel sent tribute to Eglon. 17.

He hid the dagger. He stabs him. 18.

I have a secret message. 19. He slinks out.

20. He escapes while they delay. 21.

He blows the trumpet. 22. Follow me.

23. The Lord has delivered your enemies into your hand. 24.

They went down, and they won a victory. Land had rest for 80 years. Pretty good.

If Othniel is an A or an A+, you give Ehud maybe a B, B+. Not quite the same glowing statements and repetitions you have in the first one. When Ehud, after him was Shamgar, 600 men with an ox goad.

He also delivered Israel. Now, what does it mean by Israel? Shamgar is on the southwestern edge, bordering with Philistia, right? He whacks them with the ox goad, killing 600 Philistines. How much of Israel does that deliver? What about Reuben and Gad and the half-tribe of Manasseh on the other side of the Jordan? Are they delivered because Shamgar whopped some Philistines? These people don't have any trouble with Philistines.

How about up in the mountains of Ephraim? Are they having trouble with Philistines? It says he delivered Israel, but it means delivered Israelites, basically. And it can mean nothing else. The entire confederation of 12 tribes was not threatened by these Philistines that Shamgar killed.

And yet it says he delivered Israel. And it's important for us to see this in its context and realize that all Israel is not Israel, so to speak. And when it says he delivered Israel, it doesn't mean that the entire nation was in view.

But that portion of Israel that was affected was delivered. Deborah, Barak, Gideon, Abimelech. After Abimelech, there arose to save Israel.

And save is a very pregnant word in Hebrew. It's the root from which Joshua's name comes. It is the root from which Yeshua, Jesus, comes.

There arose to save Israel Tola, son of Pua. Now, let's talk a little bit. I mentioned last time we were going to talk about what these names mean.

And I purposely didn't get into it last time, and you're about to see why. Let's start with Tola. Tola means worm.

Why? You know, it's a mystery to me. These Hebrews would look down in the swaddling clothes and see a little baby that had just come forth and give them the most bizarre names. But his name is Tola, and Tola means worm.

If you're not writing these down, you should. Because you're going to need to see everything together. And I think even before I suggest it, things are going to start to form themselves in your mind based on the meaning of these words.

There arose to save Israel, to yashah Israel, to Yeshua Israel, Tola, worm. He is the son of Pua. Now, it's tough to know exactly the etymology of this word.

It doesn't trace to a strong root in the lexicon. But Pua, with a hard H or CH instead of a soft H, Pua is akin to ruach. It has the idea of breath or breathing.

It's translated in the Psalms to puff. You may remember, when you read the Psalms, it says he will deliver him from the one who puffeth at him. Meaning breathing out threats or breathing out in a harsh way.

But it has the idea of breath or breathing or blowing on something. So, think about this now. We have worm, son of breath.

Okay? Worm, son of breath. The son of Dodo. And I told you what this meant last time.

This is the root from which David's name comes. Dawid, dude, D-U-D is the root in Hebrew. Or D-W-D, actually.

You could almost transliterate this, son of his David. Or son of his beloved. Or son of his love.

Worm, son of breath, son of his love. It's suggestive. What are the statements that the psalmist in Psalm 20, you remember the cross psalm that Jesus quotes in two different places while he himself is on the cross? I am a worm and no man.

Remember that? Worm, son of breath, son of his love. A man of Issachar. Keep your finger here in Judges 10.

And let's go back and review what Jacob said by way of prophecy about his son Issachar in Genesis chapter 49, verses I believe it's 14 and 15. Genesis 49, 14, and 15. What do we know about Issachar? You remember the donkey thing that we've reviewed, right? 30 donkeys, 70 donkeys.

Issachar is a strong donkey lying down between two burdens. He saw that rest was good and that land was pleasant. He bowed his shoulder to bear a burden and became a band of slaves.

You remember our memory verse about the Lord Jesus when he emptied himself? What form did he take? The form of a servant? So that he could do what? In his own body on the tree? Bear? He is wounded for our iniquities. He's bruised for our transgressions. I think it's the other way around.

The Lord hath laid on him the iniquity of us all and laid on him, that's the word you use for laying a burden on a beast of burden or an animal. So it's interesting to me from our point of view how well these concepts all fit together. Tola, the son of Puach, the son of Dodo, a man of Issachar.

He dwelt in Shemir. You're never going to guess what Shemir means. Thorns.

Thorns. In the mountains of Ephraim. In the mountains of Ephraim.

We know that location. This is just south of what will be Galilee. Up there in the region, just south and a little bit west of the Sea of Galilee.

Those are the mountains of Ephraim. This, by the way, is the territory assigned to Issachar. The northern mountains of Ephraim are the territory of Issachar.

If you look at one of your maps that shows the division of the land under Joshua, that's where the tribe of Issachar is. He judged Israel 23 years, and he died and was buried in thorns. Buried in Shemir.

So, at the very least, I just think it's... We do not want to engage in allegorical interpretation. I wouldn't say that that's the meaning of this passage or that that's its application. I just think it's fascinating that all of those concepts are significant in terms of the Lord Jesus' first advent and His work.

He came as a man and bore burdens. His mother was told, that which is conceived in you is of the Holy Spirit, the breath of God. And He is, as God says from heaven, God's beloved son.

This is my beloved. That's dodo in Hebrew and in Aramaic. Dodo, my beloved.

This is my beloved son. So, I thought, well, wow, I haven't quite figured everything out there. I don't know if I should think anymore about the mountains of Ephraim about the 23 years, but I move forward in the passage to this next quote-unquote minor judge.

And this is Jair, the Gileadite. You remember there's a passage in the Bible and there's a song that has been drawn from it. There is a balm in Gilead to make the wounded whole and to heal the syncyt, so on and so on.

After him arose Jair. Jair means light, brightness, light. Those sitting in darkness have seen a

great light.

A prophecy of Zechariah in the New Testament. He judged Israel 22 years, 30 sons, 30 donkeys, 30 towns which are called Havot Jair to this day, which are in the land of Gilead. And, once again, you have Gilead emphasized.

What's interesting about this, I mentioned last time we aren't even given the tribe that Jair is from. However, we have a strong clue as to what tribe he is from if we go back to Numbers chapter 32 and verse 41. Numbers chapter 32, verse 41.

Jair the son of Manasseh went and took the small towns and called them Havot Jair. These are the same towns. If you read the context here, this is over in Gilead.

You look at verse 39. The children of Machir the son of Manasseh went to Gilead and took it, dispossessed the Amorites who were in it. So Moses gave Gilead to Machir the son of Manasseh and he dwelt in it.

And Jair the son of Manasseh went and took its small towns and called them Havot Jair. So the small towns taken by the first Jair. There was an earlier Jair who conquered these towns and took them and gave them his own name.

Now, in the book of Judges, there is a second Jair who has come on the scene to the same towns and has miraculously generated a son for each of those towns to rule those towns. You've got 30 towns, 30 sons. Each of Jair's sons, the later Jair, is ruling one of the towns that the first Jair won by right of conquest.

And of course Jair, he's the bright one. He's the shining one. He is the light.

These are called Havot Jair to this day. This is an enduring legacy. Up to the time of the compilation of the book of Judges, these towns were still there.

Kind of like an eternal inheritance, if you will, for the sons of Jair. 30 sons. And they rule those through the conquest of the first Jair.

So you've got first Jair and Jair Jr., so to speak. So he died and was buried in Kamon. Kamon is another sort of obscure word in Hebrew, but its root, the word from which it derives, means height, to stand up.

It's translated standing up. It's used of standing grain, grain that's not been knocked down, grain that has grown and has arisen from the ground and is standing. That's what Kamon means, to stand up, to achieve a height, to rise, rising up.

And so even when Jair dies, he's buried in rise up. He's buried in get raised. So once again, I cannot help but think that there are interesting correspondences between the concepts represented by each of the terms in these accounts of the judges.

And the only thing I've not yet given you in chapter 10 here is that Tola, the son of Pua, both Tola and Pua were originally also earlier named guys. They were sons of Issachar and became major clans in the tribe of Issachar. So Tola, the son of Pua, these are not new names.

Worm, the son of Breath here, both of these also, just like Jair, go back to the first generation after their tribal namesake. And you find this out if you go back to Genesis 46, verse 13. It tells us in Genesis 46 that, giving us the various children of Israel, Jacob and his sons who went to Egypt, Reuben was Jacob's firstborn, the sons of Reuben were, the sons of Simeon were, the sons of Levi were, the sons of Judah were, the sons of Perez, then you have the sons of Issachar were who? In verse 13.

Tola, Pua, it says here, but it's essentially the same word, it's Pua or Puach, Job and Shemron. Tola, Pua, and notice that Shemron, you've got essentially the same consonants as you have in Shamir or Thorns. By the way, when this went over into the Septuagint, Shamir becomes Samir, which becomes Samiria or Samaria.

And if you think about the mountains of Ephraim and the region of Samaria, that's where it gets its name. It traces back to Shamir, Thorns. God plants a vineyard and he expects grapes, but a field which has been, remember in Hebrews, a field that's been cultivated and planted, if it brings up only thorns and briars, it is fit for burning and is near to a curse.

So, with all of that information now, you can put that in the hopper and let it simmer a while, which is what I had to do. We'll pause here and take our break, and when we come back, we'll see if we can draw some interpretation and application from these, what I think are very fascinating observations. Let's pause here and take our break.