

Chapter 12 Apostasy

The Ship of State



The Roman Empire was in an almost constant state of decline with one economic recession after another to say nothing of the crime, political corruption, moral break down and even rebellious uprisings. The succession of Emperors from Augustus on had been a travesty from the beginning but now the wolves vying for power were threatening to tear what was left of the Roman order apart. The Pax Romana, “the Roman Peace”, had been held together with an iron fist of control.

Originally Rome’s prosperity was born out of a patriarchal society that had driven out the last of the Etruscan kings in 506 BC. The Etruscans had established “Rome as a city-state” and the natives had found the kings’ benevolence intolerable.

In its stead they established a Republic much like early Israel with a council of Tribal elders as the leaders of the ‘Senate’. The word Senate was from the Latin word *senex*, meaning “an old man” or elder. Because of their ‘aversion to the idea of being ruled by a king’ this Roman Republic lasted about as long as the original Hebrew Republic of Israel.

“That public virtue which among the ancients was denominated patriotism” was a voluntary loyalty born from mutual sacrifice. The unbridled sacrifice of those fellow comrades suffering near by or those who are loved and tending the home fires is the root of all courage and not the distant leaders whose names are only remembered in their own record of history. “Such a sentiment, which had rendered the legions of the republic almost invincible, could make but a very feeble impression on the mercenary servants of a despotic prince; and it became necessary to supply that defect by other motives, of a different, but not less forcible nature; honor and religion.”²⁸¹

Rome was in a desperate state. It was sinking in the mire of its own creation. Its own population had become dissolute and idle, amoral and without the virtue of a people bound by love and the choice of daily sacrifice. Their families no longer produced the sons and daughters of home and hearth from which their invincible armies were assembled. They were forced to rely on mercenaries, soldiers who fought for national patriotism, pay and profit.

Rome had long realized its need to command loyalty by mixing the activities of charity with those of power and control. Benefaction had been the realm of the philanthropic temples. Rome, the State, had concerned itself with the order and protection of law both foreign and domestic. Originally the ‘imperium’²⁸² of the State remained in the individual families. The offerings of the families fostered the charity of the temples through voluntary contributions. As the individual imperium became more centralized contributions were often compelled, first from the militarily defeated and then from the socially enfranchised.

The state grew in importance and of course in self importance. The more power the chosen rulers obtained, the more corrupt they became. The more they needed codified statutes

²⁸¹ The History of the Decline and Fall of The Roman Empire - Vol 1, by Edward Gibbon ,Chapter 1

²⁸² The imperium was the responsibility and right of defending individual sovereignty from both foreign and domestic attacks. It originally was invested by Natural Law in the hands of the individual freeman before the decay of the Republic and the rise of centralized power in the hands of the legal State.

to exercise that rising power with exclusive control. Tacitus summed up the Roman government with, “When the state is most corrupt, then the laws are most multiplied.”

Tacitus lived during the first century of the Church and the decline of Rome. He stated that, “Prosperity is the measure or touchstone of virtue, for it is less difficult to bear misfortune than to remain uncorrupted by pleasure.” Tacitus realized that the people often fail to realize that, “Many who seem to be struggling with adversity are happy; many, amid great affluence, are utterly miserable.” Christians were taught this as a common theme of their faith.

The great social experiment of the Roman welfare state with its “free bread and circuses” brought in a wave of corruption that has not been surpassed until modern times. Tacitus also knew that the power vested in the emperor corrupted every man who held that office.²⁸³ He knew “The Romans brought devastation, but they called it peace.” The state became lawless under a mass of ever changing statutes and regulations. Something needed to be done to distract, if not deceive, the people in order to keep them faithful, because, “A desire to resist oppression is implanted in the nature of man.”

In the late 1700’s Edward Gibbon explains that Rome knew that to mix the left hand of government with the right it would require the use of mysteries and superstition some times found in religious practices. Edward, failing to realize the character and restrictions of God’s kingdom preached in the Gospel, wrote, “The influence of the clergy, in an age of superstition, might be usefully employed to assert the rights of mankind; but so intimate is the connection between the throne and the altar, that the banner of the church has very seldom been seen on the side of the people. A martial nobility and stubborn commons, possessed of arms, tenacious of property, and collected into constitutional assemblies, form the only balance capable of preserving a free constitution against enterprises of an aspiring prince.”²⁸⁴

What Church is Gibbon speaking of? True Christians would have nothing to do with the Roman altars of charity. Although the charity, discipline, independence and liberty of the early Church were often admired, their refusal to ‘pay nominal cult services to civic deities such as the emperor, or to the old gods’ often brought them into conflict with the authoritarian aspect of Roman religious taxation.

Christians knew that the contributions of charity given by the people in the form of freewill offerings were extracted by the ruling judges in other nations, called gods.

And the LORD said unto Samuel, Hearken unto the voice of the people... they have forsaken me, and served other gods, so do they also unto thee. 1Sa 8:7-8

The Romans had been no different. As power centralized the needs of the government soon out weighed the rights of the people. First, the people were seduced into accepting schemes that compelled the contributions of the rich. As always the rich quickly turned this infringement against the middle class. As public power grew in the hands of the state before long rich and poor all fell under the demands of despots, which their own greed and avarice had created. Christ returned the free choice of contribution and its power to the people.

Celsus, a Platonist, writing during the term of Marcus Aurelius, “opposed the ‘sectarian’ tendencies at work in the Christian movement because he saw in Christianity a ‘privitizing’ of religion, the transferal of religious values from the public sphere to a private association.”²⁸⁵ He did not believe that freedom is only enjoyed if it is privately maintained.

Vigellius Saturninus, proconsul of Africa in 180 CE, addressed the seeming antisocial behavior of the Scillitan martyrs with the statement, “We too are religious, and our religion is simple, and we swear by the Genius of our lord the emperor, and we apply for his benefits, as

²⁸³ “No one would have doubted his ability to reign had he never been emperor.”

²⁸⁴ The History of the Decline and Fall of The Roman Empire - Vol 1, by Edward Gibbon , Chapter 3

²⁸⁵ Christians As The Romans Saw Them, by Robert Wilken page 125

you also ought to do.” The true Christians like Speratus could and would not apply to that Emperor for he claimed Christ as “my Lord, the King of kings and Emperor of all nations”.

In the kingdom of God there is a separation of Church and State. Since, the kingdom of God is a government of the people, by the people and for the people, then the people are the State. Each Husband and Wife share the royal throne within their own household. The intimate connection between the kings and the altars of charity or the Church is found in the hearts of the people who are the princes of God’s kingdom. The people are the State and the Church is the ministers of those people in service to God by serving the people as Christ served his disciples, as the Levites were to serve the tents or homes of the congregations.

It was commonly understood that excise taxes were a patrimonial right demanded by the Father of his children. The original chain of the patriarchal society of Rome had been replaced by a centralized power converged around the Emperor and his bureaucracy. Rome had followed in the erroneous footsteps of the apostasy of Israel and had suffered the resulting civil wars out of which had come a centralized ruling power backed by force and violence often under the color of law. Charity was wounded to the heart.

The role of the Church was abated by a government which tended to a daily ministration with an exercising authority of imposed taxes. Rome, like many modern governments, blurred the divine separation of church and state, charity and power. By redefining the character of the Church they supplanted it with their own apostasy.

Jesus had made it clear that we were to call no man earth father yet the city state and its altars, in collusion with each other, often assumed the role of father. Written historical accounts tells us that the Patristic Age of the Church was the formulation of the nature of the Church by its forefathers. But there are no forefathers of the Church for one is your Father. Shouldn’t the Church simply manifest the character of Christ Jesus, Yeshua the anointed, King of the Kingdom of God on earth?

The Allurement of Wolves

Flavius Salerus Constantinus has been touted in some historical accounts as the first Roman Emperor who was converted to Christianity. Was Flavius the King and Emperor really a man propagating the Gospel of Jesus? He alleged that an apparition of Christ told him to put XP (khi, hro)²⁸⁶ on his shield, on the eve of the battle against Maxentius, his empirical rival in Italy. Did Jesus alter his position on exercising authority?

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Luke 22:25, 27. [Mt 20:25. Mr 10:42.]

Did Constantine obey this command of Christ?

Constantine was truly a man of visions. He had also claimed a ‘vision in 310 while in a grove of Apollo in Gaul of the sun god.’ In 313 AD, Constantine and Licinius as co-emperors had joined together in “issuing the Edict of Milan, which granted toleration” for his version of Christianity under their binding authority. “As guardian of Constantines favored religion”, certain churches and bishops were “given legal rights and large financial donations.”²⁸⁷

These “financial donations” were funded by compelled taxation and “legal rights” are subject by the binding power of their creator. Christians had been guaranteed their lawful

²⁸⁶ XP are the first two Greek letters in the word, christos which means “anointed”, the same as the word messiah. Christos is also the name of a Greek God. Christos

²⁸⁷ Funk & Wagnalls New Encyclopedia Vol. 7 p.149

rights by Emperors before. Constantine did not free the church but seduced a small portion of it into a “legal status” with the offering of ‘deceitful meats’ and the dainties of his royal table.

A struggle for power soon began between the two commanders from which Constantine emerged victorious. Victorious is an understatement. Constantine betrayed Licinius and had him and all his family put to death. He had thousands of people put to death in mass exterminations of any who opposed him.

Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matthew 7:15, 16

The more I study the detailed thorns of Constantine’s life and those ministers he and his successors appointed over men the less I am convinced of any fruits of the Holy Spirit in their questionable conversion. There were thousands upon thousands that suffered and toiled under their “exercising authority” with tens of thousands who died at their murderous bloody hands. The testimony of their lives bears witness to the purity or impurity of their souls.

“Constantine intervened in ecclesiastical affairs to achieve unity; he presided over the first ecumenical council of the church at Nicaea in 325.”²⁸⁸ He claimed the office and title of *Pontifex Maximus* or High Priest, till he died. As the ruling High Priest, he had demanded that the bishops of the Church come to his council. There were over 1800 known bishops at that time and barely 300 showed up. He sat on a golden throne claiming the title of “Bishop of Bishops”, not as the servant of servants but as a *dictator*.

Of those who came, the historical record showed that, they were financially rewarded with the spoils of his imperial rule. Extravagant gifts of gold, silver, property and privilege were bestowed on these collaborating bishops who accepted his rule from the top down. Those bishops who sanctioned his benevolence and title of “bishop of bishops” are difficult to justify. His gifts had been taken from fields of corpses and an overtaxed populations. If ever there was a sin of the Nicolaitan branded on the head of men it was here at this council of hypocrisy. How could men justify this fundamental departure from the teachings of Christ?

Fortunately, these men were a small minority. True Christain faith continued to thrive in those who remained in the liberty of Christ. Those who did not answer his call or questioned his assumed authority were sent packing or in the years to follow were labeled heretics and cast out of the graces of these despotic ‘bishops’ or simply murdered.

In 381 A.D. the Council of Constantinople was convened by Theodosius I. Only 150 bishops attended condemning various religious groups that did not heed the call of the emperor. Theodosius was as much a tyrant and more a murder of thousands.

Several Emperors had guaranteed the protection of the Church. The idea that the Church was “legalized” may not be far from the truth but what exactly does that mean? There was now an official Church of Rome established by men who found favor with the rulers of Rome but were they true Christians? Or were they taking the name of the Lord in vain?

The legalizing of the Christian church was more a legalizing of certain collaborative sects of churches who claimed to be Christian and were willing to turn a blind eye, or at least give a grateful wink, to the autocratic oppression by these manipulating chiefs of state in exchange for exemption if not wealth and protection.

Christ would not appeal to Rome to save his life but these men petitioned Constantine and his senate not to save their own life but to take the life of others. Abraham would not take a buckle but these men took lavish gifts of gold and silver. They seemed to be “the lovers of soft things” spoken of in the courts of Herod.

²⁸⁸ Microsoft Encarta 97

These sects and governments and their descendants have been able to control the writing of history throughout the ages. But probably even more important they promoted the compilation of the books we know today as the Bible. "The 27 books of the New Testament are only a fraction of the literary production of the Christian communities in the first three centuries."²⁸⁹ There is no clear record of how some writings were excluded and others were chosen to be placed in what some referred to as the *canon*.

There is one thing clear from the historical record. Large numbers of Christian sects fled the judgment and persecution of the *legalized church* and their allies of force, fear and violence. This union of church and state was not one sanctioned by God nor did it bear much resemblance to the ways preached, demonstrated and taught by Jesus.

Their fornicating relationship was self serving, proud, violent and oppressive. From Augustus to Constantine the emperors still held the title if not the office of Apo Theos, originator of gods.

There is little doubt that the men who exclude so much from the compilation of the New and the Old Testaments did so with less than noble purposes if not evil intent. This is not to say that those writings are not now authentic or valid but their relationship with the Roman state can only lead one to believe that there may have been self-serving exclusions. These were not the Apostles who made the final decision concerning Bible content but someone quite different. We can only assume that what some men meant unto evil the God of Heaven shall turn for good.

It was centuries before these apostates were able to crown rulers who began an aggressive policy of bloody "reform". With these new institutions the beast rose again and brought about the inquisition, annihilation and extinction of millions of people who were seeking God's kingdom in spirit and in truth. The persecution of the early Christians by some Emperors was nothing compared to the persecution of Christians and others by this unholy alliance of Church and State.

The Church

The Church was not a homogenous group marching with goose-step uniformity. They did not trim the corners of their beards to identify themselves from other groups, nor were they steeped in identifiable traditions of robes and rituals. They looked like Greeks, Samaritans, Jews and gentiles. They looked like everyone because they were everyone and anyone who turned toward God's kingdom instead of the ways of the gentile governments.

They were heterogeneous and diversified. Yet, through their system of ministers and the teachings of Christ they formed a self disciplined network across the empire and beyond. That union of spirit and brotherhood was absolutely essential for their survival during the social, political, economic and even geological catastrophes that plagued mankind during the decline and fall of the Roman Empire.

Identifying the Church from those who took that name in vain is a matter of understanding what the Church truly was to be and do. What was the Church to be and do for the people who sought his kingdom and desired to obey the commandments?

There were men in those early days who were called the Patristic writers of the Church. Men like Ambrose, Jerome, Augustine and Gregory the Great. They are presented by some as the "patriarchs of the Church". But are these patrons of Jesus Christ or did they take to a different path? Their philosophies often seem to contradict the teachings of Jesus as well as the traditions of the ancient Hebrews and the Bible itself.

Jerome around 400 AD believed that women were bad news for men and that they were uncontrollable, excessively *passioned and unreasonable*. Although, these texts were

²⁸⁹ Funk & Wagnalls New Encyclopedia Vol. 4 p.47

enormously influential in defining the coming of what has been historically proclaimed as the Church in the medieval world, they seem to fly in the face of God's creative instincts.

And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. Genesis 2:22

Jerome inferred that women were inferior "they degraded men."²⁹⁰

And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Genesis 2:23, 24

Women do not degrade men. A good woman is a blessing or a curse depending on the heart and soul of the man. It is only weak, selfish and proud men who blame their sin on God's gift. The nature of women is not responsible for man's sin of choice.

Another early author of this church sect was Ambrose. By the Voice of the people Ambrose was elected as bishop of Milan. But these were "instant Christian"²⁹¹ formed at the emperors command not by repentance.

Ambrose, was the son of the governor of Gaul and a former high Roman official. He had asked the emperor if he could become Bishop of Milan and was granted that right by this self appointed *Bishop of Bishops*. Before Ambrose could accept this position he had to take time to find out what Christianity was for he had no idea. He returned sometime later with his own doctrines.

Ambrose considered a bishop as an "aristocratic figure" and formulated the Church according to the "ways of Rome issuing decrees, edicts, and commands" rather than serving as a subject minister and servant of the people. He also displayed a fierce hatred of women that was carried into the middle ages. He was intolerant of other religions and actually argued in the Roman Senate that all other religions should be stamped out. This seems in direct opposition to the teachings of Jesus. The idea that other religions should be persecuted by Roman force and policy seems to fly in the face of the injustice of the Crucifixion itself.

(Touch not; taste not; handle not; Which all are to perish with the using; after the commandments and doctrines of men? Colossians 2:21-22

These people who chose a single top down ruling bishop for thousands by majority vote and at the command of a tyrant and his Edict of Milan were not Christians of repentance, although, they may have been baptized with water and fanfare. The Milan Church, its hierarchy of authority was established by the spirit and character of Constantine not by Christ. Much of what we see as the Church has come down through this tainted religion and apostasy. To understand the Church and its position in the kingdom of God we must go back to its origin which is Christ not Constantine.

Ye are bought with a price; be not ye the servants of men. 1 Corinthians 7:23

The Separate Church

The Church and the congregation of the people continued as a mass of individuals working out their own salvation with fear and trembling. They imposed by their presence a powerful force of freedom and liberty for almost a thousand years. By their brotherhood they were able to keep kings retreating to their castles so that freeman could walk down God's paths living at liberty in spirit and in truth.

²⁹⁰ World Civilizations Richard Hooker <http://www.wsu.edu:8080/~dee/CHRIST/EUROPE.HTM>

²⁹¹ Instant Christians. Just add water. Then Peter said unto them, **Repent**, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38

Those captured by pirates and robbers remain free.²⁹²

Many believe that America was once a free country and has lost much of those freedoms. This land is as free as it ever was. When my ancestors came here in the 1600's it was a free land. There were impenetrable forests, bears, lions and wild uncivilized aborigines. There were dangers, perils and hardships at every turn but freedom is found, like the kingdom of God, first in your heart and your minds. Freedom is not comfort nor convenience. Man is bound by his words, appetite or fear, by his allegiance, given or bought, by his own covetousness and his lack of faith not by the circumstances in the world around him.

Things captured by pirates and robbers do not change ownership.²⁹³

The solitary retreat and fasting like Christ in the wilderness plays an important part in the development of the soul. Even the Levites who had their homes amongst the people for service had their suburbs and lands in common for their retreat.

Monasticism played an important role in the development of the Church but monasticism was not really defined generally as we know it until the late middle ages. Until then there were a variety of practices and traditions. In most studies of broad and diverse subjects it is often convenient to the teacher to group peoples and customs into categories and classes, sometimes at the expense of the truth.

Yes, there were *eremitic* monks who were hermetic individuals who lived solitary lives of prayer and study as holy men rejecting all the pleasures of the world in abject poverty. But they were not the rule. They were remembered because of the dedicated nature of their life and as the Essenes because their communal buildings survive the test of time. The truth of their purpose and practice may have been lost in the partisan reporting of it.

There seems to be enough pain in a life of service that one needs not seek out more pain and discomfort for suffering's sake alone. Although, solitude for periods of time may be beneficial I cannot imagine that God put us here on earth simply to reject and deny every aspect of our existence and life just because it might afford some pleasure or comfort. And can we really live as servants of mankind feeding His sheep if we never come in contact with any of them. These centers of monastic life were places of training and study, not hermitage of isolation and deprivation.

There were other more communal monks that were of several types such as the Basil and Benedictine. These forms of Monastic life styles eventually formed what we see as monasticism in Europe but again that was in the middle ages. To look at the middle ages and assume that the Church in that time period was even similar to the early Church will lead to a super erroneous picture of what Christ intended the Church to be.

The History of the Church was by no means presenting one doctrine of religious zealots spanning the globe. The idea of Petrine Succession from Peter as the head of the Church was a minority concept of respect. There were no geographical jurisdictions for *Bishops*, for the kingdom is not geographical. The ministers of the kingdom were more like the public servants of the mobile nation of Israel than medieval or modern Churchanity.

The true Church operated relatively well in the first thousand years after the destruction of Jerusalem. It had little to do with central authority until it ran afoul of persecution coming from disparate sects which enjoyed the generous graces of despots. The faithful Church's functions and achievements in ministering to the Kingdom of Heaven on earth do not fit well into modern history books fostered, written and censored by the

²⁹² A pirates et latronibus capti libera permanent. Dig. 49. 15. 19. 2.

²⁹³ A piratis et latronibus capta dominium non mutant. 1 Kent, Comm. 108, 184; 2 Wooddesen, Lect. 258, 259.

promoters of central *Benefactors* who exercise authority one over the other. The true precepts of Christianity were so successful no king rose to prominent power over the kingdom of Heaven on earth for almost a thousand years, beating the previous record of four hundred years from Moses to Saul.

There are many stories that tell us of the princes of the kingdom of heaven. Like the account of Saxons marching up a European river toward the castle of a would be King who had done at least some sort of injustice to men. His Ambassador returned after what that kingly usurper believed to be lengthy negotiations only to report he could find no one to bargain with for, "They say they are all kings."

The Church had brought to these lost sheep the good news of the kingdom where there was no king and every man did according to his God given conscience. It was not a kingdom that was new but was the ancient kingdom of Israel, *where God prevails*. It did not have the rituals and robes of the Pharisees. It was not like the nations where men crowned men to guarantee the safety of each other at the expense of liberty. There was liberty among the sons of God as long as they accepted the responsibility of protecting their neighbors rights as if they were their own.

Those who sought the kingdom did so with the imperfections of men. Some were pure and pious and some mixed their search with anger, impatience and hostilities. Yet, their search and contemplation upon the message of Christ altered the course of nations and history. But when men turned from God's law they soon felt the whips of corrupted rulers and suffered under the bondage of despots.

"If we will not be governed by God, then we will be ruled by tyrants." William Penn.

Jesus was the rightful heir of that promised kingdom and the people flocked to his message of liberty, to His Free Dominion under one God, God the Father in heaven.

But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James 1:25

The people of Europe and their rugged individualism was a fertile ground for such blessed messages brought by the early refugees from the persecution of the civil powers of Rome. The decaying cities of the Roman Empire often displayed their own brand of corruption. God's kingdom is practical and wise. It does not guarantee perfection but shows us the imperfection of our own hearts and minds. It demands spiritual and moral growth or demonstrates the evidence of its absence. The kingdom must be written on our hearts first. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6:33

Others systems which run contrary to God's plan and Jesus' gospel lead to deception, though they can often conjure up measures of success and order for a period of time. Their affluence is often a lie built on debt and established by spending the future of the next generation for the comfort, indulgence and apathy of the present. In almost all cases they feed avarice and sloth with repose and slumber. The strong are made weak and the weak are debilitated. Faith, hope and charity atrophy as covetousness and avidity amplify.

There were many who said they were the Church. There were many who said they were seeking the kingdom of God. God is judge. Right knowledge and good fruits help us see the truth of God's kingdom and the Gospel of Jesus Christ which tells us that His kingdom is at hand. Though understanding the kingdom is in part the product of preaching the truth of the kingdom in word and deed, it is really the divine revelation of God in our own hearts and minds that grants us the faith and grace to know and do the will of our Father.

But rather seek ye the kingdom of God; and all these things shall be added unto you. Luke 12:31

The precepts of God's kingdom have remained the same because God has remained the same. What people see as new is often just a return to the precepts and principles long forgotten or twisted out of any recognizable form. Seeking the kingdom always requires a measure of repentance. It is humility that allows us to turn from what we have been taught as true to what in the depths of our being we know is true.

Explanations of history, examination of words and phrases may bear witness to the kingdom of God but flesh and blood cannot reveal it. One may recognize the kingdom as they see the truth of what has already been revealed to them in their hearts by God's grace. The pattern of the kingdom is as redundant in history as fingers and toes.

Where from two to ten families, who love the ways of God, can come together in congregation, loving one another as they love God and themselves, you have the beginnings of the kingdom. If they practice their faith, love and charity will bind them and seal them from harm. Like the planks of Noah's Ark sealed inside and out they will weather the storms of the millennium and ride the waves of tribulation.

The time to begin your journey toward the kingdom begins by the turning of your heart toward God and your hands and feet toward His service. By serving those along the way in faith, hope and charity according to His will we shall find our way into His everlasting Kingdom within our reach.