



“A Different Kind of Worship”

Hebrews 13:7-16

I remember when I was a teenager. I went to a Christian school and in my high school year, our senior class trip was an all-expense paid trip to the Caribbean. Yay for school fundraisers and World’s Finest Chocolate! But on that trip, at our all-inclusive resort, the majority of my classmates got drunk at some point on the trip. That scenario caused a tension inside of me. Here I have my friends – and even my best friend – who I care about and have grown-up with. And then I have to be concerned about their wellbeing and their parents who deserve to know. What do I do? Well, at a minimum, I communicated with my best friend how he *cannot* do this. To which, he didn’t listen. Well, now what? Do I say nothing and just pretend we’re all ok or do I say something and stick my neck out there? Well, I didn’t say anything immediately, but eventually I did. I told the leadership of the school who then communicated to the parents. Of course, there were fears. Am I a tattletale? Do I not care about my friends? No. I cared about God and cared about their well-being. At least one classmate thanked me. The rest. I don’t know. But that was difficult for me as a high schooler.

Then I remember another situation. I had been growing in the Lord and was making decisions on what types of places I’d consider being a pastor at. As I was considering one position, I knew I’d have to count the cost. If I went to *that* place, then some of my friends might not befriend me anymore. They would think I was going liberal – even though the doctrine was identical. I remember sitting in a meeting for a job interview and I started to cry because I feared friends no longer being my friends. But I also knew that the course I was on was for the best – for God’s glory. So, God’s glory had to take precedence over comfort.

I give you these stories because I think they can help us get a very small taste of what the Hebrew Christians were facing. We’re coming to the end of our study through the book of Hebrews, and as we have been saying the last few weeks, the author is winding down the book by giving very specific applications to this struggling church in Rome. For them, it would be easier to go back to Judaism and offer the temple sacrifices. Because, if they did that, they would be safe from the impending persecution. In addition, they can go back to what they were used to growing up.

But, the author tells them that when they came to Christ, they embraced a whole new way of life. Jesus made a break with the old covenant and brought in a new one. And, while the Judaistic teaching and sacrifices might have seemed like a soft pillow calling these Christians to lay their heads down and rest, this author reminds the readers of what they’re really sacrificing if they go back to the old ways. They sacrifice Jesus. Because Jesus is superior to all, they reject eternal glory. So, what do they want? Do they want to embrace old friendships and teaching and sacrifice Christ or will they live in the reality that they’ve broken away from the old covenant?

This is where the rubber meets the road. In times of prosperity, they could have still befriended their Jewish relatives. They were ok with having differing beliefs because it wasn't dangerous. But, in times of persecution, not so much. In times of persecution, those persecuted are singled out as *different*. And, the author of Hebrews says that if they are going to be faithful in the midst of persecution, the Christians cannot ignore the differences. Instead, they need to highlight and confess their differences. In every aspect, the Christian way of life is different: their worship, their God, their message of salvation. It's all different.

Now, as we enter into Hebrews 13, the author is concluding his book and emphasizing how Christ-followers should live if they truly embrace Jesus and want to honor him in their lives. Remember that at the end of chapter 12, the author says that we are to remember that God is a consuming fire and he is worthy of our worship in all of our lives! Now, chapter 13 tells us what worshipping God looks like in every facet of our lives. And, in the text we're studying today, he gets back to the centrality of Jesus and our need to have gospel-motivated worship and obedience. This gospel is truly *different*. And so, in talking on the gospel here in this text, the author is essentially calling the Hebrew Christians (and us) to **Embrace the different kind of gospel-motivated worship to which God calls his children.**

If you haven't turned to Hebrews 13 yet, please go there now, and in a moment, I will read verse 7-16 after I pray for us:

⁷ Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. ⁸ Jesus Christ is the same yesterday and today and forever. ⁹ Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them. ¹⁰ We have an altar from which those who serve the tent have no right to eat. ¹¹ For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. ¹² So Jesus also suffered outside the gate in order to sanctify the people through his own blood. ¹³ Therefore let us go to him outside the camp and bear the reproach he endured. ¹⁴ For here we have no lasting city, but we seek the city that is to come. ¹⁵ Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. ¹⁶ Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. ¹

Again, remember that *worship* doesn't simply mean coming to church and singing songs. The word "worship" refers to confessing the worthiness of something. God is worthy of our unending praise, adoration and service. Therefore, our whole lives are to be lives of reveling in and worshipping God himself – pointing people to his magnificence.

In order to point people to God, we need to embrace the different kind of gospel-motivated worship to which God calls his children! But what does that look like? At times, following God can be very trying. There are seasons where we are tempted to give up or give in. And some seasons are harder than others.

¹ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Heb 13:7–16.

Like the Hebrew Christians, we can be tempted to simply coast, drift or go back to old habits. But, just like the Hebrews, we need the encouragement of these verses that help us stir our hearts to keep running the race set before us. I love how practical and soul-stirring this text is for us as Christians. So, *how* are we encouraged to embrace our *difference* as Christians? The first point is that we need to

1. Remember the example of past godly leaders (v. 7).

Verse 7 says, “⁷Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.”²

Some people think that this verse is talking about their current leaders in the church, but I don’t believe that’s the case. Notice the past tense here: “those who *spoke*. . .” Also, the point of considering the outcome of their way of life seems to indicate looking at the end of their lives and seeing how they were faithful to the end. It’s probable the author of Hebrews is talking about leaders in the Hebrew church who died in faith and were faithful to Christ. How practical is this kind of encouragement to a church who is tempted to give up and give in as they face persecution. The author points these Christians to real, flesh-and-blood examples of people who worshipped Jesus to their death. While this is not the strongest argument of the author of Hebrews, this is still a strong encouragement.

In Hebrews 11, the author talks about Old Testament examples of faith. Those examples are to encourage us to continue to pursue Jesus because we see God’s faithfulness in their lives, and if God was faithful in their lives, surely God will be faithful in our lives, too. But here the author talks about people we know. Those lives are to encourage us as well. For the Hebrews, the author talks about previous leaders in their church. As I thought about my life, I can think of certain pastors who I look up to – leaders who love the Lord. They’ve gone through difficulties and pains and God has given them endurance. Is God going to leave me? No.

But even beyond that, I can think of other people in my life whom God has used to influence me. I think of my Grandma who lived in a home with abuse, but then came to Christ as a teenager and then married a Christian man. I think of my grandparents who had various struggles and difficulties, but throughout their lives, they loved Jesus and gave sacrificially to others. I even think of some of you who are older than me and your testimony of faith in the Lord and God’s clear working in your lives spurs me on to obedience.

A week ago or so, Louis Wolfe and I were talking, and somehow we got on the subject of his funeral. Now, I don’t plan on him dying for about 20 years, but I said to him, “Louis, at your funeral, there’s going to be a lot of tears, but there’s also going to be a lot of rejoicing because we’ll know where you are.” For me personally, God has used Louis’ story of sin, redemption and pursuit of Jesus to spur me on. And, I believe even Louis’ death will spur me on all the more! And, not only Louis’ death, but so many of you here!

God’s working through his children strengthens each other to continue to pursue Christ! Again, this is another reason why I challenge all of you to read Christian biographies. I know that we don’t personally know the people written about in biographies, but I still think it’s an appropriate application here. I am brought to tears at times reading the trials and pains Christians throughout the ages face. And yet,

² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 13:7.

they're strengthening tears because I get to see their whole life and I get to see how God strengthened his children. And, again, if God did that for *them*, God will work in such ways in me!

So, when tempted to drift from Christ and to be like everyone else, remember the testimony of Christians you knew. **Is it worth it for other people to live for Jesus? Or is he worth you living for him, too?** Get to know God's work in people's lives. And, younger generation, if I can challenge you in this: get to know older people in our midst. Hear their stories of God's working. Let those stories strengthen you. But be careful. Don't worship the people. The point of being spurred on by other believers is so that we're drawn closer to Jesus. This is where the next verse goes. Don't drift. Worship and embrace the difference. Let other believers you know encourage you in this. But let them encourage you to

2. Keep focused on Jesus (vv. 8-14).

Verse 8 says, "8 Jesus Christ is the same yesterday and today and forever."³ This is probably one of the most popular verses of Hebrews. This statement connects with verse 7 and also connects to verses 9-14. If Jesus saved and empowered the believers before us, then he's going to do that in our lives, too – as well in all lives who trust him in the future! He doesn't have disciples who are his favorites and others who are second-class disciples. O, praise Jesus for that, amen?! If you have trusted Jesus for salvation, Jesus loves you. Verse 8 shows us that

Jesus is our stability and security (v. 8). There's no sin or guilt or shame that separates you from God's love in Jesus Christ. Jesus doesn't look at Charles Spurgeon or Katherine Luther or Augustine or Blandina or the apostle Paul and say to you, "I wish you could be more like that sibling!" He loves every single one whom he has rescued! Now, let that love constrain, motivate, propel you. You, who deserved God's punishment because you spurned and hated God, now have received complete wholeness and love in Christ! You have received the promise that God will never leave you nor forsake you. You have received a Savior who never changes.

Our heroes of the faith can't give us that. In every biography I've read, I've seen sin. In every person I look up to, I've seen things that have disappointed me. But Jesus – he is our security and hope. We can rest on him and know that even in the midst of the storms of life, he is faithful. He's the same yesterday, today and forever.

Preach this truth to yourself when the pains of life or persecution come in. We can often let the hard circumstances dictate to us what to believe. Wives who find out a husband cheated on them can think God has failed them. Parents whose children run in disobedience can blame Jesus for not caring. Couples struggling through infertility. People aging and feeling their body falling apart can wonder *why* they're still here on the earth when they're in so much pain and can't do what they used to. Or, at some point, God could ordain persecution in our country. Then what?

In any and all of these difficulties, I pray that we would have resolute confidence in the love of our Savior. The hardship didn't change Jesus. Yesterday he was good. And today, even though there are dark clouds, he's still good. The Son shines even when there's clouds! I love how R.K. Hughes wrote of this verse, "*Yesterday* Jesus 'offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death' (5:7). *Today* he is a high priest before the Father who is able to sympathize with our weakness because 'in every respect [he] has been tempted as we are, yet without sin' (4:15).

³ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 13:7–8.

And *forever* this same Jesus ‘always lives to make intercession for them’ (7:25). **Our priest is eternally the same and eternally contemporary. We need not fear opinion changes or mood swings in Jesus”** (R.K. Hughes, p. 456)!

This reality about Jesus also causes the author to move into the next several verses with more encouragement about Jesus. Because Jesus is our security and stability, the author now emphasizes that Jesus alone is our security. Or, to put it another way,

External rituals have no spiritual benefit (v. 9). Read verse 9 with me again: ⁹ Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them.⁴

The Hebrew Christians have been called to come back to Christ and worship God with zeal. In their daily lives, the examples of the leaders gone before them points them to Jesus who is their steadfast security. And, if Jesus is our security, then nothing else compares to Jesus – not even religious rituals. This reminds me of the hymn that says, “My hope is built on nothing less than Jesus’ blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus’ name. On Christ, the solid rock I stand. All other ground is sinking sand.” When the hymn-writer says, “I dare not trust the sweetest frame, he’s talking about things like personal obedience, positive feelings, external actions. But hold on a second, if I trust anything else for my security, then I’m going to sink.

But, let me state it even more emphatically. If I trust anything as my security *alongside* of Jesus, then I’ve diminished Jesus. The issue of “food” was one of those issues to the Hebrew Christians. When he says “not by foods,” he’s talking specifically about Judaistic food laws. I think that becomes clearer when we read verses 10-13 and he focuses on an illustration with the temple.

So, he’s saying, “don’t be led away by diverse and strange teaching about food.” The diverse and strange teachings would be teachings that would try to get rid of the difference between old covenant Judaism and New Testament Christianity. And what’s the difference between the old covenant and new covenant? Answer: Jesus! The book of Hebrews has emphasized how the Christians couldn’t neglect Jesus and simply go back to angels and Moses. Jesus is superior to all! Because of who Jesus is as our security and stability, then Jesus and Jesus alone is our security.

But there seems to have been teachings that tried to bring other things to the level of Jesus. The word “diverse” refers to a teaching that offers variety. The word “strange” refers to things incompatible with the truth. Nothing has changed among humans, has it? Even in our day, we love the idea of diversity and choice. We like variety. Even in the church, people hear that Jesus is the answer and we need to look to Jesus and submit to him. He alone is our Savior and Lord. And yet, even among Christians, we say, “Yeah but, there are other things, too, that are great.” And subtly, we usurp Jesus as the Savior. We aren’t content with gospel-motivated obedience. We simply think Jesus is a great co-pilot to our life who gives us a bunch of things to help us to have a better life now.

No! Jesus himself is superior. The Christian faith is about having a relationship with God himself through Jesus Christ! Don’t be led away from teaching that is going to move Jesus away from the center as your Savior!

⁴ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 13:9.

While we don't know specifically the "food issue" the Hebrew Christians were challenged with, the idea is at a minimum that they could incorporate Old Testament Judaism with New Testament Christianity. The author of Hebrews, and ultimately God himself, says "No, that's not compatible." We are to be strengthened by grace, not by foods.

This is such a profound and powerful statement. We, as humans, want to think that there are things we *do* in and of ourselves that strengthen us. But the author says, "Not so." You're strengthened by grace, not by food. Grace, by definition, is undeserved kindness. Undeserved kindness. UNDESERVED! Even as Christians, we need to recognize that God simply delights in giving us kindness, and he wants us to receive his kindness. He doesn't say, "How hard have you tried? Ok, now here's what I'll give you." No. Instead, even all of our efforts of true obedience is actually empowered by God's grace. Nothing we do earns or merits God's kindness. As a child of God, everything I do is a gift from God. Or, as Paul said, "It is no longer I who live, but Christ who lives in me. The life I live, I live by faith in the Son of God."

Since this is the case, we ought to all humble ourselves under God's mighty hand. This is true worship of God. We recognize that we need God and God must be the One who impels us to follow him. If we confess this, then when we obey, we'll say "Praise the Lord!" instead of, "Well, I did this and that to make sure I did this," we'll say, "God showed me this and gave me desires for that." If we are strengthened by *grace*, then we are set free to worship God in all of his empowering fullness!

So, where are you? Are you bound in what you eat or don't eat? Are you bound in legalistic practices, thinking that'll make you better spiritually? Everyday remind yourself of Jesus as the Solid Rock, and truly seek him – not just external regulations.

That actually leads to the next point:

Jesus makes holy all who come to him (vv. 10-12). Look at verses 10-11: ¹⁰We have an altar from which those who serve the tent have no right to eat. ¹¹For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp.⁵

To counter the Hebrew's strange and diverse teachings, the author moves on to talking about the old covenant system in contrast with the new covenant. The Old Covenant had an altar to eat from. Even in the first century, the Jews had something they could see with their eyes. And, at times, priests could eat from the food sacrificed.

The argument for the Hebrew Christians could be, "We have a temple. We have an altar. You don't have anything type of security or stability. Come back to the temple. You'll be holy if you just incorporate these food laws."

And, the author brings out the most important sacrifice in Judaism: the Day of Atonement. The author has already talked a lot about that day as we've studied through Hebrews. And he's said that the blood of bulls and goats don't really take away sins. It's a picture, but beasts can't forgive moral humans who have rebelled against the Creator God?

So, again, if we want to embrace some theological diversity that subverts Jesus from the center, then let's really ask how that new teaching holds up in actually giving salvation and forgiveness before the

⁵ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 13:10–11.

Holy, Perfect, Just God. In this scenario, the author says that we, as Christians, can eat from a special altar. He actually says that we have a superior blessing. There's something we have that others do not have. He then goes on with the illustration of the Day of Atonement. A bull and a lamb was sacrificed for the sins of the priest and the nation of Israel. Then, the blood was taken into the Holy of holies to signify God's wrath being appeased at his mercy seat. But then the animal bodies were taken outside of the camp and burned up.

Inside the camp was considered "holy." But outside the camp was "unclean." The carcasses were unclean. They couldn't eat of the unclean. Even touching the unclean made them unclean. And this cycle continued year after year. Here, in the greatest ritual of Israel – meant to speak of God's forgiveness of sins – the people were reminded physically of uncleanness and they weren't forgiven internally. They simply had a ritual sign that pointed to a God who can and does forgive.

But that forgiveness doesn't come through ritual and food laws. God's forgiveness and embrace comes through Jesus, the Lamb of God who takes away the sins of the world! So, the altar verse 11 is talking about is the cross of Jesus. And the author is saying that while those in the old covenant get physical nourishment at a physical table; we get spiritual nourishment in Jesus' body and blood on the cross! This is what Jesus taught. In John 6:54, Jesus says, ⁵⁴"Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day."⁶ Now, I know that can sound confusing. We're supposed to eat Jesus? But in that same chapter, Jesus is recorded to have said in verse 35, **"I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst."**⁷

Eating Jesus is coming to Jesus. Drinking Jesus is "believing in" him. Jesus' body and blood on the cross purchased salvation for all who know their sinfulness and inability to save themselves and who also turn to him to reconcile them with God. Are you trusting in other things around you other than God to give you satisfaction? Do you see how you are taking God's gifts and not honoring him with your life? If you've seen that, will you call out to God for mercy to change your heart? Do you see Jesus as the Savior and security and stability?

And, Christian, when was the last time you've pondered Jesus and feasted on his great goodness in saving you? He's better than any other thing you are tempted to trust in. Jesus is God's grace incarnate!

The author goes on in verse 12 and says, ¹²"So Jesus also suffered outside the gate in order to sanctify the people through his own blood."⁸ This is a shocking statement. Jesus is contrasted with the sin offering. You couldn't eat the sin offering, but you can feast on Jesus. And, the sin offering was unclean and couldn't get holy. But Jesus, *the Sin Offering*, was placed outside the camp. He was placed in uncleanness, and the uncleanness didn't make him unclean. Instead, he conquered the uncleanness!

Think of this, Ventura. Jesus, who is God and who is also human, took our uncleanness and sin, and became unclean. And, in the uncleanness of sin, God crushed the Son, giving him the just punishment that sinners deserved. But that's not all that happened. Jesus overcame sin. Even though he became sin, conquered sin. He conquered the uncleanness.

⁶ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Jn 6:54.

⁷ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Jn 6:35.

⁸ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 13:12.

But that's not the only point being made by him being outside of the camp. Being outside the camp also means that Jesus doesn't just save those who are ritually pure. He saves only those who come in confession of their impurity. Christians are not people who pride themselves in how great they are in and of themselves. Christians are people who glory in Jesus, who is great in and of himself! What a Savior! Being outside the camp, *anyone* who comes to him will be saved. And being outside the camp, all Christians can be confident that Jesus saved and continues to secure them!

One man named John Brown once wrote, **"We enjoy the full measure of benefit which his sacrifice was designed to secure. We are allowed to feed freely upon the highest and holiest of all sacrifices. Our reconciliation with God is complete, our fellowship with him intimate and delightful"** (as quot. in P.E. Hughes, p. 576).

This is a different kind of worship than the judaistic system. It's a worship of God that's based in Jesus, the God-Man, taking on uncleanness and conquering it. It's a worship that's based in Christ alone. It's a worship coming from the inside that affects the life. It's a worship that is based in a reconciled relationship with God.

Now, the author says, "As you keep Jesus as the main thing,

3. Live in light of the King and His kingdom to come (vv. 13-16).

¹³Therefore let us go to him outside the camp and bear the reproach he endured. ¹⁴For here we have no lasting city, but we seek the city that is to come. ¹⁵Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. ¹⁶Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. ⁹

I'm not going to spend much time on these verses. They're very straightforward. Since our steadfastness and security is outside the camp, go there! Don't turn to the systems of this world. Turn to Jesus. Make your difference known. Yes, the world might persecute you for it. But, Jesus is worthy! Go to him! Bear the reproach he endured. No servant is greater than their master, right? But remember this, we seek a city that is to come. Oh sure, Rome is threatening you with punishment, but even Rome won't last forever. But Jesus' Kingdom will endure forever!

So, live in light of the King and His Kingdom to come. What does that look like practically?

Continually offer up a sacrifice of praise to God. The author says in verse 15 that through Jesus we are to continually offer up sacrifices of praise to God! As the author emphasizes the superiority of Jesus, don't forget our Triune God! We're told here that Jesus is our Mediator who grants us access to God himself. Through Jesus we can also worship God.

What a privilege to be able to ponder the excellencies of God, who is infinite, eternal and unchanging! No wonder the author says that we are to continually praise him. In the midst of pain or prosperity, we are to remind our hearts that God is eternally praiseworthy. Again, what practicality here! When things go array, we tend to complain or close our hearts to God. But what does that confess about God? It states that we believe God is less than worthy. But praise confesses otherwise. The word "acknowledge" is the word for "confess," which means to agree with. When we praise God, we agree with God about

⁹ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Heb 13:13–16.

who he is. The author says to Hebrew Christians who are facing death to remember and focus on the worthy God. Praise him in the midst of sorrow. Praise him in the midst of pain. Praise him while hurting. Praise him while healing and healthy. Praise HIM because he is praiseworthy. When we live this way, we confess to fellow believers and also to the world around us what really matters. What really matters is not that I'm healthy, wealthy and free from persecution. What really matters is that I am God's and he is mine! I get to say I know God. Any pain pales in comparison to the pleasure of knowing God. So, Ventura, let's pray that out of the abundance of our hearts would come the fruit of praise from our lips! Let's encourage one another to praise our glorious God and King! But don't stop here. The author of Hebrews says that praise of God will lead somewhere. "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God."¹⁰

Do good and share. In the old covenant system, there were sacrifices to make people clean. But in the new covenant, we are clean. In other words, we don't do good to get God's favor. We have God's favor; therefore, we now seek to do good. In one sentence, the author says, "Worship of God is great, but if you don't do good with others and show kindness to them, you've missed it."

We can pendulum swing to extremes here. Some focus on worshipping God at the expense of serving others. Other focus on being kind to people at the expense of theology/knowing God. But the author here says a right theology must lead to a right living! So, just as Jesus went outside the camp, go outside the camp and worship God. But don't stay in your little self-centered circle ignoring people. Instead, declare Christ to all around! And do good to them. The word "share" is the word for fellowship. But I think the context here is emphasizing a great kindness we are to share with even people who are not Christians because we're humans and because we want what's best for them!

Do good and share with all people. Why? Because we have everything we need in Jesus. We can therefore sacrifice and give because we have Jesus. This sacrifice pleases God. And, since God is our father, our great delight is that he is pleased in us and that we grow in his pleasure.

So, be different, Ventura. **Embrace the different kind of worship that focuses on Jesus, the gospel and the kingdom to come!**

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¹⁰ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 13:16.