

Lev 05-05-29a

Let's continue our worship this morning on this 29th day of May 2005 Memorial Day by taking a moment to look at our individual souls and ensure that we are prepared for the ministry of God the Holy Spirit and the concentration and meditation on the word of God that we are about to undertake. Shall we pray? Father, as always, we come before your throne with gratitude in our hearts for your many blessings, your provisions, your protection, the wall of fire that you place around us and in which we dwell as strangers and pilgrims on this earth. We recognize that the things that you allow through that wall of protection are designed for our benefit.

We know that no discipline seems beneficial at the time that we receive it, but it afterward yields the peaceable fruit of righteousness. We are grateful for being held in your hands, sustained by your grace, receiving the intercessory ministry of the Lord Jesus Christ, the comfort, encouragement, and guidance from God the Holy Spirit and the full-orbed blessings that come to believers in this age because of the work of the Lord Jesus. We thank you for him, for his work on our behalf, his ongoing faithful ministry for us, the example that he left for us.

And most of all, we thank you for our salvation and for your word that allows us to avail ourselves of that deliverance, not only in the eternal sense, but also in the hour-by-hour and day-by-day sense. We are grateful for our nation, especially on this day. We thank you for the preservation of our freedom and our opportunities because of those who have served, both in dedicating their lives and in many cases giving their lives, so that we could remain a nation that not only allows, but for so many years has encouraged our Christian faith.

We pray that you will suppress those who would take that freedom away from us, who disparage it, who attack it, who undermine it. We pray that we may continue to find the spiritual foundations of our country to be in evidence and to resist the assailing attacks of those who do not understand what has made our country great and what has kept it free. We ask your blessing on us now as a group and individually as we seek to study your word and learn from it.

We pray that we will find in your word those things that will strengthen us and give us your perspective on our lives, so that we can bear fruit and be prepared for the upward call that will be fulfilled in the kingdom of the Lord Jesus and your own kingdom that follows thereafter. We ask all these things in Jesus' name. Amen.

Our scripture reading as has been the case the last several weeks is going to be in our passage because we are going to address ourselves to the trespass offering. We will review the fourfold nature of the sin offering and then move into this chapter that we are about to read. This is Leviticus chapter 5. Leviticus chapter 5, the trespass offering.

We have one chapter for each type of offering. We have already seen three sweet savor offerings, the ola or whole burnt offering, the minka or grain offering. We have seen the zibak, which is the peace offering.

And now we have the two non-sweet savor offerings, the sin offering and the trespass offering. The distinction within the non-sweet savor offerings, what is the difference between the sin offering and the trespass offering will become clear as we read it. The salient things to remember as we do this reading about the sin offering that we have covered the last two weeks are that it is for some type of error.

It could be unintentional, it could be ignorance, it could be wandering. Sometimes we wander into sin. We did not wake up in the morning saying, let's see what kind of way can I rebel against the Lord.

I have His command clearly in front of my face, but I am going to willfully with malice of forethought break it because I don't like it. That would be the sin of the high hand that will come up in our study a little bit later. But this is the standard kind of sin that the people of God tend to commit.

We generally are not conscious of the fact that we are sinning as we do it. It is immediately afterward. We find ourselves in it.

It comes to our knowledge and that is the sin offering. So now, what about the trespass offering? This is what we have in chapter 5, so let's read it. If a person sins in hearing the utterance of an oath and is a witness whether he has seen or known of the matter, if he does not tell it, he bears guilt.

For if a person touches any unclean thing, whether it is the carcass of an unclean beast or the carcass of unclean livestock or the carcass of unclean creeping things and he is unaware of it, he shall also be unclean and guilty. Or, if he touches human uncleanness, whatever uncleanness with which a man may be defiled and he is unaware of it, when he realizes it, then he shall be guilty. Or, if a person swears, speaking thoughtlessly with his lips to do evil or to do good, whatever it is that a man may pronounce by an oath and he is unaware of it, when he realizes it, then he shall be guilty in any of these matters.

And it shall be when he is guilty in any of these matters that he shall confess that he has sinned in that thing. And he shall bring his trespass offering to the Lord for his sin which he has committed, a female from the flock, a lamb or a kid of the goats, as a sin offering. So the priest shall make atonement for him concerning his sin.

If he is not able to bring a lamb, then he shall bring to the Lord for his trespass which he has committed, two turtle doves or two young pigeons, one as a sin offering and the other as a burnt offering. And he shall bring them to the priest who shall offer that which is for the sin offering first and wring off its head from its neck but shall not divide it completely. Then he shall sprinkle some of the blood of the sin offering on the side of the altar and the rest of the blood shall be drained out at the base of the altar.

It is a sin offering. And he shall offer the second as a burnt offering according to the prescribed

manner. So the priest shall make atonement on his behalf for his sin which he has committed and it shall be forgiven him.

But if he is not able to bring two turtle doves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He shall put no oil on it nor shall he put frankincense on it. It is a sin offering.

Then he shall bring it to the priest and the priest shall take his handful of it as a memorial portion and burn it on the altar according to the offerings made by fire to the Lord. It is a sin offering. The priest shall make atonement for him for his sin that he has committed in any of these matters and it shall be forgiven him.

The rest shall be the priest's as a grain offering. That's as far as we need to go this morning. Now you notice that we started out with the discussion of a trespass offering in verses 1 through 6. He goes on in verse 7, if he is not able to bring a lamb, he shall bring for a trespass which he has committed the turtle doves.

He sprinkles it, but it winds up in each case saying it is a sin offering. He starts out bringing a trespass offering but then it is offered as a sin offering. So this is why we are going to do a little bit more work on the sin offering concept this morning.

Because the trespass offering is sort of a subset, it's not a completely independent offering. The peace offering is independent of the burnt and the meal or grain offering. Each of those is independent.

But when you come to the trespass offering, it is a subclass, if you will, of the sin offering. And you see that as you read chapter 5. But I want to point a few things out that we have not yet noted about the sin offering itself. When we review these never fresh in our mind, the trespass offering is going to make a little more sense.

How many kinds of sin offering did we see in chapter 4? Oddly enough, it is chapter 4 and there are four types. We began with the sin offering for the anointed priest in verse 3. After that, you had in verse 13, if the whole congregation of Israel sins. And the details of those two sin offerings were virtually identical, weren't they? In each case, you had blood taken into the Holy of Holies and sprinkled.

You had it put on the altar of incense. And the disposition of the remaining parts is virtually identical, right? The priest and the congregation. Then in verse 22, when a ruler has sinned, done something unintentionally, sins in ignorance or whatever, and it comes to his knowledge.

Then we had a change. The first two were bullock offerings. Now we go into the goat class.

And you had the male goat for the leader or the ruler. And then you have in verse 27, if any one of the common people sins. This is literally the people of the land.

Any of the people of the land sins by doing something against the commandments. And this was also a goat class offering, but it was the female. So, two bullock offerings, two goat offerings.

Two of them, blood is taken into the Holy Place and sprinkled and daubed onto the altar of incense. The other two, this does not happen. What happened to the bullock body after the fat was removed and offered to the Lord? And there was a separate kind of sacrifice made out of his innards.

What happens to the rest of it? All goes outside the camp. What happened to the goat? Say anything about taking the goat outside the camp? What happens to the goat? The priests eat the goat. It becomes food for the priests.

It's not taken outside the camp. We'll look at this in a little more detail, but the idea here is that there's a different disposition of the body of the animal. And what I find interesting is that the bullock taken outside the camp, we understand the Lord Jesus crucified outside the city.

And the difference between your first three sweet-savor offerings is the sacrifice is looked at in terms of its perfection, its satisfactory nature before God. But on the sin offering class, both the sin and trespass offering, you look at the animal in the sense of having received sin and being judged for sin. And that doesn't happen on the altar.

The life, in the sense of the blood, is sprinkled around the altar, poured around the altar. And there is a portion of the animal, the fat, why is the fat in each case taken out of the animal and offered to the Lord by fire? Because what does the fat symbolize? Think about a sick animal. How can you tell when an animal is really sick? Skinny and bony.

You look at an old bony, sway-backed horse. You look at a cat or a dog or something, or any other animal. Fat symbolizes, this is not universally true, but generally when an animal is fat, it's healthy.

Fat symbolizes health and prosperity. Cavode, heavy, glory is the idea. So when the animal is heavy and has that fat in the inward parts, that symbolically speaks of health and completeness and wholeness.

And so the idea is the animal still has to be perfect to serve as a sin offering, without blemish, without spot, without defect. And that characteristic is sent to God through the fat. Can't offer a lame, blind, crippled, sick animal as a sin offering any more than you can as a sweet savor offering.

It has to be perfect. And that is sent to God. It is a proof.

It is an acknowledgement. Because if there was it, what's the problem with there being a defect? Why not have a convenient way of improving the flocks? You would think, well, wouldn't this be a great ancient way? People say, the old ancient people just made this stuff up as a

convenient way to justify doing things. Well, it goes against all common sense, doesn't it? Wouldn't anybody, if they were going to think up a religion, say, well, I know, we want to breed our best stock, and we want to try to eliminate the ones that are weak and have genetic defects or whatever, so let's think up a religion where we sacrifice the weak and the lame and the blind and remove them from the herd.

We'll make this a religious requirement, and we'll have the best flocks and herds in the region. And it is counterintuitive. And one of the ways we know that the sacrificial system came from God is it goes against all human thinking and human desire.

Nobody wants to take the best of the flock. Look at this calf that has come out. Look at this young, strong bull.

Boy, what can I do with this great animal in the future in terms of building up my wealth and success? No, no, I've got to drag him down and kill him. It does not follow. And one of the many testimonies of the fact that both the Old Testament and the New come from God Himself and not from the imagination of man is it is just counterintuitive.

Nobody would think this stuff up. By the way, if you ever find yourself in a discussion with somebody that says, oh, Christianity is just one of many dozens of other religions, and how do you know yours is any different? What's the difference in that? Buddhism or Zoroastrianism or Islam or anything else? Ask somebody what other religion identifies sin and has a solution for sin. Even Judaism.

Look at what people say about modern Judaism. One of the reasons people are flocking to Kabbalah and other offshoots of Judaism is Judaism has no condemnation for sin. They acknowledge that people are sinful.

But the idea of being born corrupt and needing rescue from corruption is not in modern Judaism. It's all through the Old Testament. But Judaism long ago departed from the Old Testament.

It departed in Jesus' day. And they've had a whole lot longer to drift from their scriptures than we have from ours. Look how far the church has gotten away from scripture.

So when humans think up a religion or when humans twist and modify and distort genuine truth from the word of God, what happens? The first thing to drop out is sin and the penalty for sin. We want to feel good. We don't want to feel bad.

People don't like condemnation. It's politically incorrect. You don't want somebody saying something negative.

And sin is a negative. So you look, and the first thing to go when Christianity starts to go apostate or when Judaism departed from the word of God, the thing that left was sin. What did Jesus condemn the Pharisees for? Blind guides.

You strain at a gnat and you swallow a camel. You tithe your spices and you forget the weightier things of the law. You're busy trying to figure out what a tenth of the cinnamon is in your cabinet and you let your parents starve.

No acknowledgment of sin. What was the big controversy between the Pharisees and the Sadducees? Did it have anything to do with sin? It had to do with, is there an afterlife? Are there angels? Theological inconsequentialities. And neither one of them had any consciousness of sin.

They attributed sin to others. They attributed sin to the weak, to the blind, to the lame. Well, you must have sinned.

But they had no personal consciousness of sin and nothing in the trappings of Judaism as it existed in those days or as it has existed since did anything to convict the individual of sin. Sin is the other guy's problem, not mine. I just need to try to live a good life.

That's the whole essence of Judaism and why so many people embrace it in various forms today or accept it. People hate the Jews because there's a fight over the land. But Judaism is not... Who do you know that's anti-Judaism? Got any anti-Judaism website? Lots of anti-Zionist, anti-Semitic in general.

But they hate them because they don't want them to exist as a people or a nation or a land. But people don't argue with the religion of Judaism. Why? It's bland.

It doesn't proselytize. It doesn't evangelize. It says nothing about sin.

The Word of God talks about sin and makes an issue of sin. And human imagination doesn't want to do that. And that's why you have in chapter 4 these four sacrifices directly related to sin.

The priest may sin or the people as a whole may sin. Now, what is the nature of sin? Since the Bible is talking about it, what do we know about it in summary form? Two basic kinds of sin exist. One is sin in the singular.

And there's a general rule. There are one or two exceptions I can think of. But generally speaking in the New Testament, when you see hamartia or some related word for sin in the singular, sin as a principle, sin as an existing reality, it is talking about our inherent corruption.

The Calvinists and the Catholics call it original sin. But it is what we got by virtue of birth. In Adam, all die.

Because in Adam, all sinned. All sinned when Adam sinned. We are born into corruption.

David says, I was conceived in iniquity and born in sin. That is a condition from which proceeds sins in the plural. Sins in the plural.

And when you find passages in the New Testament talking about sins plural, this is our acts of

trespass, our acts of commission or omission that are functions of our volition. Even if we chose to do nothing wrong by some miracle, we would still be under condemnation because of our inherent sin. But there's inherent sin and then there is the sin that we're accountable for because of our decisions.

Well, the reason that's important in chapter 4 becomes clear when you look at these four types of sin offering divided into two kinds. You have the bullock offerings and the goat offerings. And I'm going to suggest to you that the bullock offerings look toward inherent sin.

Look toward all of us getting in trouble because one guy messed up. When the priest sins, he kind of corrupts the whole nation. He's, spiritually speaking, the head of the nation, right? He is the representative for the whole nation before God.

So when he messes up, everybody messes up. And so you have the bullock and the blood of the bullock has to go in before God and be sprinkled and be put on the golden altar of incense. Why? Because it's as close as you get to the offering on the Day of Atonement where you actually go through the veil and do something very similar.

But you get the idea that really everything is going to be suspended until this problem that alienates the priest and through him the entire nation is accounted for through that sin offering. So, what happens? There are three places where those first two offerings have an effect. One is in the holy place, sprinkling, altar of incense.

The second is at the altar of burnt offering where you have the blood poured around. And then thirdly, you have the body of the bullock and, of course, you also have the offering on the altar of burnt offering of the fat and the kidneys and that. And then the rest of the animal is taken to a place outside the camp and it is incinerated in the place of ashes.

So there are three rings of closeness to God, if you will. There is the idea of atonement and intercession in the holy place. There is the idea of qualification of the sacrifice and the life expressed in the blood poured around the altar.

And then there is outside the camp. That's where the sin basically goes. It has to be taken outside the camp.

So, working backwards and thinking about the work of Christ, He is crucified outside the camp. He bears the penalty for our inherent corruption. And if you think about it, there is a proxy idea here.

How many of us chose to be conceived in iniquity and born in sin? I didn't. You didn't. Nobody did.

We were tarred with that brush. We received that condemnation with no decision on our part. We were born into it.

And at first blush, the human imagination says, well, that's kind of unfair. I mean, I wasn't in the garden. Who knows what I might have done if I had been looking at the tree.

And if he even tried to hand me the fruit. Or if I was standing there in Eve's sandals, assuming she wore any, maybe she was barefoot. But if I stood there in front of the tree of the knowledge of good and evil, I guess she would have had to have been barefoot, wouldn't she? It would have been kind of silly to walk around in high heels and nothing else, I guess.

But I don't know why they would have needed them in the garden anyway. But what's the point? Who knows what any one of us would have done standing there. And to say, well, you would have done what Adam did, basically is like saying, well, all of the angels would do what Satan did.

It's not true. Not all of the angels did what Satan did. And not all of us would do what Adam and Eve did.

There is no scripture that says you would have sinned if you had been there with Adam. That does not wash. It does not compute.

The Bible doesn't say that. So, if that is true, then why am I conceived in iniquity and born in sin? Why don't we all get to go stand in front of the tree and make our choice? Here's why. This is what I want to suggest to you.

There's no fundamental difference in being created perfect and given the choice to choose against God as the angels were, than there is in being created corrupt, like we are, and being given the choice to choose for God. I shouldn't say there's no fundamental difference. There's no difference in terms of result.

Either way, at the end of the experiment, you end up with two kinds of angels and two kinds of humans. Those who choose for God and those who choose against Him. They're going to be unfallen and fallen angels at the end of time.

And they're going to be unfallen and fallen humans at the end of time. We all sort ourselves out. What is the fundamental difference? One difference is, the unfallen angels, remember that song, Glory Glory is what the angels sing? But they will never know the joy that our salvation brings.

We have a knowledge because we started out in corruption. Jesus said, the one who's forgiven little loves little. The one who's been forgiven much loves much.

And so God, in turning cursing to blessing, gives us through our experience something that an unfallen angel can only know by observation, not by experience. What an awful thing it is to be separated from God. Jesus went through three hours of separation on the cross and it literally killed Him.

But, from the justice point of view, if God grants His creatures free will and creates them all perfect, some of them choose against Him, He's got unfallen and fallen. If He allows them all to come into existence fallen and gives them free will and some of them choose for, He also ends up at the end with those who have chosen for Him and those who have chosen against. If He perfects those who choose for Him, you end up with essentially the same thing.

So, it's no more unfair to have us come into the world corrupt and have the opportunity of salvation than it is to be brought into the world perfect with the possibility of a fall. Either way, volition is determinative. God gives us a choice and our choice determines our fate.

One of the great things about our situation is there's a whole lot more of the character of God that is revealed in salvation than there is in condemnation. If you only had angelic history, perfect creatures, some of them fall, they are condemned, lake of fire is their judgment, all you see is the condemnation side of God's character. Looking at us, when we are negative, the positive side of His nature, His love and His mercy and His compassion and His long-suffering and His self-sacrificial expression of compassion and mercy through Jesus Christ becomes evident.

So, I say all of that to say this, the bullock taken outside the camp and incinerated takes the sin outside the camp as well. But the blood at the altar, this is where humans see the result. The blood around the altar is for the human observer.

That's where the offeror is standing, right? The offeror does not go outside the camp. The offeror does not go into the holy place. God is in the tabernacle and blood goes in there and you have the Godward side of salvation.

Remember the great summary of Christ's work on the cross that's threefold? What is it? Redemption, reconciliation and propitiation. These three locations that are associated with the sin offering speak to each of those. What is the blood inside the holy place? Reconciliation, right? That's the Godward side.

Reconciliation is the Godward side. Did I say that right? Reconciliation is the manward side. Propitiation is the Godward side.

Propitiation goes into the holy place. Reconciliation takes place at the altar and redemption takes place outside the camp. That is the sinward side.

Redemption, the cost for sin is paid. Redemption is to pay the price and the sinward aspect is outside the camp. The manward side is at the altar of burnt offering.

That's where the offerer stands and that blood speaks of reconciliation. I am now no longer defiled by my sin. And the propitiatory aspect is the blood that is offered to God at the altar of incense and sprinkled inside the holy place where all of those symbols of the Lord Jesus Christ exist.

He is that which sustains the loaves of bread. He is the one who intercedes on our behalf. He is the one who walks amidst the lampstands.

Everything in there speaks of the holiness of Christ. So, that's the bullock offering. And it looks toward the large impact of sin, the inherent sin.

The priest, you can think of him as representing Adam. In Adam all die. When the priest sins, everybody is corrupted.

Or when the nation as a whole goes astray, that's the national sin that is being spoken of here. This goes beyond the day of atonement. This is something where the nation messes up somehow and so this bullock offering takes place.

It speaks of the universality of sin. Sin in the singular. And that's where you have this bullock offering.

And you see the Lord Jesus Christ. Back to my point of a proxy. In the same way that we did not participate in the sin in the garden, we don't participate individually in the payment for that sin.

I didn't sin in the garden. I wasn't there. I didn't help Eve pull the fruit off and give it to Adam and eat it.

But I also didn't have to choose to have the penalty for that removed. Jesus Christ paid the penalty not for our sins only, but also for the sins of the whole world. He is the propitiation for our sins.

How many Israelites had to come in and stand in front of the altar burnt offering when this bullock offering was made for the sins of the entire nation? Does it say, Behold thou shalt assemble the nation outside the door of the tabernacle? Well, it wouldn't all fit for one. But it doesn't say anything about that, right? It happens. An individual Israelite says, Boy, our whole nation, we messed up.

We made a treaty with the ones who brought the moldy bread and the old sandals. Was it the Gibeonites? The whole nation messed up. Everybody was fooled.

And that would have been an occasion for one of these offerings. But the individual doesn't go stand by the altar for that. That's a national thing.

In the same way that we didn't choose to be born sinful in Adam, we don't choose for the penalty for that to be paid. Jesus Christ has made the propitiation for the whole world. God does not hold the sin of Adam against anybody.

But it leaves us in that fallen condition, and the volition test is still there. Instead of being unfallen angels with the choice of choosing to go with Satan, we are fallen and in a corrupt world with the opportunity to choose for God. And it proves the independence of volition.

Because we can choose no matter what our circumstances, no matter what our heredity, no matter what our environment. We have the free choice. It is not the Calvinist view.

A Calvinist is never going to understand the Levitical offerings. He's never going to understand large sections of the word of God because they can never see that God can hold both angels and man accountable for volition because it is not determined by something like total depravity. Total depravity does not say you cannot choose God, as the Calvinists claim.

Total depravity, if you want to try to define that term in true biblical sense, total depravity is not, I cannot choose God. And total depravity is, I cannot please God. I cannot please God.

Nothing I can do. All my righteousnesses are going to be as filthy rags. That's even true of believers who are on the wrong track.

A believer has righteousness that is like filthy rags. God says, don't waste your time bringing sacrifices to me. They are a stench in my nostrils.

You cannot please me when you are in a certain kind of status. And if there is a depravity that you want to talk about in the Bible, it is, as an unbeliever, you can do nothing to please God. As a disobedient believer, you can do nothing to please God.

We have to be in a standing before you can bring the whole burnt offering, before you can bring the grain offering, before you can bring the peace offering. You have to be standing on this footing. There is an interesting observation.

I've made a point out of noting that the infelliship offerings, if you will, the sweet-savor offerings come first, and then the sin and trespass offerings come after. But if you look at the passages in the Word of God where these offerings are actually made, where this information is applied, it is the sin offering and the trespass offerings that always come first. They are last in order of instruction, but they are first in order of application.

And you cannot be in a position to offer burnt, grain, or peace offering if you are liable for a sin offering or a trespass offering. You cannot please God with those sweet-savers if you owe Him the sin or trespass offering. That has to have come first.

But God says, I hope you are in a Leviticus chapter 1, 2, or 3 situation. That's my preference. And He presents these as remedial.

But when we come to Him, from His point of view, these are the ones He wants to see most. And the whole burnt offering is the best of all. Bring the bullock, not the pigeons.

Bring the bullock, not the goat or the lamb. The bullock is the ideal. The very first thing in Leviticus chapter 1 is this is the best thing.

Love the Lord your God with all your heart, all your soul, all your strength. With that, you are in a position to bring the grain offering. Demonstrate your love for God in what you do.

Let your efforts, the grinding of the flour, the pressing of the oil, the bringing of the frankincense, and the covenant of salt, be evidence of your Leviticus chapter 1 offering. And then as a result of those two, you find yourself in that fellowship meal where you and the priest and God all share the same sacrifice. You're sitting down at table with God.

Those are the ideal. And then God says, but I know you're going to err. You're going to wander.

You are going to sin ignorantly and you're going to sin stupidly. And here are the remedies for that. But when you see people offering these offerings, go anywhere in the Bible.

It's all through numbers. I could give you a laundry list of scriptures. But look anywhere else in the Bible.

And the first thing you'll see is the sin offering. Moses at the foot of Mount Sinai in Exodus and on through. Solomon dedicating the temple.

The first thing you find is let's get these sin offerings out of the way, the trespass offerings out of the way. Then we can offer these others. Well, we've talked about the first two, the bullock offerings.

Federal sin. Sin of the high priest. Sin of the entire nation.

That's the bullock. That's where you have reconciliation, redemption, and propitiation pictured. What about the other two? What were they? Sin of the ruler and sin of the people of the land.

If a person in the land sins. These are goat offerings and they're different. No goat blood goes into the holy place.

Does it? And no goat body goes outside the camp to the place of ashes. It's just not there. Same category of offering, but completely different symbolism, isn't it? So what's going on with the goat offering? Everything seems to be happening where? Altar of burnt offering? Within the precinct of the tabernacle curtains.

Not inside the tabernacle itself. Everything takes place in and around the altar of burnt offering. With the ruler and with the people in the land.

Why is that? Well, we're going to pause and take our break. And when we come back. See, I haven't given you a cliffhanger in a while.

So when we come back from the break, we're going to take a look at these goat offerings. And this is going to inform our understanding of Leviticus chapter 5. When we get into the trespass offering. And we look at these other kinds of situations where a trespass offering is offered as a sin offering.

So that's what we'll look at when we come back. Let's pause and take our break.