

## Shawn Ledwinka - Walk in the Spirit

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Our topic for this hour 45 minutes is walk in the Spirit. It comes from Galatians 5:16 and 17, which says, I say, then walk in the Spirit, and you shall not fulfill the lust of the flesh, for the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary one to another, so that you do not do the things that you wish. Galatians 5:25 says, if we live in the Spirit, let us also walk in the Spirit. Apostle Paul admonishes us not to Let me restart that. Apparently I can't read either.

Apostle Paul admonishes us not to walk according to fleshly desires, but to walk according to the Spirit of the new creature. Today we'd like to touch on what this means, what it looks like, and how it's essential to our walk. We all start our consecrations walking after the flesh. The psalmist says in Psalms 51:5 I was shaken in iniquity and in sin did my mother conceive me. We are all born in sin with a fraction of the mental capacity that God originally created Adam with.

When God begins to call us up to a higher knowledge, he reveals a small portion of truth to us to see if we're interested. There's no formula to this. Each of us have been called by God in a manner that is unique to each of us alone. The only common ground for all of this is that we start out our walks thinking with a fleshly perspective, a fleshly mind, and we're asked by God to completely give that up and start afresh with a new spiritual perspective and spiritual mind. When we've been called and are considering the next step of consecration, we are in the court condition, looking at the laver and the brazen altar, realizing that we have two choices.

One, we can walk right back out of the gate into the world, or two, we can wash ourselves with the cleansing power of the laver, accept Jesus as our redemption from sin, and go on into the Holy to work on our sanctification through the Lord's Word, illuminated to us by the light of the golden lampstand. Whichever one we choose is fine by God. He does not force us, however, when we make a decision, he expects us to be either all in or all out. As Revelation 3:15 states, he would rather that we are hot or cold, not lukewarm. Once we've chosen to give up that old fleshly mind and make a consecration vow and sacrifice our lives by the transformation of the Holy Spirit, we begin striving to walk after the Spirit in all aspects of our lives.

The more we walk in the spirit, the more we begin to see how filthy and weak the flesh really is. Or at least we should be seeing this, the more we progress. Walking in the spirit has two transformative effects. One, it reveals the fallen condition of our flesh that we must strive to eliminate in our lives. Two, it is a new mind to view and endure all of our experiences through if we choose to use it many times this is easier said than done.

At this point we have chosen to be transformed by the renewing of our minds and not to be conformed to the ways of the world. What's the difference here? Conforming is easy. Just go with the flow. The manna for February 2nd is really good on this point and it reads as for if ye live after the flesh, ye shall die.

Romans 8:13. What is it to live after the flesh? We answer it is to live after or in conformity to and in gratification of the inclinations and cravings of the fallen human nature, and it's the easiest thing possible to do this. All we have to do is just listlessly abandon ourselves to the current of our old nature and cease to strive against it.

As soon as we do this, we begin to float on down the stream and by and by we find the current more and more rapid and resistance more and more difficult. Transforming, however, is different. It

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is difficult not and not natural to the flesh. This transformation process is the continual putting down of the normal fleshly thinking that we're born with and preferring to think and act according to the spirit of the new creature that God gives us. Apostle Paul says in 2 Corinthians 5:17 that if anyone is in Christ, he is a new creation.

Behold, all things have passed away.

Behold, all things have passed away. Behold, all things have become new. We must learn to change, grow, and repeat this process until we've earned a granite headboard for our flesh and a crown of life for our spirit. In Romans 7, Paul describes this battle between the flesh and the Spirit and how we wish to do that which would be good in the sight of the Lord. However, because the fleshly mind is still in us, many times we slip up and do what the flesh desires, even though our Spirit condemns the thoughts or actions that we've done.

I think we're all familiar with the wording in Romans 7 I do that which I don't want, and that I don't want is that I do, etc. I have to believe when Paul was writing it, it's got to be Easier to understand in Greek. Then again, that's Greek to me. After Paul describes this battle between his flesh and the spirit, he describes how he feels about his flesh because the more we grow in the spirit, the more we understand how fallen the flesh really is. He describes his feelings towards his fallen humanity in a very descriptive and analytical way.

He says in verse 25, O wretched man that I am, who will deliver me from this body of death. During Apostle Paul's time and before humans engineered some of the most gruesome ways to punish prisoners and criminals of various sorts, Paul would have been aware of some of these practices and we believe, uses one particular torture practice to describe how he feels about his fallen flesh. Warning. This is a gruesome thought. Paul describes his flesh as a body of death.

Back in those days, one means of punishment was to tie a corpse of a deceased human to a prisoner. Arm for arm, leg for leg, head for head. As the corpse decays, the parts touching the prisoner begin to infect the one alive with various diseases from the putrefaction process. Basically, the prisoner begins to putrefy while he or she is still alive. They remain attached until the one who is alive eventually dies.

It's really incredible how cruel humanity can be, and so it is with us. As we grow in the spirit, we should become more and more aware of the weaknesses of the flesh and more and more disgusted by it. So much so that we use this disgust to drive us forward in the transformation process of our new creature. This revealing to us of our fallen nature is the first part of the transformative effects of walking in the spirit.

And I appreciated Sister Linda's testimony that she has no confidence in her flesh, and that's why we should walk in the spirit. The second part of the transformative effects of walking in the spirit are a bit more positive and pleasant to us. That will be our focus for the remainder of our thoughts. Taking our minds off the fallen nature of our flesh and looking at our experiences through the lens of the new mind, the perspective of the new creature is what we'd like to do. Second Corinthians 5:17 says, Therefore, if anyone is in Christ, he's a new creation.

Behold, all things have passed away. All things have become new. Sometimes it is difficult for us to do this while we're still stuck in this old fleshly body, but that is what the Lord has asked us to do and is one of the many blessings of our relationship with Him. Bending our mind to focus on everything through the new creature can be difficult. So especially while enduring the tailor made

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experiences that the Lord sees fit for our development.

Paul tells us in Romans 5:3 that we rejoice in our tribulations. I think when we start our walks with the Lord and read this passage, that concept is hard to understand. After all, how does anyone going through a mentally or physically painful experience rejoice? The Greek word for rejoice in that passage literally means to have joy, to boast, to have glory. I don't know about you, but when I'm going through a difficult experience or trial, my flesh does not rejoice.

My flesh begins to get anxious and worries about the experiences, how the experience is going to transpire. However, the flesh is not who the Scripture is talking to. The Scripture is talking to the new creature within us, and if we choose to walk in the Spirit, then we have every reason to rejoice. Romans 5:1-5 reads as Therefore having been justified by faith, we have a peace of God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand and rejoice in hope of the glory of God.

And not only that, but we also rejoice in tribulations, knowing that tribulation produces perseverance and perseverance character and character hope. Now hope that does not disappoint because the love of God has been poured out into our hearts by the Holy Spirit who was given to us. So how do we do this? How do we train our mind to look at our experiences through the new mind, the spiritual mind?

Let's look at a few examples from both the Old and the New Testament of the difference between walking in the flesh and walking in the Spirit. It's all about the perspective we've chosen to view the experience, the perspective of the flesh or the perspective of the Spirit. Elijah and his Servant Elisha and his servant in Second Kings chapter six is a wonderful example of both perspectives and how each one affects the individuals differently. Both characters here are going through the same experience, but looking through different lenses. The king of Syria was looking for Elisha in Dothan, so he sent his army after Elisha.

Elisha had a servant who got up early in the morning and saw that the Syrian army was surrounding them and the city. Reading from 2 Kings 6:14-15 Therefore he sent horses and chariots and a great army there, and they came by night and surrounded the city, and when the servant of the man of God rose early and went out, there was an army surrounding the city with horses and chariots, and the servant said to him, alas, My master, what shall we do? The servant of Elisha was obviously scared.

After all, the most powerful army to human eyes was surrounding them. We're not trying to show a lack of faith in the young servant. We want to notice the difference in perspectives between someone with a less mature relationship with God and someone with a strong mature relationship with God. Elisha, however, had this strong relationship and noticed his servant was very fearful. So he prayed to God on behalf of his servant.

Reading on in 2nd Kings 6, 16 and 17. So he answered, do not fear, for those who are with us are more than those who are with them, and Elisha prayed and said, lord, I pray that you open his eyes that he may see. Then the Lord opened the eyes of the young man and he saw, and behold, the mountain was full of horses and chariots of fire all around Elisha.

We notice that Elisha was viewing the trouble from the perspective of the Spirit. You could say then he was walking in the Spirit. He showed no fear, rather a great faith in God because of his chosen perspective. His young servant was looking at the Syrian army from the fleshly perspective and

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reacted out of fear. I really like this example because we can see a contrast in the demeanor of each individual from both perspectives.

We all should be developing this Elisha perspective and able to see the invisible workings of God and his deliverance in our own experiences. For myself, I can recount many times where I was looking at an experience through the flesh and was scared, perhaps kind of like right now. But after I prayed for God's guidance, he shifted my perspective to the Spirit and worries ceased. Much like the young servant after Elijah had prayed Elisha. Our next example is in is the three Hebrews in the fiery furnace.

We're all familiar to the story of Shadrach, Meshach and Abednego who did not bow down to Nebuchadnezzar's image of gold and were thrown into the fiery furnace. This is one of the many Bible stories I can remember my grandmother reading to me when she would babysit me as a young child. We want to notice the demeanor of the three Hebrews when they were facing this experience. After given a second chance to bow down before King Neb's image or the face of the burning fiery or face the burning fiery furnace. The three Hebrews responded to King Nebuchadnezzar in Daniel 3, 16, 18, Shadrach, Meshach and Abednego answered and said to the king, o Nebuchadnezzar, we have no need to answer you in this matter.

If that is the case. Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us from your hand, O King. But if not, let it be known to you, O King, that we do not serve your gods, nor will we worship the golden image which you have set up. The three Hebrews could have looked at their upcoming experience from the fleshly perspective and become fearful and perhaps bend down in worship, but they clearly did not. They looked at their experience from a spiritual perspective and found comfort in however God decided to overrule their experience.

It's worthy to note in their response to the king that they didn't pray for God to save them from the burning fiery furnace. They simply left the outcome entirely up to God. They had enough faith in God to completely surrender their experience into his hand and were content with whatever the outcome would provide the manna from just a few days ago, February 22nd stuck out to me on this, so I'd like to read it. The text is from Hebrews 13:5 Let your conduct be without covetousness. Be content with such things as ye have for he himself have said, I will never leave you nor forsake you.

The comments are selfish. Prayers are too expensive. Some have gained wealth and lost the truth and its service. Some have gained health only to find with it they've gained other trials no less severe. Some have had their dear ones restored to them from the very jaws of death, only to wish afterward that God had not answered their prayers or or more correctly, to wish that had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly.

Spiritual Israel should use wisely such things as are within their reach, accepting all as God's gifts, but with thanksgiving. But their petitions should be for spiritual gifts, including patient endurance and heart contentment.

Moving on now to the New Testament for our next next example, we have a powerful example of walking in the spirit and sinking in the flesh. In Matthew chapter 14 we have the account of Jesus walking on the sea in Peter and calling to Peter to walk out to him on the water. Verses 25 to 29 read now in the fourth watch of the night, Jesus went to them walking on the sea, and when the disciples saw him walking on the sea, they were troubled, saying, it's a ghost, and they cried out for fear. But immediately Jesus spoke to them, saying, be of good cheer.

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It is I do not be afraid. Peter answered him and said, lord, if it's you, command me to walk to you on the water. So he said, come and When Peter had come down out of the boat, he walked on the water and go to Jesus. But when he saw the wind was boisterous, he was afraid and beginning to sink. He cried out, saying, lord, save me.

And immediately Jesus stretched out his hand and caught him and said, oh, you of little faith, why did you doubt? At first Peter stepped out of the boat because he was focused on the Lord. He was walking on the water, he was walking in the Spirit. It wasn't until he took his eyes off the Lord that he began to think. Peter shifted his mindset from the power of the spiritual perspective to the weakness of the fleshly perspective.

As he processed the wind and the waves through his fleshly mind, he'd kept his eyes. Had he kept his eyes and mind focused on the Lord, doubtless he wouldn't have begun to sink. How common is that amongst us that we start off an experience with a spiritual mindset, with some progress. But as time goes on, we begin to get impatient. We begin to start to use our fleshly reasoning.

We begin to lose faith and sink into the fear of the moment. Our next example is Paul and Silas while they were in prison. Prisoner jail is a scary thing to think about, especially from a fleshly perspective. However, this example is one taken from the spiritual perspective. Paul and Silas were in Philippi minding their own business, when a possessed girl had, as Acts 16:18 says, greatly annoyed Paul to the point where he'd cast out the demon who possessed the little girl.

Well, this landed Paul and Silas in prison only after they'd been stripped naked and beaten with wooden rods. They were not put in the normal part of the jail either. No, they were thrown into the deep, damp dungeon part of the prison with their feet chained to the floor. Unlike prisons of today, they didn't have an initial phone call with three square meals or cable TV for good behavior. From the perspective of the flesh, they didn't have any reason to be hopeful or joyful in this experience.

However, Paul and Silas chose to walk in the Spirit through this experience. This gave them the peace and spiritual comfort to the point which they began to sing hymns worshiping God, and we know from the story that there was an earthquake that freed them from the prison and because of their example, they converted the jailer and his entire household into believing in Christ.

With these four examples, hopefully we're able to see some of the differences between walking in the flesh and walking in the Spirit as we go through the tailor made trials that the Lord has allowed for our spiritual development. In these examples, when the individual was looking at their experience from the fleshly perspective. They almost always became fearful and anxious. This is what happens when we rely on our own little brain to work through our experiences. We become anxious, worry about how it will turn out, and start looking for shortcuts or a way of escape.

Sometimes we become depressed and lock ourselves in the closet and hope it just passes away. But the fruits of walking according to the flesh, are fear, worry, anxiety, discontent and depression. All of these fruits, if allowed to make a home in our heart, lead to a lack of faith and eventually spiritual sickness, which leads to envy, hatred, wrath, strife, etc. So it's best to resolve them as soon as we become aware of them creeping into our minds. Jesus tells us, fear not them which kill the body, but are unable to kill the soul, but rather fear him which is able to destroy both the body, both the soul and body.

When the individual was looking at their experience from the fleshly perspective, from the. Sorry, I have a typo there.

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From the spiritual perspective, they always had a peaceful demeanor, not fearful, but says, but the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. In Philippians 4, 6, 7, Paul says, be anxious for nothing but in everything by prayer and supplication, with thanksgiving let your requests be made known to God, and the peace of God which surpasses all understanding, will guard your hearts and minds through Jesus Christ.

Have any of you ever wondered why he said, which surpasses all understanding? Who are the all that this peace is not understood by? I think we can look at this in a couple of ways. Our Lord says in Luke 21:26, men's hearts failing them for fear and looking after those things which are coming on the earth. Do any of you have that fear?

Would any of you put yourselves in the category of men's hearts, failing them for fear as you observe the things which are coming upon the earth? I don't think so. Have any of you ever been asked by a colleague at work or a friend, outside of the truth, why do you not seem to be worried about the stock market when it's dropping like a sack of potatoes? Or aren't you worried about Putin going to send a nuke over here and start World War 3? These poor people who don't have the truth can only rely on their fleshly minds to reason these events out.

And looking at the current events around the world, no wonder they're so fearful. But you, you have a spirit which you can view these events through which gives you the peace, the peace that nobody walking in the flesh can understand. That is what Paul's referring to here. Unless we're walking in the Spirit, we will not have that peace through these experiences. However, it's not just with the experiences in the world that we must walk in the Spirit.

It is perhaps most importantly that we view our personal experiences from the standpoint of the Spirit which will be most effective in our walks.

Let us look at one more example in the Scriptures of walking in the Spirit. Our Lord Jesus, as we all know, a perfect human being born in the flesh, yet without sin. Earlier in our thoughts, we spoke about the first transformative effect of walking in the Spirit being that it reveals to us the filthiness of the flesh and just how far humanity has fallen from God's original creation of human perfection. Because he was not a descendant of Adam, he did not have to fight the flesh in quite the same sense as Paul describes in Romans 7, O wretched man that I am. However, he did have to fight temptations from a spiritual standpoint.

Paul says in Hebrews 4:15. For we do not have a high priest who cannot sympathize with our weaknesses, but was in all points tempted, as are we, yet without sin. Jesus made his consecration at the River Jordan when he was 30 years old, and the Holy Spirit descended upon him like a dove, and from that point forward, he was walking in the Spirit until he paid the ransom sacrifice for all mankind on the cross. In my opinion, one of the most difficult experiences for our Lord was not dying on the cross.

It was the reason for which he was being hung on the cross. He was not being crucified as the Lamb of God which taketh away the sins of the world. No, instead he was crucified for blasphemy. Because thou, being a man, makest thyself God our Lord was being crucified as a criminal who claimed to be something he was not, and falsely accused of blasphemy with an unfair trial kept secret in the middle of the night, and if that wasn't enough, his accusers weren't the Romans.

Nope. They were his own Jewish people. Mark 14:55, 64 details the account we read, and they led Jesus away to the high priest, and with him assembled all the chief priests, the elders and the

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scribes.

But Peter followed him at a distance right into the courtyard of the high priest. He sat with the servants and warmed himself at the fire. Now the chief priests and all the council sought testimony against Jesus to put him to death, but found none for Many bore false witness against him, but their testimonies did not agree. Then some rose up and bore false witness against him, saying, we've heard him say, I'll destroy the temple made with hands, and within three days I'll build another made without hands. But not even did their testimony agree.

And the high priest stood up in the midst and asked Jesus, saying, do you answer nothing? What is it these men testify against you? But he kept silent and answered nothing. Again the high priest asked him, saying, are you the Christ, the Son of the blessed? Jesus said, I am.

And you will see the Son of Man sitting at the right hand of the power and coming in the clouds of heaven. Then the high priest tore his clothes and said, what further need we have of these witnesses? You've heard the blasphemy, what do you think? And they all condemned him, deserving of death. What a horrible experience to endure.

What an amount of self control facing such accusations. We want to notice how our Lord responded to the accusations. Did he exhibit fear? Was he angry? Did he rebuke their accusations and defend the integrity of his character to them and the witnesses?

No. Instead he was oppressed and was afflicted. Yet he opened not his mouth. He was led as a lamb to the slaughter, and as a sheep before his shearers was silent, so he opened not his mouth. Isaiah 53:7 what do you think enabled him to reclaim, to claim, restart that?

What do you think enabled him to remain so calm throughout this experience? Was his confidence placed in what his accusers believed about him or how they might characterize him to others? No. Our Lord was not thinking after the flesh. He was walking in the spirit.

He knew that His Heavenly Father knew the truth and that all that mattered to him in that moment, and that was all that mattered to him in that moment. Jesus knew that even if his accusers went to the grave believing he was this horrible blasphemer and liar, when they awake, they will all know the truth. This, we believe, is what gave our Lord the peace of God that surpasses all understanding.

So how can we apply this to our consecrated walks? Our Lord said that we will be tempted and will have experiences similar to his own. He says in Matthew 10:23, 26 but when they persecute you in this city, flee to another, for assuredly I say to you, you will not have gone through the cities of Israel before the Son of Man comes. A disciple is not above his teacher, nor a servant above his Master. It is enough for the disciple that he be like his teacher and A servant like his master.

If they have called the master of the house Beelzebub, how much more will they call those of this household? Therefore do not fear them, for there is nothing covered that will not be revealed and hidden, that will not be made known like our master. Some of our most severe experiences will come from our fellow brethren, and as a diamond sharpens a diamond, so we, as our Heavenly Father's jewels will sometimes rub up against each other, and that can sting, that can hurt.

But we take comfort if we apply our Lord's approach and put our confidence not in those who persecute us, but in our Heavenly Father, because he knows all things. We do this by walking in

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the Spirit through every experience we have pleasant and difficult. Romans 8 says, for as many as are led by the Spirit of God, they are the sons of God and have children, then heirs, heirs of God, joint heirs with Christ. If so be it that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.

Perhaps another way to phrase this is this walk ye in the Spirit would be pray without ceasing, keeping our minds constantly within the spiritual perspective.

Okay, I did good on time. So a personal experience now I don't know how to convey sometimes, you know, the groanings and utterings within. But about 20 years ago we went through an interesting experience that stuck with me ever since, and it's one of the things that led me to my consecration. I was on a bus ride home full of kids and large bus, I don't know, 30, 30 or 40 kids on the bus, just normal teenagers goofing around.

The first bus stop is mine. I go home, do my usual thing, working on my first truck. At about 7:30pm at about 7:30pm police arrive and began to question me without my parents involvement. I'd been accused of sexual and physical assault on a girl. I go in the house, the police follow me.

My parents are of course wondering what's going on. They call the lawyer. The lawyer says there's nothing you can do, it's after hours, you're just going to have to go. Just whatever the police officer says, okay? So I get to a free police car ride to the juvenile detention center with handcuffs behind my back, sitting in the back seat, had no idea what was going to happen.

But I knew I didn't do anything wrong. So I wait in the waiting room for about an hour and they tell me, oh, we just got to fill out some papers and then you'll be released back to your parents and you can go home, and then we'll do the normal court thing. An hour goes by and they send my parents home. They tell me, we feel you're unfit for public society.

So I have to stay the night at this juvenile detention center. Had no idea what was going to come of it. So I got to take a supervised shower and then given a nice pair of uncomfortable undergarments and a jumpsuit to wear, and they take me to this little cell. It was about eight blocks wide and about 10 or 12 blocks long.

All I had was a pencil with the. They removed the. I knew it was serious when they took the steel part off the back of the pencil so I couldn't make a shiv out of it. Had about five sheets of paper, a steel desk and a steel bed to sleep on, and the mattress was about as thick as a comforter and the pillow was no thicker.

So I slept there that night, and the next day, not knowing what was going to happen. Proceed through the day. They have a little makeshift school. It was.

Everything you do is calculated and has to be observed by a correctional officer. They let you out of your cell at a certain time. You have to follow the lines a couple of times. I. The colors of the lines on the floor mean something.

And you have to stop there and wait, and then they have to open the door and almost got in trouble, but I didn't know what to do. I was new, so go out about my day, and it was time for me to go to the courthouse. It was about 2, 2:30 in the afternoon and I get to see a prosecutor and they're going to decide if I'm allowed to be fit for public society.

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And of course I'm just ready to walk out the door. No, they had to put handcuffs on me and then ankle irons on me, and so you have to take the handicapped ramp and shuffle your feet on down and get in the police car. They ride over there. I can't walk up the stairs.

I have to take the ramp again. I get in the elevator. I'm standing next to this guy in a yellow jumpsuit. I had a blue jumpsuit, so maybe I wasn't as bad as the guys in yellow, but he had this yellow jumpsuit on and he had handcuffs and ankle irons and he, he was zip tied together. He couldn't move at all.

And I'm just like, whoa, he must have really done something bad. So elevator door opens, we walk out and there's my mother, my father and my father's secretary, who was kind of like a big sister, and the lawyer, of course. My mom and the secretary are crying because there's their son in with the criminals, not knowing what's going to happen eventually. The way the court system works, you file countercharges and then if it's serious, they'll pursue it.

If it's not, it just gets dropped. So that's eventually what happened. The rest of that school year. This was October, so school doesn't end until May. The rest of that school year is a small school.

From seventh grade to 12th grade, there's like 700 people, so word travels fast. Of course I missed that day in juvie. The next day I was in school and I had death threats, people coming up to me, shoving pictures in my face. Look what you did to this girl. I didn't touch her.

She made all this stuff up. There's another story that I could share at a later date. But long story short, by the end of the school year, these couple of the kids that were very being persecuting me, I guess they'd seen that she's crazy and apologized to me. But she never did, and I avoided her like the plague.

But I bring that up because that night in that jail cell, I should have been scared to death. I didn't know what was going to happen. I was in with a bunch of people that maybe they were supposed to be there. I don't know, I thought they were. I knew I wasn't supposed to be.

But I had the best night of sleep of my life because I felt God was with me. He was in that cell with me. I had, he gave me, we all had start our consecrated walks in a unique way, and he gave me a taste of what it is to walk in the spirit. I had the most comfortable night of sleep ever because the Lord was with me.

So all that is what I'm trying to describe of walking in the Spirit. We hope that this lesson has given some tools for all of our consecrated walks to support us through these experiences and that our Heavenly Father permits for our spiritual development. Again we ask if there was anything said amiss that it be overruled and forgiven.