

# I Will Be With You

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Preacher: Willard Lyons

[ 0 : 00 ] We have seen now Moses as a shepherd taking the flocks of his father-in-law Jethro to Mount Horeb region and there to give pasture land to the sheep.

Moses approaches Mount Horeb and gets the sheep settled to graze. Moses sees a sight. Remember, that was an unbelievable sight.

A bush that was burning but it was not consumed. He goes and he goes to check that out and see what this marvelous sight is that this old thorn bush is burning but it's not been consumed.

And so as he approaches that area, that bush, remember, God speaks to him. The angel of the Lord speaks. We consider that to be the Lord Jesus.

And tells him to stop and don't come any further. Take off your shoes because this is holy ground that you're standing upon. And then remember, God introduces himself to Moses.

[ 1 : 25 ] Remember, this is the first personal encounter that we know of that Moses has with God. A brand new encounter. No, no doubt now, you know, he's heard stories, you know, from some of his Hebrew brethren and so forth.

His mother when he was a little child about God's dealings with the seed of Abraham. But this is his first personal encounter with God.

Brand new experience. So he has no precedence from which to come. And so God said, I am the God of your fathers, Abraham, Isaac and Jacob.

Or the God of your father, singular. Then clumps the three together, Abraham, Isaac and Jacob.

Because that all pertains, remember, to the promise that God gave to Abraham, passed down to Isaac and Jacob.

And so he said, I have heard, I have heard the cry of my people. And I've come to deliver them.

[ 2 : 32 ] So that's, that's what God is giving to Moses here as far as what he's going to do. And now he, he gives to him the idea of why he is now communing with him.

And in verse seven, we'll go ahead and pick up there in verse seven through 10. We looked at this a little bit last week, but refresh our mind here.

The Lord said, I have surely seen the affliction of my people, which are in Egypt. And I have heard their cry by reason of their taskmasters. For I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large land, unto a land that flows with milk and honey, unto the place of the Canaanites and Hittites, the Amorites, the Perizzites, and the Hivites and the Jebusites.

Now, therefore, behold, the cry of the children of Israel is come unto me. And I have also seen the oppression wherewith the Egyptians oppressed them. So, God lays it out.

This is where I, what I'm going to do here. I want you to know that. It's what I'm going to do. I've heard their cry there because of their affliction. I haven't forgotten them. I'm going to come and now deliver them from that affliction that they're in.

[ 3 : 56 ] Sounds great. You know, but he didn't stop there. He goes on and says to Moses, Come now, therefore, I will send thee unto Pharaoh, that thou mayest bring forth the children out of the land of Egypt.

So, he explains what he's about to do, and now Moses gets the news that he's going to be involved in God doing that.

And in no small way. All right? So, let us go now is the idea. Let us come on and go now. And we'll talk with, you'll talk with Pharaoh to be able to accomplish all this, to persuade them, him to let Israel go.

Got to take him to a good land, a broad land, a land that flows with milk and honey. It's a prosperous land, a fertile land.

All right? A rich land. So, he's going to do that. And in comparison to the confines of Egypt, it's a broad place that they're going to be taken to. The picture here, of course, is the promise that God had made to Abraham was, I'm going to give them this land.

[ 5 : 16 ] It's not just the idea that they're going to go there. I'm going to give this to them. All right? This is going to be their inheritance, their land, according to the promise he made to Abraham.

And so, all that is pictured in all of this that he explains to Moses here. Now, verses 11 and 12, Moses said unto God, Okay?

Here's the reasonable objection here. Keep in mind, brand new experience for Moses. All right? So, you know, Okay.

How's this going to work? You know, he was once considered the son of Pharaoh's daughter, lived in Pharaoh's courts, educated in the Egyptian education system, but now he's a shepherd.

And, again, remember, there's a different Pharaoh on the throne than what he lived with when he was younger. A different Pharaoh that doesn't know him, doesn't want to know him, doesn't want to know anything about what he did.

[ 6 : 30 ] So, who am I? To go to Pharaoh that I should bring forth the children of Israel out of Egypt. All right?

Who am I? So, he sees the task that God's given to him. And now he's got to have to do something here.

How is he going to confront this? Well, he begins that by beginning to oppose what God says. You know, how can I? I have no standing with this guy.

Things are different. They're not like it used to be. And so, I'm just a shepherd now. Too weak. Inappropriate to go before Pharaoh. But, God does something here.

Isn't it amazing how God always, always provides something in the midst of what he calls us to do. In reality, you know, who is it that used to say, would God order something?

[ 7 : 32 ] He also pays for it. All right? Or something. He also provides in it. And so, that's the case here. God said, all right, that's fine. I understand the excuse.

That's Lyon's paraphrase here. But God said, I will be with you. Okay? I'll be with you. Now, to us common, ordinary folk that know the Lord and have known him for a long time and have had communion with him, that would have been done deal.

But remember, new experience for Moses. Never had this encounter before. All right? God says, I'm going to be with you. So, that should be sufficient.

But, God said something else to him here. All right? Moses, you know, God says, I'm going to be with you. Okay, that's all well and good. But God goes further.

Because, no doubt, Moses is still feeling insufficient about the task. How do I know I'm going to really be able to succeed at this?

[ 8 : 44 ] How many of us ever have that problem? Amen? Yeah. Somebody comes up to you, a pastor comes up to you, or somebody said, really think that God is showing us that you need to serve in a certain position here.

And it's something you've never done before. Amen? Never done before, never thought about doing before, and scares you to death just at the thought of doing that. Amen? But just like Moses, God always provides for us everything we need to perform that task.

Okay? And that's what he does with Moses here. I'm going to be with you, but there's something else I'm going to do. Here's going to be a sign that you will succeed in this mission that I'm going to give you here.

He said, in verses 11 and 12, Moses said unto God, Who am I that I should go to Pharaoh? That I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee, and this shall be a token or a sign unto thee that I have sent thee.

When you have brought forth the people out of Egypt. Now, that's a positive statement there of a mission fulfilled. When you bring them out, he didn't say, if you bring them out, if by chance this really happens.

[ 10 : 05 ] No. He said, when you bring them out, you will serve God or worship God upon this mountain. Now, this is the mountain called Horeb, all right, which is also known as Mount Sinai.

So you realize what happens here. That coming back to serve or worship God on that same mountain is the time when God brings them to Sinai and brings Moses up on the mountain and eventually, through all of that, institutes the covenant relationship with the people of Israel.

So, God says to Moses, that's the indication that you're going to succeed in this because I already say it's going to happen. It's going to happen. You're going to come back here. You're going to worship me on this particular mountain.

Now, so, who am I that I should go? God said, I'm going to send you. I'm going to be with you and you're going to be successful.

Now, the pledge that God gives, that idea of them coming back to this particular place to worship me, not just by himself, but all of the people of Israel.

[ 11 : 29 ] That was a sign, a pledge to Moses that that mission is going to be successful, but, something else is going to happen to happen here. What's got to happen to Moses?

You think about all this that God has said to him. I'm going to bring you, I'm going to bring you out or you're going to lead the people out and when you do, you'll come back to this mountain and there worship me.

Okay, I hear you. So, what's going to be required of Moses at that juncture? To do it, follow, obey. Before he can do it, before he can obey.

Hmm? Believe. What's another word for that? Trust. What's another word for that? Come on, I'm going to stop. Starts with an F.

Faith. Faith. Yay! If I had candy, I'd throw it at you. Or to you. No, no, ain't that. No, never mind. It's going to require faith.

[ 12 : 35 ] Think about it just a moment. To this point, has there been any indication that Moses has been a man of faith and exhibited faith in God?

Don't really see that. You know, he left Egypt because of the fact that he killed an Egyptian, tried to hide it, was found out.

He's come to Midian, banished. He's a vagabond, but he gets married there, got a father-in-law that's been good to him, but he's a shepherd.

It's all been seemingly a work of the flesh, though it's been directed by God. We know that, but Moses didn't realize that until he gets to the burning bush here.

So it's going to require tremendous faith. Now, again, genuine faith, real faith, true faith.

[ 13 : 41 ] faith. Now, I've told you more than one time before, and I want to find out if you remember. What is my definition of faith?

Quote it with me. Everybody say it together. A positive response, say it again, a positive response to what God has said, done, promised, or is.

A positive response of obedience. All right? So, in essence, it's going to take this.

It's going to take Moses saying to himself, all right, I hear what God says. I know who he is. I hear what he says. I believe him.

I trust him to do what he said he'd do. So, I'm going to do it. Okay? That's a working definition of faith.

[ 14 : 45 ] It's responding in a positive way to something God has said to us, something he has shown us, something we see him to be, how he's been active in our lives, whatever.

But it's always based on something that God has done, said, or promised. All right? It's not just the idea of blind faith saying, all right, I've got faith, I'm going to do this.

Mm-mm. Mm-mm. I mean, after all, Oscar, you're sitting in that chair right there. That's your favorite chair when you come to church. Do you sit there during Sunday school too?

I kind of thought maybe that's got your name on it, right? Yeah. How do you know that chair is going to hold you up? That's held me up all these years. When first, you probably don't even remember, you may, the first time you ever sat in that chair, what made you think it holds you up?

The idea is somebody made that chair. Somebody put it together. Once it was put together, it went through an inspection process, supposedly, to make sure it's right, it's sturdy, and it won't cause a problem.

[ 16 : 00 ] It's gone through that process, like it's guaranteed. Okay? So, we can sit in that chair, because it's gone through that.

Now, we might not psychologically have thought about that, but, I mean, generally, it's the idea. All right, I know that chair is going to hold me up because of whatever. Okay?

Sometimes they fail. But, same idea here. When we step out in faith, quote unquote, we're stepping out on what God has told us, and whatever that might have been, or shown us.

Yeah. Yeah. And so, that's what Moses does here. All right? I hear God, I know what you've said, because I trust Him and believe Him, I'm going to go and do it.

All right? So, that sign, that pledge of success, means that Moses is going to have, and he's going to have to express and exercise that type of genuine faith.

[17:08] But, at the same time, that sign given of returning to the mountain to worship was something to build his confidence, to build his confidence and his courage, if you will, to step out and do that, that God has told him to do.

All right? Now, Israel is going to serve God upon that very mountain. So, just as surely as God appeared to Moses as the God of his fathers, Israel is going to serve him and worship him there. Now, the expression serve God. All right? Worship God, literally, is the idea. Not just of offering sacrifices, but recognize something.

When he says he's the God of the fathers, Abraham, Isaac, and Jacob, you think about their ministry, you think about their lives as God's men and worshipping the Lord.

What do you think they did other than offer sacrifices? sacrifices? They called upon God. How many times do we see recorded in Scripture that they called upon the Lord?

[18:26] All right? So, that's going to be a picture here of that worship that they're going to give in their service to God or their worship of God.

But there's something else that's going to take place here. Yeah, we can go on over. Let's go over to chapter 24. We're not going to get there this time around.

Look at verse 1. He said unto Moses, Come up unto the Lord, thou, and Aaron, and Nadab, and Abihu, and the seventy of the elders of Israel, and worship ye afar off.

Moses alone shall come near the Lord, but they shall not come nigh, neither shall the people come up with him. Moses came and told the people all the words of the Lord, and all the judgments, and all of the people answered with one voice, and said, All the words which the Lord hath said we will do.

Moses wrote all the words of the Lord, and rose up early in the morning, built an altar under the hill, and the twelve pillars, according to the twelve tribes of Israel, and he sent young men of the children of Israel, which offered burnt offerings and sacrificed peace offerings of oxen unto the Lord.

[19:49] Moses took half of the blood, put it in a basin, half the blood he sprinkled on the altar, and he took the book of the covenant, and read it in the audience of the people, and they said, All that Jehovah hath said we will do, and be obedient.

And Moses took the blood, and sprinkled it upon the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words.

So the picture here is, they're going to come and worship, but it's also the fact that you're going to enter into a covenant relationship with God.

Now, that's going to be their service to the Lord. Now, how are they going to show that they have really agreed to that? What's going to be the sign of their obedience?

Anybody got an idea? What would be the sign of their faith and obedience in that covenant relationship that's established right there? Put it in the context of chapter 24, look what happens in chapter 25 and the rest of 24 and then 25.

[20:56] God gives instructions concerning the building of the tabernacle. All right? How are they going to gather up all of the materials needed to build that tabernacle?

We'll see in a little bit, they brought that out of Egypt with them. The gold, the silver, bracelets, earrings, and all of that. But how did it get from their pouches to the articles of the tabernacle? Ah! I didn't even have to give my example. I was going to say, I've got a dollar bill in my wallet, but if I, you know, just keep that dollar bill in my wallet, that's all it would be.

It would be a dollar bill in my wallet. But if I'm going to use it for the Lord, I've got to take it out of my wallet and give it, right? Well, that's the idea here. Their faith in that and their obedience to that came in the idea that they then gave freewill offerings of all that they brought out of Egypt to use in the construction of that tabernacle.

All right? So that faith has just continued to build and of course and I think one of the reasons being is because of the process that took place after God spoke to Moses about what he's going to do and that sign that he was going to give him of them coming back to the mountain that that happens and then the people's faith and reality that this is what God really has done just like Moses said he would.

[ 22 : 44 ] All right? So builds the great faith, great dependence and trust on God and doing what he said to do builds and brings about obedience to the Lord.

Amen? So, the key to obedience is hearing God, believing him, and exercising faith, my definition of faith, in what he said or did.

All right? Obedience built by true, genuine faith. All right? Now, verses 13 through 15.

So, all right, that sounds all well and good. I believe you. I believe that we'll come back to this mountain. But there's another problem here.

And, don't, don't point an accusing finger at Moses here. All right? He's got a rational thought here.

All right? Verse 13.

[ 23 : 51 ] Moses said unto God, Behold, when I come unto the children of Israel and say unto them, the God of your fathers hath sent me unto you, and they shall say to me, what is his name?

What shall I say to them? All right? You realize God hasn't revealed himself or spoken to anybody to this point for over 400 years.

The last time that happened was with who? Prior to this. Who was the last one God manifested himself to like this?

Jacob. Very good. Very good. Jacob. Remember? Twice. Two experiences that Jacob had with God. One was the dream of the ladder and the promises God made to him and then the fact that he wrestled with him.

All right? Later on. As you all, both of those experiences on the running from Esau and going back to dad's place. Okay? And so nothing's happened since then, over 400 years.

[ 25 : 07 ] And so Moses, you know, God, I hear you, but if I just go prancing up there to these folks and say, hey, God appeared to me and told me something here.

What are they going to say? How are they going to believe me? Who do I say sent me? They're going to ask me. Okay? Now, I mean, after all, they know that God was the God of their fathers, Abraham, Isaac, and Jacob, and that God had manifest himself to them.

All right? All right? So, he says, they're going to ask, what is his name? What shall I say to them? God said unto Moses, I am that I am.

And he said, thus shalt thou say unto the children of Israel, I am hath sent me unto you. And God said, moreover unto Moses, thou shalt say unto the children of Israel, I am the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. this is my name forever, and this is my memorial unto all generations. Now, what is the name?

[ 26 : 35 ] Again, it's been a long time since a lot of this stuff took place in the past. But undoubtedly, they still had to have some sense of that in their memory, of the fact that God had revealed himself to Abraham Isaac and Jacob and the various ways that God did that.

So, it wasn't total abandonment of that thought here. Moses as well.

Undoubtedly, would never forget, would not have forgotten by what name God was known by to his forefathers.

All right? now, so, what is his name? What's the real question there? You know, just the knowledge of his name isn't going to mean a whole lot.

But what is it? What's the real question here? What is his name? no, I don't want the answer to what question? What is the reason?

[ 27 : 52 ] What is the real question that Moses has here that he thinks the people of Israel are going to have in saying, what is his name? what is in the name?

His character and his nature. Yeah. The character and nature is always reflected in the name. So, in essence, they're saying, all right, he thought they would say, who is this?

and explain about who this guy is, or this one is, that you say has sent you. Who is that? And it's the idea here, of that name being that expression of the character and nature of God, is the idea here.

Now, let me ask you, um, what is the name?

You know, the idea here is that the belief was that God would express, or would, in doing the deeds that God will do, he will be expressing the nature and character that he possesses, is the idea here.

[ 29 : 14 ] All right? Now, is that not what he did to Abraham, Isaac, and Jacob? So, God tells him his name.

Now, back up just a moment. Thou shalt say unto the children of Israel, I am, hath sent me unto you. And then he says this, tell him that's who sent you.

but he said, thus shalt thou say unto the children of Israel, the Lord God of your fathers, Abraham, Isaac, and Jacob hath sent me unto you.

This is my name forever, and this is my memorial unto all generations. Now, notice, he didn't say, I am the I am of your fathers, Abraham, Isaac, and Jacob.

What did he say? he said, I am the Lord God of your fathers. I am Jehovah Elohim.

[ 30 : 28 ] Keep that in mind, because it's important for the rest of what we see. I am Jehovah Elohim. Jehovah characteristics of the name Jehovah basically are he is the eternal, everlasting, self-existent God, but also he is the God that manifests himself to man.

That's Jehovah. Elohim, basically a generic term for God, but when it speaks of Jehovah, it's the idea of him being the strong, faithful covenant keeping God.

Now, he said, that's the name by which Abraham, Isaac, and Jacob have known me. They express that name in the things they saw me do.

So he said, that's my name. It's not the I am here. In reality, I am is an expression of the word Jehovah.

I am literally comes down to the idea I will be what I will be. Sovereignty. All right? As the eternal, everlasting, self-existent God, he is sovereign.

[ 31 : 54 ] Jehovah is an expression of that name I am. That's how Abraham, Isaac, and Jacob knew him, by Yahweh, by Jehovah.

Notice he says, that will be my name forever. So what's he saying there? It's not just the idea he's not going to relinquish his name, but he's never going to relinquish the character and nature he possesses and all the attributes of God that are incorporated in that.

In other words, I'm always going to be what I am, and that's never going to change. I am what I am.

And that will be a remembrance, that will be a memorial to every generation.

All right? This is my name forever and this is my memorial unto all generations. What is a memorial? What is a memorial?

Something to remember something by, somebody by, right? Yeah. God is saying here, Jehovah Elohim is my name, in particular Jehovah, and that will be a remembrance to every generation.

[ 33 : 23 ] And what he's saying there is this, I believe. When you consider and see and recognize the things that I've done, you'll see it as being done by Jehovah.

Or when you consider the name Jehovah, it will strike a reminder of what I've been and what I've done. All right? You just got to do this.

Perfect example, Ted. When I think of the name Yolanda, I think of all the things that she's done that I know of, that I know of.

Amen? Yeah. Yeah. And, anyway, you get the picture, right? You get the picture.

All right. Same thing with Jehovah. See the name Jehovah, especially the people of Israel, because that's how they knew him. All right?

[ 34 : 38 ] They see the name Jehovah, they picture in their mind and in their heart what Jehovah has been to them, what he's done on their behalf. All of those things, that will be his memorial to all generations for every generation, is the idea here.

Now, the explanation really is what he's doing. He's explaining the name Jehovah, and that is the name that he's made himself known to Abraham in the making of the covenant in Genesis 15, 7.

Remember, he said to Abraham, I am the Lord, I am Jehovah, that is, I am Jehovah that brought thee out of Ur of the Chaldees to give thee this land to inherit it.

So, the literal name is Eah, Asher, Eah. I am that I am. Literally, to be, to become, to come to pass, to exist, to happen, to fall out.

All right? Literally, it comes to be known, as I said before, I will be what I will be. All right? So, now, when he gives him that name, that he's been known by that name to Abraham, Isaac, and Jacob, and he will be to every generation, what, what in a broad sense is the real connection there, as Jehovah?

[ 36 : 32 ] When he speaks to Moses, that name, Jehovah, as the God of Abraham, Isaac, and Jacob, it's that name by which Abraham knew him, and to which he made the promises of that covenant.

So, Moses, go tell them that I am have sent you, and that my name that I am Jehovah Elohim of Abraham, Isaac, and Jacob.

A lot of people think, still think, that what God was doing there was showing Moses, I will be to you and to the people of Israel what I was to Abraham, Isaac, and Jacob.

And when they hear that, now you didn't say this, but I'm saying, when they hear that name, it's got to touch off within them, the reality, okay, Jehovah, the one that dealt with our forefather Abraham, and to whom he gave a covenant of promise, and that promise concerns the land of Canaan.

So, you couple that together with the fact that he says, I'm going to bring you out, all right, that ought to cause rejoicing, amen, rejoicing in the heart of captive people under severe bondage that they're going to come out because Jehovah has appeared to Moses.

[ 38 : 17 ] Moses, that's all you got to tell him, that's all you got to say to him, that I have appeared unto you. So, verse 16 through 20 we'll leave off here.

Go gather the elders of Israel together and say unto them, the Lord God, Jehovah Elohim of your fathers, the Elohim of Abraham, Isaac, and Jacob appeared unto me saying, I have surely visited you and seen that which is done to you in Egypt.

And I have said I will bring you up out of the land of affliction, the affliction of Egypt unto the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites, unto a land flowing with milk and honey.

They shall hearken to thy voice and thou shalt come, thou and the elders of Israel unto the king of Egypt. And ye shall say, the Lord God of the Hebrews hath met with us and now let us go.

We beseech thee three days journey into the wilderness that we may sacrifice to the Lord, to Jehovah our Elohim. And I am sure that the king of Egypt will not let you go.

[ 39 : 33 ] No, not by a mighty hand. And I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst thereof and after that he will let you go.

Now, let me ask you a question here. Notice what he said. Go gather the elders and say to them, the Lord God of your fathers, the God of Abraham, Isaac, and Jacob appeared unto me saying, I have surely visited you.

Why should that strike a chord in their minds? Say that again. Man, she's just a ball of wisdom tonight.

don't let that go to your head. Yeah. Yeah. Remember what dying Joseph said?

Over in Genesis chapter 50 verse 24, Joseph said unto his brethren, I die and God will surely visit you and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob.

[ 40 : 53 ] All right. Yeah. I should have rung a bell in their minds. Amen. Oh, yeah. Because they're going to have to take his bones out of Egypt.

Remember? They're sitting in a coffin and they've got to take that coffin back with them. I even wondered. I wouldn't have been surprised if on the outside of that coffin of Joseph there was a statement on a bronze plaque that said Jehovah will visit us soon.

Amen. Yeah. Yeah. Yeah. Yeah. So when they passed by and saw the coffin of Joseph they said yeah, okay, okay, God's going to come back. So God's going to fulfill this promise even through what he said through Joseph that he'll visit his people and come and rescue them.

Because remember remember back in was it Genesis 15 when God's dealing with Abraham remembered Abraham wanted a guarantee of that covenant and he puts a deep sleep on him and he cuts the pieces or Abraham first cuts the birds pieces apart puts them on two sides with a row in between so God can pass through them and he sees the fowls of the air come and light upon them and Abraham chews them away and God says to them your people are going to be brought into a land and become a people of servitude okay that was the picture that God gave to Abraham in that that's where they're at now but in that also he said I will bring them out and bring them into a good land alright a good fertile land that will be theirs alright so you see the picture of all that isn't it isn't it tremendous and really a joy you know it's like it's better than reading a good novel where you see something here and there and there and all of a sudden you get closer to the end and you see it all coming together and just excites you because it all works out the way it's supposed to amen that's what we're seeing here with

Israel God had said this was going to happen years before it ever happened but it happens they're in servitude but God raises up a man reveals himself to him tells him who he is produces faith and confidence within him that what God said he's going to do is going to come to pass in all the difficulties that Moses went through in all of this I would be surprised if really there weren't times through all of that that he got excited about the fact that coming back to Mount Horeb amen with the people of Israel out of Egypt to their worship God because it's going to happen according to what

God says amen father again we're grateful for your love of grace and goodness today and for the time together again this evening to look again into your word again father we just rejoice in the truth that you see us mostly about yourself your loving kindness your faithfulness the fact that you never slumber or sleep you're always aware of the condition and circumstance of your people so father we rejoice in that we praise you for that tonight and so I ask that you just enable us to take what we've heard what you've shown us and meditate on that and apply those things to our life that are applicable and we'll praise you and thank you for what you do now in Jesus name amen  
[ 44 : 57 ] Thank you.