

Audio Transcript of Sermon
October 10, 2022
Feast of Tabernacles

Hello. Thank you for joining us today on the first Day of the Feast of Tabernacles. My name is Tom Laign with Sabbath Bible Study. It is during the Feast of Tabernacles that we naturally pay greater attention to the Kingdom of God because this celebration and observance looks forward to this future time. When others around us recite what is called the Lord's Prayer, the feast we are observing celebrates the very essence of the words Jesus spoke thousands of years ago. Let's read what he said in Matthew six verse nine.

Matthew 6:9-13

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

As we celebrate the establishment of the Kingdom of God through the observance of this feast, we are reminded that God is just and kind to provide our needs while forgiving our sins as we forgive others around us as we all understand the need for deliverance from evil.

Going back thousands of years before Jesus, it was God who spoke to Moses telling him to teach the children of Israel about the Holy Days, how on the fifteenth day of the seventh month of God's calendar, today this feast begins, and how on the eighth day the feast concludes. Today is one of the annual holy days and one of the most anticipated holy days for the Church of God. Leviticus twenty-three verse thirty-three.

Leviticus 23:33-36

33. And the LORD spake unto Moses, saying,

34. Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

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35. On the first day shall be an holy convocation: ye shall do no servile work therein.

36. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

A few verses later, God adds to the instructions explaining that the first and eighth day are Holy Days, and how this is a feast of celebration. Those who are native born Israelites were told to live in temporary dwellings during this feast in part as a reminder that God brought the children of Israel out of Egypt. Verse thirty-nine.

Leviticus 23:39-43

39. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41. And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

The Old Testament prophets wrote of this future kingdom using imagery and visions given to them by God, including a vision of Jesus who will rule in this future Kingdom of God, showing a heavy emphasis on judging the poor. Today when we think of judging in the United States we think of rendering a verdict, and in a talent show, a judge might render a verdict and decide who wins and who does not win. Legally, the judge is tasked with ensuring the rule of law is preserved in all matters that come before the court so that the rights of all who come before the judge are preserved. In the future when Jesus judges the poor

the focus will be on preserving justice for the poor and providing judgement to the wicked. There is a clear contrast in many writings between the poor and meek and the wicked. People are no more poor and meek because of wickedness than people are rich because of righteousness. Jesus will preserve justice for all and render judgement to those who are wicked. Isaiah eleven verse one.

Isaiah 11:1-16

1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2. And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3. And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

During this future Kingdom of God the nature of animals will change. No more will predators hunt for prey. All will be at peace, and during this time no harm will come to people who encounter animals that cause concern today. Verse six.

6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

It is during this time that all who scattered from the tribes of Israel, even those who have lost their identity and those who are living in distant lands, will be brought back to their homeland. Verse ten.

10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

16. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

During this future Kingdom of God, Jerusalem will be a safe place to live. There will be no more worries of war, invasions, or terrorism. Any who try to bring harm will quickly come to death through disease. Unlike today, Jerusalem will be the wealthiest city on the planet and when people think of Jerusalem, Jerusalem will be thought of as a city of peace, safety, and plenty within a land flowing with milk and honey, and all will one day keep this Feast of Tabernacles. Those who do not keep the feast will live in a drought. Zechariah fourteen verse nine.

Zechariah 14:9-19

9. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

11. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12. And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

During this future Kingdom of God, tricky language will not be used to deceive people and people will easily be able to tell the difference between good and evil. During this future time, evil will not be thought of as good, and good will not be considered evil. Isaiah thirty-two verse one.

Isaiah 32:1-8

1. Behold, a king shall reign in righteousness, and princes shall rule in judgment.

- 2. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.**
- 3. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.**
- 4. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.**
- 5. The vile person shall be no more called liberal, nor the churl said to be bountiful.**
- 6. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.**
- 7. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.**
- 8. But the liberal deviseth liberal things; and by liberal things shall he stand.**

When the scattered children of Israel are returned to the promised land, all will be made new. Cities will be renewed and what was thought to be a barren desert will become a productive agricultural area. Amos nine verse eleven.

Amos 9:11-15

- 11. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:**
- 12. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.**
- 13. Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.**
- 14. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.**
- 15. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.**

Daniel spoke of this future kingdom explaining to King Nebuchadnezzar how at a much later time the God of Heaven would set up a kingdom, the Kingdom of God,

which would never be destroyed as all of earth would be assimilated as part of its territory. Daniel two verse forty-four.

Daniel 2:44-45

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Isaiah wrote that at the end time the mountain of the Lord's house would be establish in the top of the mountains exalted about the hills with all nations flowing to it. Isaiah was writing of this same Kingdom of God using the imagery God had given to him showing that during this future time the military establishment would be dismantled as there will be no more wars. Without any need for the military, food will be plenty and living will be wonderful. Isaiah two verse two.

Isaiah 2:2-4

2. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Micah provided a very similar vision adding that everyone will have the opportunity to live their life in peace without threat of war. Nothing will bring fear to the people during the Kingdom of God. Micah four verse one.

Micah 4:1-4

- 1. But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.**
- 2. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.**
- 3. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.**
- 4. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.**

Hosea writes of a future time where even the animals will be at peace as they feel the land around them has changed from a place of potential danger to a place of peace and safety. With peace and safety extending to all people, no more will people have doubt about God. Today when we see the evil in the world of today, there are many reasons why a person could doubt, but during this future Kingdom of God, there will no longer be a need to doubt. Peace and safety will abound and there will be an abundance of food. Hosea two verse eighteen.

Hosea 2:18-23

- 18. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.**
- 19. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.**
- 20. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.**
- 21. And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;**
- 22. And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.**

23. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

The feast that we observe today and for the next week celebrates a future time when nobody need fear being on the streets. Today we can have reason to fear everything including our own death at the hands of another person. During this future Kingdom of God, there will be no worries or things that cause the tears of today. Children and old people will safely be in public. People will care for each other as the Kingdom of God ushers in a sense of community never understood by mankind. Zechariah eight verse three.

Zechariah 8:3-8

3. Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

4. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5. And the streets of the city shall be full of boys and girls playing in the streets thereof.

6. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

The very young and very old will live in safety and peace within cities and towns and where there is now scorched earth and deserts, the landscape will change with an abundance of water, but not the abundance of water we have today that leads to flooding and death, but an abundance of water that safely and peacefully brings the barren desert to a vibrant meadow. All who have disabilities will no longer have disabilities. The Kingdom of God will be a time when the blind see and the deaf hear, and those who cannot speak will be able to sing. Isaiah thirty-five verse one.

Isaiah 35:1-10

- 1. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.**
- 2. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.**
- 3. Strengthen ye the weak hands, and confirm the feeble knees.**
- 4. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.**
- 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.**
- 6. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.**
- 7. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.**
- 8. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.**
- 9. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:**
- 10. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.**

Securing our place in this Kingdom of God requires many things of us and sometimes overlooked by the Church of God is the very basic element of love. Jesus taught that when He returns, people will be separated as sheep are separated from goats, and in this lesson, we want to be the sheep. The sheep are those who when they see need in others help those in need as they are able. The goats only see the relationship with Jesus and ignore the needs in others. Matthew twenty-five verse thirty-one.

Matthew 25:31-46

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

- 32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:**
- 33. And he shall set the sheep on his right hand, but the goats on the left.**
- 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:**
- 35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:**
- 36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.**
- 37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?**
- 38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?**
- 39. Or when saw we thee sick, or in prison, and came unto thee?**
- 40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.**
- 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:**
- 42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:**
- 43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.**
- 44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?**
- 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.**
- 46. And these shall go away into everlasting punishment: but the righteous into life eternal.**

The lesson for us as we start this Feast of Tabernacles is we cannot ignore the needs of others as we seek our own salvation with fear and trembling. Ignoring others as we seek to save ourselves is a recipe to not be in the Kingdom of God. If we want to enter this future rest, The Kingdom of God, we cannot be ignoring the needs of others as we seek our own salvation with fear and trembling, knowing it is possible to come up short of that promise. If we believe that God will judge us

in part by how we respond to the needs of others, then we will respond to the needs of others as we are able to. We will not harden our hearts and yield ourselves to what God and Jesus Christ would expect of us. Hebrews four verse one.

Hebrews 4:1-11

- 1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.**
- 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.**
- 3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.**
- 4. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.**
- 5. And in this place again, If they shall enter into my rest.**
- 6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:**
- 7. Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.**
- 8. For if Jesus had given them rest, then would he not afterward have spoken of another day.**
- 9. There remaineth therefore a rest to the people of God.**
- 10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.**
- 11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**

As we yield ourselves to God and Jesus Christ, we can keep this Feast of Tabernacles in great confidence, knowing not only are we looking forward to the future Kingdom of God, but that today and tomorrow as we keep this feast, and well beyond this feast that all things work together for good for people who love God who are also called by God. We can take confidence that when God is for us, it makes no difference who may try to be our detractors, because when God is for us, it really makes no difference what others think of us. When we encounter people in this world who are against us, we know their resistance will be defeated by God who is for us. When others criticize or condemn us for our beliefs as Jesus

was criticized and condemned during His human existence, we know God is for us and will justify us. We may sin and be imperfect here on earth, but through this incredible loving God, we will be adjudicated of being not guilty of sin.

There is no person who can separate us from the love of God through Christ. We could choose to separate ourselves from God and be in danger of committing the unpardonable sin, but there is no person who can force that separation on us. As we get closer to the Kingdom of God we will either face our own mortality or the great tribulation. Neither of these will separate us from the love of God. We may die years, decades, or centuries before the return of Jesus, and for us that gap in time will seem like the span of time it takes to blink our eye-almost imperceptible.

If we live into the great tribulation there is nothing we may encounter we have to fear. We may see scary things and stare down our own violent death, and again all of that will change in the span of time it takes to blink our eye. What was before our eyes will suddenly be no more as our perception of reality changes instantly. Through death or through tragedy, we are all conquerors on team Jesus. Romans eight verse twenty-eight.

Romans 8:28-39

28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31. What shall we then say to these things? If God be for us, who can be against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33. Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The Feast of Tabernacles is a time to celebrate, not necessarily as the world around us celebrates, but to celebrate this future Kingdom of God knowing that one day we will be part of that kingdom. We know that all of the evil we see today will at this future time be no more. We know where there is scarcity and disease today, there will be bounty and radiant health tomorrow. No more will people fear. No more will nations arise against nations crushing the hopes and lives of people who are caught up in war. Even the animals will be at peace with each other understanding as only God can convey to them that they, too, are living in a land of peace. While we celebrate this future Kingdom of God in the Feast of Tabernacles today, we still have to be mindful of the evil world in which we live, so what we celebrate this week is limited by the world in which we live. The Kingdom of God will be much more incredible than this Feast of Tabernacles, so make this Feast of Tabernacles a wonderful feast.

Thank you for joining us today. God-willing we'll get together tomorrow during the Feast of Tabernacles. Until then, thank you for joining us today.