

Verse by Verse Matthew 22:23-23:4

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[0 : 00] It looks like all the young folks are out. You guys have a seat. I just want to make sure all the young kids are gone so we don't need to dismiss them. If you've got your Bibles, please open them up to Matthew 22 this morning.

I enjoy it when you sing out, and it's not about me enjoying it. I'm sure the Lord enjoys when you sing out. It doesn't need a lot of people in a room to make a joyful noise.

But you need the ones that are in the room to make the joyful noise. And I've been in some congregations four times this size or six times this size that don't make the noise that you do.

So keep singing. Don't be afraid to. And if you don't, open your mouth, open it a little wider. I don't know if you've ever been in choir from a real singer.

They tell you to put, if you can fit two fingers between your teeth, then you're opening your mouth about the right. So next time we get to sing a song, there you go, Jake. Everybody just do that and then try to hold that.

[1 : 07] Then you're getting it. No, you've got to keep them. You can figure it out. Yeah, it is hard to sing around your fingers. All right, Matthew chapter 22. And we are in the, we stopped in the, kind of in the middle of the Sadducees and Christ's response to the Sadducees.

And we'll just review just a touch. In chapter 21, he was given parables that were prophetic and even just aiming his speech toward these priests and Pharisees.

And it says they perceived that he spoke of them. And he carried that into the next chapter. And then they, they didn't like that at all. So they go and held a council on how they might entangle him in his talk in verse 15.

And so they come with this three-phase attack. First, the Pharisees send their disciples with the Herodians with a question that they were pretty sure that if he answers it the way we think he will, we sure want the Herodians to hear this.

Because they were allegiant to Herod or to the Roman government. And it had to do with tax money. And when they thought, we're going to nail him. And if, if he says what we think, they're going to hear it.

[2 : 17] They're going to go and it's going to be on. And this is how we're going to get him. And that their plans were foiled with his very famous response in verse 21. One, render therefore unto Caesar the things which are Caesar's and to God the things which are God's.

They marveled and left him. And so that was the end of that. Round one went to Jesus Christ. But then the same day in verse 23 came to him the Sadducees. And we got most of the way through this passage last week.

We'll begin here in verse 23 continuing. It says, Matthew lets us know about one of their peculiar doctrines in verse 23. The Sadducees which say that there is no resurrection.

And they ask him a question, a very hypothetical question. Yet it's a hypocritical question to top all. In verse 24 saying, Master Moses said, if a man die having no children, his brother shall marry his wife and raise up a seed unto his brother.

And that's true. Moses said that. Verse 25. Now there were with us seven brethren. And the first, when he had married a wife, deceased and having no issue, left his wife unto his brother. Likewise, the second also and the third unto the seventh.

[3 : 26] And last of all, the woman died also. Therefore, in the resurrection that we don't believe is even real, whose wife shall she be of the seven? For they all had her.

And so Jesus Christ, just like the first group, he knows their wickedness and their hypocrisy. And so he just blasts him right away and says, Ye do err, not knowing the scriptures, nor the power of God.

I said last week that that is the greatest error. And the real issue with everything today is not knowing the scriptures. With everything about heresies or false doctrines or the amount of denominations and issues and discrepancies and fights.

It's not knowing the Bible. I don't advise you too much to go to YouTube and spend too much time there with your learning your Bible.

Because you'll find everything in anything. And just the same thing with the internet. You go to the internet to try to solve something or understand something, you don't know what you're going to get. You're going to find somebody who errs not knowing the scriptures.

[4 : 30] And you might find someone who does, but for every one good answer, you'll probably find 10 to 15 false answers. And people that don't know what they're talking about. And that was the problem. That's still the problem today, not knowing the scriptures.

And Christ, he, I keep pointing it out every time it comes up. It's going to come up again here in a little bit when he keeps asking them, when he answers their questions. Have you never read? Have you never read what Moses said? Have you not read? And he's always pointing them to the word of God because that's where they should be going. And they should know this. And they should know the answer to this.

But they don't. So, you do err not knowing the scriptures nor the power of God. And I taught you last week that word power associated with the resurrection. And ran a few verses on that.

I didn't go to Ephesians 1. You can write that down if you want to look it up sometime. Ephesians 1, verses 18 to 20. Describing the power of God that he wrought in Christ when he raised him from the dead and so forth.

[5 : 30] But in verse 30, in the resurrection, they neither marry nor are given in marriage. That's male and female. I didn't say they're not male nor female. But they're neither men. They neither marry like a man marries a woman.

Nor are they given in marriage like a woman's given to the man. But are as the angels of God in heaven. And so we ran some references and spoke a little bit last week about this thought of the resurrected body.

And not being sexless, as Schofield suggests and teaches from this passage only. But rather running the verses. If we're just going to take the word of God literal, as we should.

And just look at it, what it says. The only thing he says here is they're as the angels of God in heaven. So do we go to some paintings that we've seen and say, well that's what the angels of God in heaven are like?

Where do we go? What source do we have to teach us anything about anything? And if we want to know about the angels of God in heaven, then let's go to the word of God. And so we ran, we didn't run all the references, but we saw plenty.

[6 : 34] And I showed you and mentioned to you that angels are always male in the word of God. And the only angelic beings that you know of by name are all male.

Lucifer, Gabriel, Michael. And then God creates Adam. He's called a son of God. And so you don't have, there's no real leg to stand on to say that angels are sexless if you're going to study the Bible. And you won't find anywhere where they're female either or have long flowing hair and gentle features. What are those little figurines? I forget what they are, but they're all over the place in grandma's cabinet.

That have little cupids and things and all these little babies. They're not babies either. But in the word of God, they're called the sons of God. So we'll move on from that.

But I think the scripture answers the question. And we tried to hit that well enough last week. I don't know what that teaching comes like to you as a woman. As a man, I don't have a problem with it.

[7 : 39] And I guess that's obvious. As a woman, I don't know how that hits you to think, well, I'm going to be a man in eternity. But I'll say this, if it's any consolation to you ladies, I lose all my identity as well.

And so does every man in here. There's nothing about me that's going to be retained except for what's on the inside. And that's the new man. That's Christ in me. It's the same for you.

I'm not going to retain my height, my eye color, my hair color, the grays that are coming in. I don't think, okay, they're in. They're not just coming in anymore. I'm not going to, nothing about me that you see is going to be retained in heaven, in my new body.

And nothing about you that I see. The ethnicity, gone. So, all of it. So, I understand the gender issue is pretty, a big deal there.

But just understand we're all not giving up anything. We're getting something is a better way to look at it. So, moving on. This thing about the resurrection.

[8 : 48] Let's get into that. Verse 31 then. So, but it's touching the resurrection of the dead. So, now he's going to nail this part. Have you not read?

Good question. Have you not read that which was spoken unto you by God saying, quote, I am the God of Abraham and the God of Isaac and the God of Jacob? God's not the God of the dead, but of the living.

Now, what's he talking about there? What is, where is it that they're supposed to read this and understand this? Well, this is going back to Exodus 3 and it's Moses when he sees this bush burning and he goes up to it and he, and a voice calls out to him out of this fire.

And you can imagine that was one strange event in the life of Moses, but it was this time interacting with God Almighty. When God speaks to him to lose his shoes off his feet, he's on holy ground.

And he said, I am the God of Abraham, the God of Isaac and the God of Jacob. Now, if I was Moses, I would not have sat there and like, so what you're saying to me is that Abraham and Isaac and Jacob are alive?

[9 : 54] Moses didn't even think anything about that. That's not even really what God's point was in any way. It was just identifying himself to Moses. And Jesus, though, takes a verse and quotes a verse to them that they all knew, but they never thought about what it said.

And it shows you that every word of God is pure. And it shows you that every word of God contains more truth than you notice on the surface when you just read through.

And when you sit down and study and you analyze or meditate upon the scriptures, more truth begins to come out. And, of course, Christ has a handle on this, the words of God like anybody, more than anybody ever would.

And for him to say that, they just, I never thought of that. And, of course, they didn't. They never would. No one would ever think that about that passage, that God didn't say, well, I was the God of Abraham and I was the God of, and I'm your God too.

No, he said, I am, present tense, today. They died in time, but I'm still their God because they're still alive. They're still living. I am the God of Abraham, the God of Isaac.

[11 : 04] And that was the point he made out of that text. He wasn't stretching the scriptures like we could do today to make it teach what we want to. He was pulling something out of the scriptures that they never in their lifetime ever considered or thought, and probably nor would.

So those men are living. In Luke chapter 16, we read about a rich man and Lazarus, and the rich man lift up his eyes being in torments. He's in hell, and he speaks to guess who?

Somebody who's alive, Abraham. And Abraham speaks with him, and they have a conversation.

And so Abraham is indeed alive. Now, look at Luke chapter 20, and just hold your place in Matthew. Go to Luke 20, and this is where Luke's account of this same passage is. And I'm just going to review it and read through it, because he just words it differently. And so as we read through this, you almost just see it slightly differently.

In Luke 20, and I'll just read verses 34 down to 38, this is after they asked the question about whose wife.

[12 : 14] And in verse 34, Jesus answering said unto them, The children of this world marry and are given in marriage. But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage.

Neither can they die anymore. For they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush when he called to the Lord the God of Abraham, the God of Isaac, and the God of Jacob. He's not a God of the dead, but of the living, for all live unto him. Just a little different wording, and I like that to compare the scripture. Come back to Matthew then.

And so round two goes to Jesus Christ. The Sadducees are going to take off. In verse 33 it says, When the multitude heard this, they were astonished at his doctrine.

He said something from the scripture that they've never heard before, and they couldn't say anything against it. And in verse 34, Now this man's a lawyer.

[13:30] He's called a scribe in Mark 12. And he's not necessarily a lawyer, like a defendant, criminal defense, and things of that, or prosecutes and so forth, like we think of today.

But he's a man devoted to the law of Moses, and to the word of God, and a teacher of it. He probably studied it, debates it even with others. Here's a man, Paul was trained by a man named Gamaliel.

In Acts chapter 5, he's identified as a doctor of the law. And so a similar situation here, no doubt. He's called here a lawyer. And so he asked him a question tempting, What's the great commandment in the law?

Now, Christ doesn't mention anything about Exodus 20 and the Ten Commandments. He doesn't go into that at all. He gives him a reply that is the best reply, of course, that could ever be given. And he gives it to a man that knows the law inside and out, and it's his profession. It's what he lives for. It's probably his obsession, you might say. And I think the guy, he's tempting him, it says in verse 35.

[14:35] So he's coming to him, hoping probably to get some kind of weak answer out of Christ. What's the great commandment? What's the best one? The most important one? And I imagine that's his end goal there, is to get something that he thinks he can one up on Jesus Christ.

Or this man knows the law so well that whatever he says, he's going to have a way to discuss it or to twist it or something of that nature. That's all I can imagine. So now Jesus Christ answers in verse 37.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. That came out of Deuteronomy 6. Hear, O Israel, the Lord thy God is one Lord. And then he tells them you're going to love him. That's your commandment. Now that's not in Exodus 20. That's not in the judgments. That's not in the statutes and those precepts.

That's in the second giving of the law in Deuteronomy. And it's the great commandment. And he adds to it for free in verse 39. The second's like unto it, Thou shalt love thy neighbor as thyself.

[15:41] Why is this the first and second? Because on these two commandments hang all the law and the prophets. It's a great reply. And it's worthy of consideration this morning why this is true.

And I think looking at it, this is not something that Jesus is pulling something out of the Old Testament law. Because I believe this is still the greatest commandment. Because God is a person. He's a person. And that's something to understand. Jesus isn't just saying, well, let me think about one of these commands back over the hundreds and hundreds of them back there. Which one is the best? This thing is so much more than that.

Love is an action. And it's an action that's expressed within a relationship with a person. With an individual. He's not saying merely just obey this verse.

And that's the most important verse of the Bible. But it's a relationship that you are to have with God. And you are to love Him with all your heart, with all your soul, and with all your mind.

[16:46] And it goes without saying that if you love Him, if He's up there, and you love Him with all your heart, all your soul, and all your mind, and all that other stuff that He wants you to do, of course, you'll do it.

And if a man loved God, the same is known of Him. Thou shalt love the Lord thy God with all thy heart. If you love God with all your heart, then God's going to have your heart.

He's going to have your time. He's going to have your money. He's going to have your family. He's going to have your will. He's going to have your choices in life. He's going to have what motivates you.

He'll be what motivates you. And that is the first and great commandment. And if you don't have today the Lord Jesus Christ as your priority in life, then you're going to make decisions that are going to be based on something else.

You'll make decisions based on money. People do it every single day. People move from place to place. They switch careers. They buy a house.

[17:50] Everything they do, a lot of things they do based on money is the number one objective. Does this make sense to me? Is this fiscally responsible?

Is this going to benefit me in the future? Money. People make decisions based on their family. Men make decisions based on their spouse or vice versa. People make decisions, but if they make their decisions, if they love the Lord thy God, if He got the first place and all their decisions are based on Him first and then the rest falls into place, it's the greatest commandment.

And it's going to work out right. And Jesus Christ answered correctly. Now come to Mark chapter 12. There's a little bit that ensues here that we don't see here in Matthew. And it's worth reading. Mark chapter 12. And look at verse 32. Mark 12.

You can see in verse 31, the second is like, namely this. Verse 32, The scribe said unto him, Well, Master, thou hast said the truth.

[18 : 59] For there is one God, and there is none other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love His neighbors Himself is more than all whole burnt offerings and sacrifices.

Now I'm assuming, I see this as an older man, a lawyer. He's got to be somebody experienced and have been around a long time. Jesus Christ being a younger man in comparison.

And this man is not submitting to Christ. He's not coming to Christ looking for truth or saying, like the young one did in Matthew 19, saying, What must I do to inherit eternal life?

He's not asking for eternal life. He's not looking for an answer. He's tempting him. He really sees himself as above Jesus Christ, as a man studied in the law and experienced.

And when He answers them well, He has to acknowledge that. That's a good answer. That's the right answer. Very good. Good job, young man. But He doesn't submit to them.

[20 : 01] He doesn't say anything like, You are the Savior of the world or you are the Christ or the Messiah. He just says, Good job, young man. Keep studying. You're doing good. And Jesus Christ, though, says this to him.

When Christ saw that He answered discreetly, He said unto him, Thou art not far from the kingdom of God. But you know what? You're not in it. But you're close because you've got the word of God and you know that what I gave you is truth and you acknowledge it's truth.

And you're on the same plane there. You're not with the Pharisees over here coming up with what we're going to see in chapter 23 of Matthew where they're at religiously. Now this guy is, even though he's coming to Christ tempting him, he's got the truth.

He's not far from the kingdom of God. Some people would say he's 18 inches away. He's got it in his head but not in his heart. I don't know. Come back to Matthew 22. And the reply there, a little discourse that followed, it's not given in Matthew, but it is the right answer.

To love the Lord thy God with all thy heart, with all thy soul, with all thy mind. And to love your neighbor. You know the little acronym, Jesus, others, you. Joy. Put the Lord Jesus Christ first.

[21 : 23] Put others in their rightful place and put yourself last. That's a pretty good, pretty good, what do you call that in the Olympics when they get there on the medal stand.

The medals. That's a pretty good way to look at it. Verse 41. Then, while the Pharisees were gathered together, Jesus asked them. So, round one, two, and three, Christ left them speechless. Each time, they marveled and they left him. They were astonished at his doctrine and they, he put them to silence in verse 34. And then after this, now he's going to turn and he's going to ask them a question.

He's going to go on the offensive maybe here. And in verse 42, he says, what think ye of Christ? Whose son is he? Now, when he says Christ, that's a term meaning the anointed one or the Hebrew word Messiah.

So, what do you think of the Messiah that's going to come to you? Whose son is he? Well, there's only one answer. He's the son of David, of course. They're even calling out to him that earlier in chapter 22.

[22 : 25] The children are Hosannas to the son of David. But whose son is he? And they answered right away, verse 42, they say unto him, the son of David. Of course. No question asked there about it.

Verse 43, he saith unto them, how then doth David in spirit call him Lord? And then he quotes, what is it?

Psalms 110, saying, the Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool. That's a good question.

If David then called him Lord, that is, the Messiah, how is he his son? And they're just baffled by this. They've never thought about it, number one.

We have no answer. As a matter of fact, we're not even going to ask you any more questions from here forward because you knocked us out, one, two, and three, KO, and it's over.

[23 : 25] Verse 46 says, no man was able to answer him a word, not even a word. They're all shut their mouths. Neither durst any man from that day forth ask him any more questions. Now the thought here is a good one and we don't need to go back to the Psalms to see this.

He quotes it right here. I don't know if your Bible presents it this way, but the first Lord in verse 44, it may have all capitals, if that's the case, that's the way the King James translators put the name Jehovah all the way through the Old Testament and even here as he quotes it.

And so the thought from Psalm 110 is the Lord Jehovah said unto David's Lord or the son of David, the one that should come and take the throne and reign forever and ever, the Messiah, sit thou on my right hand till I make thine enemies thy footstool.

And they must have never really considered this or understood it or what, I don't know what kind of sense they made of it as a teaching back in that day. The Jehovah's Witnesses today take that passage and say that Jesus Christ is a lesser created God because Jehovah created him and Jehovah is going to give him a throne.

And what they don't understand is it's the Trinity and the Godhead and to worship one over the other is a mistake and it's just a misunderstanding of the nature of God.

[24 : 45] And it's easy to do if you don't, if you err not knowing the scriptures again. So they teach Jehovah is greater than Jesus Christ and they don't, they fail to realize like the Jews fail to realize that Jesus Christ is Jehovah come in the flesh.

And it just takes a King James Bible to teach this and there's several points there's probably I'd say at least five to seven places that you can come through this New Testament and show things that took place and Jesus Christ fulfilled what Jehovah said I'll do.

One example is Paul says that Jesus Christ is the great God and our Savior Jesus Christ. The angel said this, unto you is born this day in the city of David a Savior which is Christ the Lord. The angel said that Christ the Lord Jesus is a Savior. His name is Jesus who will save his people from their sins. But here's what Jehovah said back in Isaiah. I am the Lord or I am Jehovah and beside me there is no Savior.

So what does that tell you? Either Jehovah doesn't know what he's talking about and this one came down the line a little bit later Jesus that the angel said is a Savior or he wasn't the Savior or they're the same.

[26 : 00] And that's the way to do it. And you can see there's a handful of points like that that we can make showing that Jehovah Jesus is Jehovah of the Old Testament manifest in the flesh.

Now the Lord said unto my Lord David speaking sit thou in my right hand and they wouldn't dare answer that because if they if they call or the thought is why would David call him Lord the culture David would never call any one of his seed Lord he wouldn't call Solomon his Lord Solomon wouldn't call Rehoboam his Lord that's culturally unacceptable there to reverence their fathers that just doesn't work that way why did David do that?

Well because he would be the Messiah. Well this threw them off and they had no answer for it. What they'd end up doing is admit that God came down and they didn't want to do that something they rejected here in this case.

Let's just start the next chapter I think we can get a little bit of ground covered here wasn't sure if we would so chapter 23 while Jesus has them there he's going to turn and address some things.

So not only did he answer their questions this is a shift in his ministry as we've seen him offering the kingdom and teaching teaching teaching on the kingdom of heaven and then coming into this it's coming to the close to the day of his death and he starts speaking on his death and he starts revealing little by little what's going to take place to his disciples at Calvary and then he starts going toe to toe with these guys it's like it's heightening and so in chapter 23 if you ever want to see a side of Jesus Christ that you didn't know existed this is the one to do it and this is where he just face to face lays out to the Pharisees and these religious men that are elite in their own realm and positions and power and just straight to their face tells them what they truly are and it shook them up and it just made them so vehement and mad against him that he has to die this is enough now what he does first is speaks in verse 1 to the multitude and to his disciples and in verse 1 he's going to lay some things just before them about the Pharisees but when he gets to verse 13 he turns and just directly addresses them woe unto you scribes and

[28 : 28] Pharisees and you'll see it in 14 and 15 and he's directly addressing them for their guilt and their hypocrisy so verse number 1 then spake Jesus to the multitude and to his disciples saying the scribes and the Pharisees sit in Moses' seat now what is that seat take a peek at Exodus

chapter 18 real quick here and understand from the Bible what that seat is what that means Exodus 18 the scribes and the Pharisees so these are sitting in a position of authority in Moses' seat well when did Moses have a seat in Exodus 18 Moses is the man he's the leader he's the one that God's giving the words of God to and the people when they have problems they came to Moses and look at oh what's the verse 13 and it came to pass on the morrow that Moses sat to judge the people and the people stood by

Moses from the morning unto the evening and it got to be a thing where his father-in-law says this is not good and verse 15 Moses said unto his father-in-law because the people come unto me to inquire of God when they have a matter they come unto me and I judge between one and the other and do make them know the statutes of God and his laws notice what Moses' goal is to judge the people's situations and problems that arise in life and to give them what God said so that seat of Moses is supposed to be a seat of judgment but it's supposed to be a seat of putting forth the word of God to his people causing them to understand it and to obey it now in verse 3 all therefore whatsoever they bid you observe that observe and do why would he tell them to do what the Pharisees tell you well because if they're putting forth the word of God obey the word of God obey the law but do not ye after their works for they say and do not so what does that make them what's the word we call them today hypocrites if you tell somebody to do it but you yourself are guilty or don't do it and so that word is going to show up over and over again in this chapter when Christ addresses them from verse 13 14 15 and so forth what do they do well verse 4 says for they bind heavy burdens and grievous to be born and lay them on men's shoulders but they themselves will not move them with one of their fingers now this is this is religion this is religion in a nutshell is binding heavy burdens and grievous to be born laying them on men's shoulders and just pointing the finger you have to do this you have to do that and there's

I'm not going to go through a list here but there's a ton of marks or identifying features of Pharisees and one of them is they're really good at telling you what you need to be doing and what you should do or finding fault with you and hypocritically so many times many cases it's easy to sit in judgment of others and look at them and analyze their lives or their speech or their dress or their faithfulness or whatever it is it's easy to sit and analyze and judge and then hold it against them and it's a hard attitude of a Pharisee to do that they bind heavy burdens now come back to Matthew chapter 11 and just contrast this with the one who's saying these words and something that he offers Matthew 11 and look at verse number 28 he's speaking to a nation that has been dominated by these Pharisees and scribes that sit in Moses' seat and when he comes on the scene he offers them something better in verse 28 he says come unto me all ye that labor and are heavy laden and I'll give you rest take my yoke upon you and learn of me not learn of the

Pharisees what they teach you don't bother doing after their deeds learn of me for I am meek and lowly in heart that's a such a huge contrast if you see it now between what the Jews were following and being led under compared to what Jesus Christ came to offer them in verse 29 you shall find rest under your souls for my yoke is easy and my burden is light the Lord Jesus Christ isn't going to put more on a man than he can handle the religious systems of this world or the Pharisees will they're not they don't care if you can't bear that burden as long as it doesn't affect their position the Lord Jesus Christ though wants to see you succeed and he wants to see you grow and move forward and you know when somebody gets saved they're young in the Lord they don't know everything about the Bible they don't know everything about the Christian life and it's a stupid Pharisee that'll come along and say you need to be doing this you need to start doing this and if you're going to be a Christian or come to church here you need to and it's grievous to be born and they can't bear that they need grace and they need help they need somebody who's meek and lowly and they need to learn

Jesus Christ and learn how to put one foot in front of the other and learn how to go to the Bible and then learn how to see you as an example that can take them along they don't need some big thing dumped on them saying if you're going to come to church here then this is how you have to be that's not healthy for a new believer they need to see it from the word of God they need to have conviction in their spirit from the Lord and grow and respond and have you there to answer their questions but a Pharisee who's good at finding fault with others and good at seeing others flaws and has that seat they'll put the burden on them and what ends up happening more often than not is they can't bear it and they fall and they say enough of this this is too hard it's too hard to live that life I'm going to go to a church where they don't get on my case I'm going to go to a church where they

don't judge me I'm going to go to a church where I can just walk in and walk out nobody really gets in you know in my face about anything I just fit in that's easy that's a light burden so be careful church be careful in this light here let's wrap this up in verse number five he says we're not going to be able to get into that we'll just stop here in verse number four and be careful that we're not [35 : 19] Pharisees this week so let's take a ten minute break there and then we'll come back at the top of the hour