

Audio Transcript of Sermon
February 1, 2020
Temperance

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. With the start of 2020 we've been taking a deeper look into a passage from second Peter. That's where we'll start today looking at three verses from second Peter one beginning with verse five.

2 Peter 1:5-8

5. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6. And to knowledge temperance; and to temperance patience; and to patience godliness;

7. And to godliness brotherly kindness; and to brotherly kindness charity.

8. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Last week we considered the role of knowledge in the development of our faith. We looked carefully at the tree of the knowledge of good and evil and compared it to the tree of life and saw that really the choice that Eve and Adam should have made in the Garden of Eden was to choose the tree of life because mankind would have been given knowledge of God's great and wonderful way of life at that time. Today, as we continue our study in second Peter one, in verse six we know that to knowledge we are adding temperance, and so, temperance is the topic of today's sermon.

When we think of temperance, many people reflect on simply abstaining from alcohol, and that's because the use of the English word temperance was also tied to efforts to reduce or totally ban alcohol use, and that happened in a few countries around the world, including the in which I live, the United States. In the United States, the temperance movement spurred a now repealed constitutional amendment that prohibited the production, importation, transportation, and sale of alcoholic beverages during the 1920s and early 1930s. People liked their alcohol and that changed. When I was in high school I learned that allegedly the mayor of Louisville, Kentucky allegedly paved the streets with an illegal tax on this bootleg liquor. Other countries also had bans. To the north there was a ban on

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alcohol in Canada from about 1918 to 1920 and approximately at the same time from 1919 to 1926 in Norway there was a ban on hard liquor.

Historically, alcohol was used in beverages because fresh water supplies were not guaranteed pretty much the way they are today. When we need fresh water in western countries we turn on the tap in our kitchen, and out comes clean, fresh water. If you live in an area that is not developed, you know that there is this struggle to get clean water. Going back hundreds of years everyone had that same struggle. Growing up as an army brat living overseas I remember touring the castle in Heidelberg, Germany, and according to legend, there was a court jester there named Perkeo. And Perkeo, besides keeping the royals entertained who guarded an incredibly huge barrel of wine. If you had a barrel of wine like this, everyone would want to be your friend because the barrel I'm thinking of holds 220,000 liters, or nearly 60,000 gallons of wine. That's a lot of wine. And Perkeo, besides being a court jester and guardian of the wine, he was also known for being able to drink large quantities of wine. The barrel of wine that holds 220,000 liters or nearly 60,000 gallons is 7 meters high, and 7 meters is nearly 23 feet high, it's 8 and one-half meters wide, or nearly 28 feet wide. This wine barrel is so big, there's a dance floor on top of it. So, Perkeo the court jester, drank a lot of wine and he had access to a lot of wine, and according to legend, he died because he one time accidentally drank water by mistake. So, legend, story, or truth, here is a court jester who died when he drank water when his body was used to wine. So, historically, there is this historical reason why people drink wine and beer and different kinds of liquors because it purified the water source in the process.

In the New Testament, when we look at the word temperance, it comes from a Greek word translated as egkrateia that's e-g-k-r-a-t-e-i-a, and if you are looking at Strong's Concordance, that's Greek word 1466, and it means self-control. So, when we look at the word temperance, we're looking at self-control. Self-control has much more to do in our life than just alcohol, but because when many people see the word temperance, think of wine and alcohol. We'll take a look initially in today's sermon what the Bible says about wine. Let's begin today taking a look at a solitary verse in Proverbs twenty, Proverbs twenty verse one. It says,

Proverbs 20:1

1. Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Some younger people and some people my age drink wine and liquor because in their mind somehow they are cool, or they are more relaxed, they are more able to get along with their peers, when they're drinking. What the Bible says is that is all a deception. What changes is not all of a sudden our ability to become cool, it's our inhibitions are somehow reduced and we're more accepting of who we are as a person. It's very foolish to use wine and liquor to make ourselves more appealing in our minds to other people. Let's continue in Proverbs by looking at Proverbs twenty-three. We'll begin in verse nineteen. Proverbs twenty-three verse nineteen.

Proverbs 23:19-21,29-35

19. Hear thou, my son, and be wise, and guide thine heart in the way.

20. Be not among winebibbers; among riotous eaters of flesh:

21. For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

Drinking too much wine, eating too much food, go hand-in-hand for many people, and what these verses are telling us is that if you give yourself to an excess of wine, or an excess to food, you will not have a lot of extra money. Continuing later on in chapter twenty-three, let's look at verse twenty-nine, verse twenty-nine.

29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek mixed wine.

Those people who consume too much wine, have problems, get themselves into trouble, and often have this bloodshot look in their eye as they are trying to become sober again. Verse thirty-one.

31. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

When we become inebriated, drunk with wine or any liquor, we do lose inhibitions, and that reduces our ability to make the best decisions in our life. We impair our ability as we learned last week to exercise wisdom. That's something we have to avoid.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

So, even though getting drunk makes people feel nauseous and sick, many people will go and become drunk once again. It's a recurring pattern in the lives of many people. Giving a caution about wine is not something exclusive to the Old Testament, we see it in the New Testament as well. Let's consider what Paul wrote in Ephesians, Ephesians five verse eighteen.

Ephesians 5:18-20

18. And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

We're cautioned here by the apostle Paul not to be people who are drunk. If we're going to be drunk here on earth, we are to be drunk on the Spirit of God, not on wine, and instead of being filled with liquor, we should be filled with psalms and hymns and spiritual songs being joyous in our heart. The problem with wine and hard liquor is not that there is anything evil per se of themselves, but it can impair our ability to maintain a relationship with God. Going back to the Old Testament, we can take a look at words of wisdom that were written down in Proverbs thirty-one. We learned last week that the Book of Proverbs mission statement is really to impart wisdom to the young people, and in the very last chapter it begins with instructions to somebody who will become a person of power. This would be the kind of words that you would want anyone who is going to have an area of responsibility later on in life to listen to and understand. Proverbs thirty-one verse one.

Proverbs 31:1-9

- 1. The words of king Lemuel, the prophecy that his mother taught him.**
- 2. What, my son? and what, the son of my womb? and what, the son of my vows?**
- 3. Give not thy strength unto women, nor thy ways to that which destroyeth kings.**

There's nothing wrong with having a wonderful, loving relationship with a woman, your wife. What she is cautioning her son here is that he not become somebody who becomes sexually indulged by women so that these women will control him. We should never allow ourselves to be controlled by another person for any reason. Continuing in verse four,

- 4. It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:**

And here's the reason why in verse five.

- 5. Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.**

Those who have a position of authority, where the decisions they make can impact other people directly, have a greater responsibility to keep themselves in check at all times. People who have the ability to get other people's lives totally changed, have to maintain very firm control of their own life. And, when people like that are drunkards, they drink, they will make bad decisions that will immediately and negatively impact many, many other people. That applies to whether you are the person in charge, or the person who is in line to become in charge. You always have to maintain very firm control over your own life, over your own emotions, so that what is happening within you does not cause problems for other people. Where is a proper use of hard liquor or wine? Take a look at verse six.

- 6. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.**

When somebody is in pain and almost at the gates of death, you want to minimize their pain and suffering and liquor is definitely something that can minimize some of the pain and suffering. And also, giving wine to those who are of heavy hearts, people who are sad, wine can be a good way to get them past that sadness.

7. Let him drink, and forget his poverty, and remember his misery no more.

It does give us an escape from the here and now, and there is a right and proper time to do that, and a right and proper time never involves total drunkenness where we forget what our responsibilities are and what we need to be doing with our life.

8. Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

Instead of getting ourselves in a place where we need somebody to be watching over us so that we don't harm ourselves, when we are in a position of authority, we need to keep ourselves in check so that the people we have some authority over never are in a position to harm themselves. Verse nine.

9. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

When we are inebriated, that's an action that's very hard for us to do. It's also very hard for us to do that coherently if we have any level of alcohol intoxication. The verses in the Book of Proverbs suggest that maybe we should never use alcohol, and there are some religions that don't allow their followers to use alcohol. There are many churches that frown upon the use of alcohol. When we look at some of the writings in the New Testament, we find out that there isn't this total ban on alcohol. Paul, for instance, in his first letter to Timothy, mentions alcohol when we look at the passages carefully. Let's look at first Timothy three beginning with verse eight.

1 Timothy 3:8-13

8. Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

So, a deacon is a person who officially serves within the church, and they are not to be somebody who is two-faced, who says one thing in front of your face and another thing when you're not present. They're not to be given to much wine, so, that would indicate that it was OK for people in the church to drink some wine. And, not greedy of filthy lucre, people who are not chasing after what we look at as wealth today.

9. Holding the mystery of the faith in a pure conscience.

10. And let these also first be proved; then let them use the office of a deacon, being found blameless.

The office of deacon is not an office that is given to somebody who is new to the church. They have to prove themselves first, and people who show themselves faithful, who show themselves as serious, that they don't gossip and speak about people in different ways, whether the person is with them or not with them, and somebody who is not chasing after money, somebody who isn't drunk, that's the kind of person you would begin to look at as a baseline for a deacon.

11. Even so must their wives be grave, not slanderers, sober, faithful in all things.

12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

The idea today of men marrying more than one wife is not something we would look upon favorably in our society because of the way the laws are written, and because the laws of the country I live in say you can only be married to one wife at a time, that's the law that I need to follow, because it doesn't directly contradict the Bible. But, the Bible indicates it could be possible for a man to be married to more than one wife. He has to be able to rule his own children and their own houses well. So, when we are looking at somebody who's a deacon, you want somebody who has a very decent control of their family in all aspects.

13. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Continuing in first Timothy a couple of chapters later in first Timothy five, let's look at verse seventeen, first Timothy five verse seventeen.

1 Timothy 5:17-25

17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

People who work in the ministry definitely merit pay in the job they are doing. Going back to the Old Testament when a farmer was using an animal in the fields, they could not keep the animal from eating what was growing in the field because God considered that to be cruel to the animal. Verse nineteen.

19. Against an elder receive not an accusation, but before two or three witnesses.

And in verse nineteen the kinds of accusations we are talking about are the spiritual accusations of character. We're never here talking about the criminal accusations which should be immediately taken to law enforcement. So if somebody is an elder and they are spewing spiritual heresy, that would require two or three witnesses to confirm it to the church. If there is an accusation against an elder for committing a criminal offense, theft, sexual impropriety with a church member or exploitation of a minor, that's a criminal offense, and those criminal offenses need to be addressed immediately with law enforcement. Verse twenty.

20. Them that sin rebuke before all, that others also may fear.

If there is somebody in authority that is sinning, those people need to be challenged publicly so that they can change.

21. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

When we act with partiality, we are discriminating. We can neither be for a particular person or against a particular person based on anything other than the content of their character. Verse twenty-two.

22. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Never allow ourselves to get angry to the point where we can physically become involved in a physical altercation. Do not adopt the sins of other people and bring them into our own lives. Verse twenty-three.

23. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

From verse twenty-three we can probably tell that Timothy had a nervous stomach and that he drank a lot of water to keep his stomach settled, and here Paul is saying, use some wine, because it will help your stomach and settle down some of your other sicknesses. Again, going back to the purifying effect on water when it goes through the distillation process and fermentation process. Verse twenty-four.

24. Some men's sins are open beforehand, going before to judgment; and some men they follow after.

With some people it is very easy to see their sins. The sins are almost parading before the person, the sound of a trumpeter proclaiming the person walking behind them. And with some other people, we only find out about their sins after-the-fact. Those after-the-fact sins that we find out about sometimes are the most serious and have the most devastating effect on the lives of other people. That's why going back to verse nineteen, if there is an accusation against anybody that is of a criminal nature, that immediately goes to law enforcement, so that they may investigate. Verse twenty-five.

25. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

Sometimes it is very easy to see the good works of other people; the good works of some people really shine brightly before them, and sometimes the good works of people only come out well after the fact. So, there are different ways how good and bad presents itself to people.

Let's consider some additional proverbs on the idea of temperance and self-control. Let's look at Proverbs twenty-five beginning with verse sixteen.

Proverbs 25:16-17, 27-28

16. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

Sometimes we get a taste in our mouth for certain kinds of food. Some of us have sweet tooth's, and if we eat too many things that are sweet in too high a volume, we tend to get ourselves so sick we'll throw it all up. That's something we need to avoid doing. Just about any kind of food if it was created to be eaten with thanksgiving is food that is good for us in moderation. Verse seventeen.

17. Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

Sometimes we don't want to overdo a good thing. If you have a good neighbor that you can go hang out with, that is wonderful. Many people don't closely know their neighbors, but you don't want to overstay your welcome where you would no longer be welcome with your neighbor. Let's skip down to verse twenty-seven.

27. It is not good to eat much honey: so for men to search their own glory is not glory.

When I get a political advertisement from a candidate, and they ask me to humbly vote for them, to me that is the biggest turn-off I see in a candidate and it's almost a no-deal situation for me after the fact. No one needs to proclaim their own goodness. That's something that should be ascribed to you by other people. Verse twenty-eight.

28. He that hath no rule over his own spirit is like a city that is broken down, and without walls.

Cities that are broken down and have no walls around them back in the time of the Bible, were cities that could easily be conquered by other people and other countries. We always have to be on guard and keep our spiritual walls up,

maintain our spiritual fortification in our lives, so that we cannot be overtaken and controlled by our adversary, Satan the Devil. Proverbs twenty-three verse one.

Proverbs 23:1-8

- 1. When thou sittest to eat with a ruler, consider diligently what is before thee:**
- 2. And put a knife to thy throat, if thou be a man given to appetite.**
- 3. Be not desirous of his dainties: for they are deceitful meat.**
- 4. Labour not to be rich: cease from thine own wisdom.**

We think it's wonderful to work hard to become rich. The Bible says don't rely on our wisdom, stop. Instead, seek the wisdom of God. Personally, when I hear people ask the question, "What would Jesus do?", I understand what their intent is, but I also think it is rather arrogant to assume that they would know what Jesus would do. In their own mind they are saying they have the mind of Jesus Christ. To that, I will say, Good luck to you. Verse five.

- 5. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.**
- 6. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:**
- 7. For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.**

If you are inviting somebody to have a meal with you, whether at your house or you're paying for everyone to go out to a restaurant, don't be cheap. Don't say one thing and mean another thing to the guests. Be very sincere with them. Verse eight.

- 8. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.**

We always want to make sure that we do not desire the ways of the rich so much that we become deceived and sucked into the ways of the rich. Let's consider what is written for us in Proverbs sixteen verse twenty-five, Proverbs sixteen verse twenty-five.

Proverbs 16:25-32

25. There is a way that seemeth right unto a man, but the end thereof are the ways of death.

26. He that laboureth laboureth for himself; for his mouth craveth it of him.

27. An ungodly man diggeth up evil: and in his lips there is as a burning fire.

28. A froward man soweth strife: and a whisperer separateth chief friends.

29. A violent man enticeth his neighbour, and leadeth him into the way that is not good.

30. He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31. The hoary head

Or the grey-haired head,

is a crown of glory, if it be found in the way of righteousness.

32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

It's important for us to have self-control in our reactions to situations that come presented to us. When we are angry, it's a matter of personal choice. We choose to be angry or we choose not to be angry. Nobody makes us angry. So, anger is something that can be controlled, and here in verse thirty-two, we are told we become stronger than the mighty when we are slow to anger. And, if we rule our spirits, we are stronger than those who take and occupy cities. It's about self-control. Let's look at Proverbs twenty-nine verse eight.

Proverbs 29:8-11

8. Scornful men bring a city into a snare: but wise men turn away wrath.

9. If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

10. The bloodthirsty hate the upright: but the just seek his soul.

11. A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

If we are wise, we do not purposely go into arguments that we could avoid. If we are wise, we do not share everything that is on our mind with other people. We hold things in, we become reserved until the best time to use that thought or

information in our life. Again, the concept is self-control over our thoughts will help us make the best decisions in our life.

In the New Testament, Paul wrote to Titus. Let's take a look at what was written and recorded for us in Titus two beginning with verse seven.

Titus 2:7-15

- 7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,**
- 8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.**
- 9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;**
- 10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.**

We must use self-control in the choice of words we use publicly. We have to use self-control to the point that other people will not condemn us for the words we use. We live in a time where people are very sensitive to the words that are used. We have to be mindful of that sensitivity as we speak to other people. Self-control involves being faithful with fiduciary responsibilities. In verse ten, when it says, *"Not purloining, but shewing all good fidelity,"* what's talked about here is when you are given control of money or assets that may not be your own but belong to maybe your business or your boss, you don't steal from it. You're honest and faithful with that amount of money, because that reflects positively on what is being taught in the Bible about Jesus Christ, God, and the plan of salvation. Verse eleven.

- 11. For the grace of God that bringeth salvation hath appeared to all men,**
- 12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;**
- 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;**
- 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**

15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

So, we use self-control, temperance, as a way to further the proclamation of the Kingdom of God here on earth by not only looking at alcohol and food, but even the words we use, and making sure we are faithful with any assets we are given control over.

What level of self-control should we have? Paul again, a prolific writer, gives us a great example in first Corinthians nine. This is the year 2020 and later in the year there will be the Tokyo Olympics, and the best of the best go to the Olympics. And, sometimes the difference in time between the person who gets the gold medal and the person who finishes in dead last place is maybe a few seconds or a fraction of a few seconds. It's incredible to watch the Olympics. Paul writes about that concept in first Corinthians nine verse twenty-four.

1 Corinthians 9:24-27

24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

Only one gets the gold medal. It's up to us to run to get that gold medal.

25. And every man that striveth for the mastery is temperate in all things.

Oh, wait. People who are star athletes have to have a lot of self-control, in their exercise routine, in the foods they eat, in their training regimen, in their sleep patterns. They are highly disciplined to get that level of physical ability.

Now they do it to obtain a corruptible crown; but we an incorruptible.

26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

So, unlike the Olympic athletes who are running after for something that may be of benefit in this life, in the spiritual race we are running, we are running for entrance into the Kingdom of God on the spiritual side. Today, we'll end by taking

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a look at verses from first Peter. We'll look at first Peter four beginning with verse one.

1 Peter 4:1-11

- 1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;**
- 2. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.**

As we live and grow spiritually, we listen less to the lusts of the flesh as we develop a mind and will of God. That's a work in progress. For anybody to say they have the mind of God or Christ, they probably fooling themselves. That's something we grow towards. Verse three.

- 3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:**

Think of every wicked and evil thing that you might see people do for fun, that's what is being talked about in verse three. Those are things that were done when we were younger. As we grow and mature, especially as we grow and mature in the Spirit of God, those are things we very quickly put behind us. Verse four.

- 4. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:**

The more we become aligned to God and Jesus Christ, the less we become aligned with the world and the people in the world, the more we become the enemy. Verse five.

- 5. Who shall give account to him that is ready to judge the quick and the dead.**
- 6. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.**
- 7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.**

As we age and mature, we draw closer to the end of our natural life, and the end of all things for us in this life are near at hand. We have to watch and be prayerful. As history progresses, we also come to the natural conclusion of the end of mankind's history here on earth and the establishment of the Kingdom of God. The end time is coming, whether first for us through death, or the return of Jesus Christ. The end is closer today for all of us than it was yesterday. Verse eight.

8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

People who are generous and kind are the easiest to be forgiven.

9. Use hospitality one to another without grudging.

10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

Temperance is about self-control. It's about making sure we are not over-using alcohol. It's about making sure we are not indulging ourselves with food. It's about exercising self-control with the words we use. It's about not getting angry or allowing other people to control us through the manipulation of our anger. And when we speak, verse eleven,

11. If any man speak, let him speak as the oracles of God;

Let us speak as an incredibly wise person.

if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.