

Saturday, June 8, 2024 ▫ Read Matthew 9:9–13

Questions from the Scripture text: From where was Jesus going (v9, cf. v1–8)? Whom did He see? Doing what? What did Jesus say to him? What did Matthew do? How does the beginning of v10 change the time/scene? What was Jesus doing? Who came to Him? What quantity? What did they do? Who saw it (v11)? To whom did they speak? What did they ask? Who heard it (v12)? About whom does He speak? What do these well people not need? Who do need a physician? What does He tell them to do (v13)? What, especially, does He tell them to study (cf. Hos 6:6)? Whom did He not come to call? Whom did He come to call? To what did He come to call them?

Whom does Jesus call? Matthew 9:9–13 prepares us for the morning sermon on the Lord's Day. In these five verses of Holy Scripture, the Holy Spirit teaches us that **Jesus calls sinners to repentance.**

Christ's priority upon forgiving and power to give it by His Word, v9. Putting the timeline of Christ's ministry together from all the gospels, it is likely that v2–9 are actually from an earlier time, but are included here because it is upon returning from the Gentile side of the lake that Matthew gives the feast for Christ in his house (cf. Mk 2:15, Lk 5:29). All three "synoptic" gospels connect the call of Matthew to the feast with the other tax collectors and sins, and it is evident that Matthew had been called as Jesus was passing on from forgiving the paralytic. What a blessed portrait of our Lord—going from forgiving to forgiving!

In Matthew's call (v9), we behold in one short verse the gracious power of our Lord's words. Would a tax collector give up even his lucrative employment to follow One Who has nowhere to lay his head? Will one whose associates are other tax collectors—almost certainly skimmers and cheats, even Matthew was not—as well as other notorious sinners... will this one now attach himself to the One Whose very presence forbids all sin? But Christ's two words have in them the power to give life and faith and repentance.

We can look to Him for the same for ourselves. When we do not have in us the ability to believe or repent, let us come to His Word, and let us ask that He, by His Spirit, would use His Word similarly with us. Surely, He created by His Word, He upholds all things by His Word, He gives faith by His Word, and He sanctifies by His Word. The leopard cannot change his spots, but Christ by His Word changes sinners in divine power!

How experience of Christ's grace to us produces expectation of His grace to others, v10. It is presumably from his own experience of this that Matthew is bold to invite "many tax collectors and sinners" to follow Jesus and eat with Him and His disciples (v10). Those who have genuinely experienced grace are better able to understand Christ's extending it to others. If you tend to have the Pharisees' response to one whose reputation was one way, but who has come to follow and fellowship with Jesus, then you might ask yourself whether you have genuinely experienced grace. And you ought to ask Christ that He would increase your experience of His grace. Indeed, go ahead and ask Him for it anyway!

No one is good enough company for Jesus, except by the grace of Jesus, v11. It is interesting that the Pharisees ask the disciples (v11). It is almost a tacit admission that they are really accusing Jesus of something, but are either too cowardly to ask Him directly or are trying to be "polite." In either case, the question does imply that they just don't understand Christ. Indeed, the question by itself demonstrates that they don't understand themselves, either. Why does Jesus eat with sinners? Because that is the only sort of other person there is to eat with on the earth! Did the Pharisees think that they were not sinners? Surely they meant "why doesn't Jesus keep better company?" But, again, this means that they have failed to grasp Who Jesus is. Better company? No one on earth is good company for Jesus!

The healing and forgiveness that we all need—and that only Jesus can give, v12–13. But that is why Jesus has come. To take those who are unworthy to eat with Him, and make them joint heirs with Him of His kingdom! We need both justification and sanctification, forgiveness and cleansing. We are too sick (dead!) with sin to be able to repent. And we are too guilty of sin to be permitted to repent. Jesus did not come for those who were most able to be saved, or nearest to being saved, because there are no such people as either of those things. Rather, He came precisely because we are not able.

We must be careful not to be too superficial with the quote in v13. Jesus Himself tells the Pharisees to go and study. He is saying more than just that their religion is worthless because they're not merciful enough to the tax collectors.

When the Pharisees go back and study Hosea 6:6, they should find that it is in the context of the people finally (!) repenting in. That was a longtime coming in the context of that book, and Hos 6:1–3 is full of right words and sentiments. But immediately, the Lord's response in Hos 6:4 is that their repentance as the substance and staying power of a morning mist that burns off almost immediately. That is why He desires covenanted love (*kessed*, NKJ "mercy") rather than sacrifice. Only the one whose nature has been changed by the Lord to correspond to that of the Lord Himself will be acceptable. In Hosea, it will be another five chapters before the Lord Himself becomes the solution (cf. Hos 11:8–11) to those whose "repentances" just won't stick (cf. Hos 11:7).

Back to our passage, we see Jesus's point. There are no righteous to call. And those who are called are not called because of what they were; they are called to repentance, to have the very nature of their mind changed. This is the only way that it can be. Jesus saves only sinners, and only and entirely by grace!

If you are following Christ, how did you come to do so? If not, how can you? Whom have you not invited to follow Jesus because you did not expect that they could/would?

Sample prayer: Lord, we know that our religion is worth nothing, unless You have changed us from the inside out, entirely by Your power—and forgiven us, entirely by Christ's work. Grant that we would more poignantly experience Your grace, and that we would act as those who expect that others will as well, we ask through Christ, AMEN!

Suggested songs: ARP51B "From My Sins, O Hide Your Face" or TPH130A "LORD, from the Depths to You I Cry!"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew 9 verses 9 through 13. These are God's words. As Jesus passed on from there. He saw a man named Matthew sitting at the tax office. And he said to him, follow me. So here Rose and followed him. Now, it happened as Jesus. Sat at the table in the house.

That behold, many tax collectors and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said to his disciples. Why does your teacher eat with tax collectors and sinners? When Jesus heard that he said to Those who are well, have no need of a physician.

But those who are sick. But go and learn what this means. I desire mercy and not sacrifice. Fry did not come to call the righteous. But Sinners. To repentance. So far the reading of gods inspired and In Aaron, tort

Well, verse 9 actually takes place a long time before verse 10. Verse 10 is, what immediately follows verse 1. his crossing over and coming to his own City, this is what happens. when he has returned to his own City, but because Feast that Matthew gave him.

to which all these other tax collectors and sinners were invited is so closely tied. To Matthew's call to be a follower to be an apostle, disciple of Christ. The two are put together and of course. That does happen. As Jesus is leaving. From forgiving the paralytic. Like we heard last week.

The great thing was not the healing of the paralytic. It was the forgiving. Of the paralytic. And indeed, if we were paralyzed, forgiveness of our sins. By the God, man, God

himself who came to Earth. In order to do, that would be our greatest need and we heard last week about how whatever our true and great needs.

Are the greatest need every one of us has Is the Forgiveness of our sins. The greatest need every one of you has. Is the Forgiveness of your sense. And in case you're wondering the word at the beginning of verse 2 is not then but and So, the English translation isn't quite literal there.

But verse 2 through, Nine is something of a flashback. And including then the forgiving of the paralytic and the fact that it is our greatest need is helpful also? Because it ties. to what the Lord Jesus does. At this Feast. He came to give forgiveness, he had given for forgiveness to the paralytic and also his friends.

Remember, he said when he saw that. What said when he saw their faith? He said to the paralytic, your sins are forgiven you. And so we know what he means by faith there. Not every time that it says That people believed, is it talking about saving faith in the scripture?

there are Those who supposedly believe, but then reject him. but in this case, it's easy to see that it is saving faith. Because Jesus's response to it as your sins are forgiven you And so, although he only said it to the one, the faith that he saw belonged to to all of them.

Well here. Jesus is passing on from there and he sees a man named Matthew sitting at the tax office. And he says to him, follow me. So not only now, do we see Christ's priority? On forgiving Sinners. but also his power to forgive Sinners, even by his word, he says to him, follow me, so he arose and followed him.

Now, it doesn't tell us that Matthew was a dishonest tax collector. But Tax Collectors at that time. were at very least seen as compromisers with the Roman government and they did often. Make a good living by requiring more. then the taxes that Rome had demanded you remember, when the tax collectors had come to John, the baptizer and asked him, how to repent, what they were supposed to do in their repentance, he told them only collect, what is due?

Don't collect extra, it's a form of extortion. Because if you are, in cahoots with the Roman government, then you do have extra power over people. And so it was very common. And this is why the friends of the tax collectors were the other outcasts. Of the Jewish Society at the time, a very religious Society, a very quote, unquote moral Society, but not moral with genuine morality from the heart.

You remember, just a few chapters ago, the Lord. Had told them, you have heard it said, but I say to you you've heard it said, but I said to you what was he doing? He was showing them how their righteousness must exceed that of the tax collectors, or sorry, that of the Pharisees and the scribes, they all thought their righteousness.

Succeeded That of the tax collectors. So Jesus says to a tax collector in his tax booth, follow me. And he immediately. Arises and follows him. He doesn't do like the man that we heard about back. chapter 8. who said? Well first, let me go and bury my father.

I've got other duties and taking care of your father is an honorable biblical duty. But he was putting one duty over against another. As if there are parts of your life that aren't following Jesus, and you handle those And then there's the part of your life that is following Jesus.

And once you've done the other, then you Following Christ is all of your life all the time. but here. Jesus says, follow me and Matthew doesn't make protest, raise any obstacles? It just says he arose and followed in. And so we see how when Christ there are many who receive an external call.

The external call of the gospel and God's word, you hear it every time. you hear preaching, everyone who sits under a gospel sermon Receives an external call. But not everyone is effectually called Remember in Romans 10 it says how will they believe him whom they have not heard?

There's no in or there's no of whom they have not heard, it's him whom they have not heard, it's the Lord Jesus who speaks to us. Hebrew in the preaching. Hebrews 12 tells us, Ephesians in Ephesians. Paul talks to the Ephesians about when Christ came and preached.

Peace to them in chapter 2. And you can search your gospels from From beginning to end and you'll never find Jesus visiting Ephesus. But, The glorious thing about knowing that it is Jesus, who addresses the heart of Those whom he is saving in the preaching. Is that we see here in verse 9.

That the power to follow Jesus. Is in the words of Jesus. Jesus. Calls him. And he is enabled to believe. And so you can look to him for the same for yourself. Because you feel often the difficulty of not being able to believe, not being able to lay hold Of a truth.

Of a promise. You feel often the difficulty of not having the conviction that you should about a command or a Prohibition. But all of those things are in Christ for you. You don't have it in yourself, he has it in himself and he gives it by means of his work, the same word with which he addresses your ear and instructs your mind.

He exercises with his own power, so you keep looking to him for Faith. You keep attending upon his word. You read it. You pay attention during the family worship. You pay attention in the public preaching. And you look to Christ to do powerfully in. You like he did in Matthew, so not just Christ's priority upon forgiving.

But his power to give forgiveness to give life to give Faith. By his word. And you notice, That Matthew having experienced this for himself, Expects it or anticipates it for others. In Matthew's own account of this and perhaps due to personal humility and you know yes it's the Holy Spirit Spirit who's carrying him along that.

He doesn't carry him along like a typewriter. He carries him along as a man And, Humility is a Grace. And so you have to find out from other evangelists from Mark or Luke. I can't I forget which one mentions it specific specifically that Matthew himself gave a great feast And that he had invited, all these tax collectors and sinners.

Why would he do that? Wouldn't he know as a redeemed tax collector, how sinful they are. Well. As a redeemed sinner, he knows how sinful he was. And he knows that the power to believe didn't come from him. That came from the man who called him. It cameth from the word and in the word by which he had called it, And so as you my dear family, and Extended family as you my dear family.

Have experienced the grace of God, operating by his word, his power, to save you, the more you ought to anticipate and invite and welcome others to come and hear the Lord Jesus to come hear the gospel preached to speak, the words of scripture to them yourself about Jesus. But especially bring either them to the preaching or bring your preacher to them.

And have Christ's ordained servant Proclaim that word with the preaching, by which Jesus exercises power to save. This is what Matthew expected. This is what Matthew hoped for. Of course, he loves Jesus and wants to honor Jesus. It's not a surprise that he would give a great Feast for Christ.

What would you not do? If the Lord Jesus was here? physically. you very happily. did everything that was necessary to prepare for some family coming. What about if the Lord Jesus was coming? We understand why Matthew would do that? But we also understand, especially why he didn't invite those who were of the highest class and the greatest reputation.

He invited other Sinners. Who needed almighty Grace. To save them. Matthew doesn't tell us. Whose house even it just says now it happened as Jesus, sat at the table in

the house. Behold, many tax collectors and sinners came, and sat down with him and his disciples. Again, from other gospel accounts, it tells us why they were there.

They were with him because they were following him. So this isn't even the first time. That he's invited them. And we can see how in the gospels how Jesus has interacted with sinners. He hasn't tolerated their sin. He has instructed them to sin, no more. The very first description we had of his preaching, even in this gospel was repent for the Kingdom of Heaven.

As at hand, that you must turn from your sin to belong to the Lord Jesus Christ. And that he's the one who can give repentance. Remember what his cousin had breached before Jesus's public Ministry began at the beginning. Even when Jesus says public Ministry was about to begin and the Pharisees and scribes had come and he said, you brood of vipers who warned you to flee from the Wrath to come.

and he commanded them to repent and bear fruit in keeping with repentance, he said, and don't you say We are children of Abraham. Because God is able to make out of stones. Children for Abraham and that of course is the great hope of repentance. He's making reference to the prophecy of Ezekiel that the Lord would take away the Heart of Stone and give the heart of Flesh.

God is the one who can give repentance. And that's the point at which he had compared. His baptism to Jesus's, baptism. John only poured water. What could he do? To give repentance, he couldn't give repentance that. There was one coming. Whose sandal John wasn't worthy to untie. He wasn't gonna pour water.

What was he pour from Heaven? He would pour his holy spirit. And that is how men receive repentance by the power. Of the Holy spirit. So this is something that Matthew has experienced and his experience of Christ's Grace Produced in him, an expectation and anticipation and desire. But also a hope.

That. Christ would show this Grace to others as well. It's very different. Than the Pharisees, isn't it? The Pharisees evidently you know, these particular Pharisees. Evidently knew who these other people were. They could identify them as tax collectors and sinners. Matthew. Could identify them because he had been from among them.

But whereas one says thought these are the perfect people. To be called to repentance by Jesus, who can give repentance by his word. The other thought? Why would someone, why would someone holy like Jesus? Spend time with sinners like them? Why wouldn't he just be holy with us?

And that brings us to verse 11 where we find the teaching of the scripture here. That no one is good enough company for Jesus. Except by the grace of Jesus. In the context of the Book of Matthew, it's very offensive, isn't it? To hear these Pharisees say. When the Pharisees saw it, they said to his disciples, why does your teacher eat?

With tax collectors and sinners. Don't they remember? What John the baptizer had said to them. That they needed to repent. It wasn't you people over here, repent for the Kingdom of Heaven, as an end, but you Pharisees who have come out you guys are good. Just be glad that the kingdom has finally come to rescue you from all these other sinners that you've had to tolerate all this time.

No, it was you brewed a vipers. And instruction that they needed to flee. From the Wrath to come. Implicit in what the Pharisees say. Is that they did not think themselves to be sinners. That they did not think themselves to be needy of repentance, needy of forgiveness, needy of Jesus.

In fact, they're criticizing Jesus. but you can tell they're a little embarrassed to do so. Because whom did they ask the question? It says, when the Pharisees saw it, they said to His disciples. So, They in their heart of hearts thought that they were good enough. But they kind of They were intimidated or maybe trying to be polite.

I don't know, which doesn't say which But they ask the disciples. And yet the answer to the question, why does your teacher eat with tax collectors and sinners? The answer is obvious. Why does Jesus eat with sinners? There's no, no other kind of person on Earth to eat with There are only sinners and Jesus.

So for the Pharisees to look at somebody else and say they're not good enough to eat with Jesus, What were they saying about themselves? We are good enough for Jesus. Oh, my dear children. Don't ever. Let yourself feel like you are good enough for Christ. Like, you are worthy.

To be his? No, he alone is worthy. The one who. Only is worthy of whom. No one is worthy. He came to give by his power repentance and But even, the repenting isn't worthy. Even the faith isn't worthy. Sophia. How does believing in Jesus? Make you worthy. Is it because your believing is worthy or because Jesus is worthy.

That's because Jesus is worthy. The reason that faith makes you worthy, Is that Faith makes you his? Faith joins you to Christ. None of the Pharisees. Thought they were worth. They thought they were good enough company for Christ. They did not realize that he is God. Just like earlier.

Back, when Matthew had been called to be a disciple. On the way from the house of the paralytic and And they said this man blasphemes. Because I didn't believe he was God. So they didn't believe he had the authority to forgive sins. And because they didn't realize that he has God didn't believe that he has got They thought they were worthy to be with him.

No. Every one of us should be grateful. Grateful, not just to be, made alive and to be to be given faith and to be forgiven of our sins, oh, we should be grateful for all those things. But even more than any of those things. We should be grateful that we who are not worthy to be his and to have him.

Have been welcomed to him to have fellowship with him. To eat from the same table. As he does.

Well, then in verse 12. he reminds us and he teaches them. Of the healing and the Forgiveness that we need. And Jesus heard that. So, he's listening. They asked the disciples but they get their answer from Jesus. He said to them Those who are well, have no need of a physician.

But those who are sick. You see what he's saying? He's saying I'm a physician. I have come to heal. Jesus has come to do more than just forgive. Yes, he comes to justify you. So that when you believe in him, you are made righteous with God. You're given a righteous standing.

God declares his verdict as the judge. That you are not guilty on all counts. Indeed, you have been found positively righteous in every way with the very righteousness of God himself. Praise God. We get justification. We get forgiveness in Christ but he intends to do more than that. Not just to be righteous for us.

But also having justified. To sanctify us to make us. Holy To make us to be righteous like he is righteous. And so he is a physician. The very first operation he does. On anyone has to be a resurrection. Because we're not just spiritually sick. We're spiritually dead. But even after we're spiritually alive.

We still are spiritually sick, aren't we? We still have all that remaining sin. The day that you don't feel yourself to be someone who is sick and needs to be healed by the Lord Jesus Christ. You have begun to be self-deceived. Well, unless that day is your departure from this world?

For to be absent. From the body is to be present with Christ. And we know he tells us in scripture many places. Without Holiness, we cannot see the Lord. And so he will perfect. You in Holiness? At the moment that you are leaving this world. But if John the most spiritually mature of the disciples, Late in his apostleship could write in first,

John.

That if we, say that we have no sin, we're calling God a liar and that we lie and deceive ourselves. Then we can be sure. That we will continue to have sinned. So as we are in this life so long as we are in this world, and so praise.

Praise the Lord Jesus. He's our physician. He's still healing us. He hasn't done with you yet. It's not like you've come to the end of your treatments and you've done as much as the insurance will pay for and you're out of money. and now you're on your own.

No. If by God's mercy to you, you feel your ongoing spiritual sickness, your ongoing need for healing. Well, praise the Lord. You're exactly the sort of person. that he came for. We all need not only forgiveness but also healing. And praise God. Jesus. can give it. Well, in the last place.

In verse 13, we see how Jesus Jesus is going to make us. As a righteous even as he is. He says, but go and learn what this means, I desire mercy and not sacrifice. Very interesting instruction. He doesn't say but as it is written. I desire mercy and not sacrifice several places.

We have seen him say as it is written and we've gone back and looked at the Old Testament context understood more so that we could, we could understand what the Lord Jesus is really saying. But here he actually tells them to go study to go learn. These are, these are Pharisees.

They know the verses. He is instructing them to go meditate on the book of Hosea. And as I meditate on the book of Hosea, And they see how sinful the people were and the Lord calling them to repentance and you get to chapter six, And it looks like it's taken effect in Hosea, chapter 6.

It starts out with with Israel repenting and grieving over their sin and saying, let us return to the Lord. But God's response, and And this is where verse 6 comes in God's response. I think starting in verse 4, verse 5 of the chapter, he said, oh Ephraim and he's like, what am I going to do with you?

You're repenting is like a vapor. It's it's light and thin while it's here and it burns off so quickly and so easily. And that's the point at which he says I desire and the word that's translated. Mercy here is hesit Steadfast. Love the covenanted. Love. Which most of the time in the Old Testament, it speaks of God's covenanted love to us.

But it's also used of man's Covenant and love to one another when when they are in Covenant with one another and it's used of the love that we ought to have to God, but how are we going to love God? And the way that he loves us, how are we going to come to love him with all our hearts?

All mind and strength. Well, the answer. Our answer that we've seen recently. In first John, we love him because He first loved us. Which is not just response. But power. That's what makes us able. This love that has determined. To make us spiritually Alive. And this love that is powerful to keep giving us love for him.

And so when he says I desire mercy and not sacrifice he says go and learn what this means. Is saying even after you've repented your repentance needs repenting of Which I don't remember who was the first to say it. I know Luther said it, at least and many have quoted him since, but I think he might have been quoting someone else.

Either way, it's the it's the same idea here. That is what Jesus is telling them. Even if you think you've repented, You're still a sinner. And I'm still calling you to repentance. There, is that initial repentance unto life that is one time? Just as there's that initial saving faith in Jesus Christ, which is the one time.

But you still continue to repent for the rest of your life. The whole Christian Life is one of repenting just as you continue to believe for the rest of your life and you ask him for more faith. Like the man who's pleading for the, for his daughter. Lord, I believe, help my unbelief or looking at Romans 12 and not thinking of yourself, too, highly, but with silver judgment in accordance with the measure of Faith.

God has given you, which is very exciting. Because it means that, however small your faith is thus far. It has been measured out to you, by God. And he will give you more. And so, do not despair when your faith is small, do not despair when your repentance is small.

But also do not be self-deceived. And think that your faith is great. And do not be self-deceived and think that your repentance is great. To the point where you end up being like one of these Pharisees, And looking down on these others who had come. And they're following Jesus.

And he obviously is not tolerating their sin. It's not like pride month, Jesus welcoming the Sinners. You know, there are churches that celebrate pride month and they're like well Jesus welcomes everybody. No no, he calls everybody to repentance. He says, I did not call come to call the righteous, but Sinners.

To repentance. Which, if you have a critical text of the New Testament, But not there. It wasn't. Manuscripts, that the Germans dug out of the Arabian desert in the late 1800s. But in the Greek text that's been used throughout the ages, it's there. He came to call centers to repentance to call them, not to Pride, but humility.

Not to celebrate what they were or even continue to identify as what they were. But to celebrate him and identify with him and receive repenting from him. And so, if we look on those, Who are being given repentance by Jesus and we think somehow our repentance is better than their repentance.

Than we have come, we have begun to mistake ourselves. And we have begun to mistake then. But the worst part of all of that is you've begun to mistake Jesus. Because you're no longer seeing him. As the one for whose healing and for whose power to give repentance you need and of whom you are not worthy of to whom you're being shown this amazing generosity.

That he has brought you into fellowship with yourself. And so may he give us to go and learn What this means. Fry did not come to call the righteous. But Sinners to repentance. And that's

We thank you our father that you did not send your son into the world to condemn the world. For indeed, you are holy and you are just and you are righteous. In yourself from Everlasting to Everlasting. And we praise you for it, we worship you for it. We ask that you would Keep us from.

The blasphemy of. Feeling that we are somehow worthy of you. That any of Best Deeds have ever been righteous enough for you. But we thank you that you did not send him into the world to condemn the world, as you could have, as you would have been righteous to do.

But that the world through him might be saved. And so we pray. Lord that you would Spare us from self-deception. Help us have have mercy on us, pity us. Lord, because our remaining sin is So ingrained. From our former nature that we very easily look down upon others, we very easily.

Become proud of what we Come to consider spiritual attainment. Rather than a work of your grace. And so have mercy on us and remind us. That we are still Sinners, that we are still sick that we are still needy. That we are still being called to repentance. So that we will Rejoice.

To be with Christ how we thank you for the reminder that. His word has his power in it and that he uses it with his power by your spirit, help us by your spirit. Even come,

we pray, and give us from this word that we have heard. The effect of working of your Holy.

To make it to take root in our hearts. We pray that you would Not allow it and The lessons from it. to be easily lost. But that you'd make us to remember and meditate upon it. So that we would have Right view of Christ and the right view of ourselves.

And a right view of others. Lord. We do. Pray that you would come by your spirit and In our day, in our time. And very particularly in our area, and

dear cousins. Area where they are. That each of us in the places where you have put us, Would get to see this outpouring of your saving power. Bringing people to repentance and faith in Christ. Making us grateful and making us to expect and even to see others being saved.

Grant O, Lord, that you would That you would do it. We ask all these things in Jesus name. Amen.