



KOINONIA
Biblical Role of Fellowship

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Living in an age where technology diminishes geographical boundaries sure has its benefits! All the way from Indonesia, we could have access to literally thousands of sermons, studies and reflections from all over the world; all at a click of a finger. This means that we have gained access to the best of materials available. We could listen to sermons by John Piper, Tim Keller, RC Sproul, Kevin DeYoung, or literally an of the incredible reformed Pastors and Professors out there.

But here's the thing. Some of these young generation have now opted to skip church altogether in favor of "on demand" sermons. After all, how many of our local Pastors can compare with RC Sproul's amazing ability to explain Christian philosophy so simply yet so powerfully? How many can match John Piper's in-depth exploration into bible verses? How many can surpass Tim Keller's rich knowledge on a wide array of topics? With all of these and more available on the Internet, what stops us from ditching Sunday service altogether?

Well, if the sermons are the solitary reason for coming to church on Sunday, then we may have taken away the reason to build a local church altogether. And there are people who do think that way.

Church, however, is not only about the sermon (however important the Sermon truly is). To those who come to church late, only to sit during the Sermon, I think you are missing out on God's blessing. A church service, thoughtfully and theologically constructed, will edify the Body of Christ and equip them for good works. From the call to worship, all the way to doxology and benediction; all of these serve to consciously tune the worshipper to the Creator. But I am not here to talk about all of those today; but rather one aspect of ecclesiastical life that we should all involve ourselves in: Fellowship.

To illustrate the importance of fellowship in the church, let me begin today's talk by bringing your attention to one of the often misunderstood verse in the Bible.

"For where two or three gather in My name. there I am with them" (Matt 18:20)

Contrary to popular usage, this verse is not meant to comfort us when our prayer meetings or bible studies are attended only by a few people. Certainly it does not mean that Christ is not with us during our individual devotional times.

But what the verse does mean, and what I will explain throughout this session is that there is a special kind of accompaniment that Christ promised whenever Christians gather in His name.

Fellowship in the Bible

What I am going to do is to try to look into the Bible and determine what an ecclesiastical fellowship is (its definition), and what are its roles (its function and purpose).

The word fellowship, in the English Bible, comes from the Greek word *koinonia*; which simply means a sharing in common, a gathering, a participation, a communion. It denotes a union to a common Body, a Universal Church, which membership causes its members to participate and share in the divine will.

So, we are thus enjoined into the Body of Christ when we received Him and was Spirit baptized into one Body (**1 Cor 12:13**). The fellowship is defined as the fellowship of the Spirit (**Phil 2:1**), a fellowship with the Father and the Son (**1 Jn 1:3**). It is a fellowship in the Gospel (**Phil 1:5**). In such fellowship, we are



united with Christ in His death and resurrection (**Phil 3:10-11**). And we commemorate this corporately whenever we partake of the Holy Communion, during which we partake in the fellowship of the body and the blood (**1 Cor 10:16**) whilst discerning the visible Body of Christ, ie. acknowledging that we are indeed brethren in the Lord (**1 Cor 11:29**).

Thus, our union with Christ causes us to have a fellowship with God; as well as with other believers. That far we have established. But what are its functions and purpose? What are we supposed to do in such fellowship? This will take up the majority of the talk today.

The Bible at the very least gives three natures of our koinonia, and three functions thereof; and I have illustrated it in the Table, below:

No	Nature	Purpose	Activitiy	Overarching Theme
1	Light	Purity	Evangelism - Discipleship	Holiness & Christ-likeness
2	Organic	Growth	Ecclesiastical Ministries	
3	Catholic	Unity	Orthodoxy & its Progress	

Let us take a look at each of the three.

1. Ensuring Purity through the Fellowship of Light

I have mentioned in the beginning of the session that Matthew 18:20 talks about something other than a comfort for the unsuccessful prayer meeting. And from it, we know that although God is with us when we pray to Him individually, there is a special kind of blessing that He gives when we come together in His name. What makes the two or three so special?

When reading a biblical text, the most important mistake we should not make is to take the verse out of its context; and thus out of its intended meaning. What then was the context of Matt 18:20?

The immediate context is discoverable when we read **Matt 18:15-20**. And this is about *church discipline*. We are called into fellowship so that we can ensure the purity of the whole. In **1 John 1:1-10**, the fellowship is described as a *Fellowship of Light*; and thus the title.

You see, ever since the Old Testament, the people God consecrated and called out have always been put into a community. In the Old Testament, the community was within the nation of Israel. In the New Testament, it is in the Church. But the Book of Deuteronomy, which recounted all of the Laws to the generation which was to enter the Promised Land, Moses gave a repetitive command which was repeated 6 times in the book. The final purpose was explained this way: *“Make sure there is no man or woman, clan or tribe among you today whose heart turns away from the Lord our God to go worship the gods of those nations; make sure there is no root among you that produces such bitter poison”* (**Deut 29:18**). But the how was repeatedly warned in **Deut 13:5; 17:7; 19:19; 22:24; 24:7** – they were commanded to *“purge evil from among them.”* You see, in order to ensure the purity of the whole, the Israelite community was commanded to put to disfellowship those who were unrepentantly sinning.

But one thing many people perhaps fail to notice, is how this commandment is actually repeated, or at the very least alluded to in the New Testament. Let us look at **1 Cor 5:1-13**. This passage speaks of the



moral condition in the church at Corinth, which was so depraved, that even amongst the church members there was a case of incest that was not firmly dealt with. And from Paul's letter, we see indications that the church as a whole had not only tolerated a serious error, but were actually boasting about it (5:2)! Now we do not know how they boasted. It could well have been that they boasted of being a tolerant community, that they were not judgmental, and that they were the most forgiving bunch. If it was indeed that way, this would not be uncommon in today's standard. Such non-judgmental, accepting nuance is promoted in churches everywhere! And wherever they are promoted, the churches boast as if those were virtues (see "We're just glad you could make it" series of ad by the Norval United Church below). But notice that in **verse 2**, Paul called for the man to be disciplined (and because his offense was so serious, to be disfellowshipped). And perhaps in what would seem to be a merciless act, Paul even ordered that the man be "*handed over to Satan for the destruction of the flesh*" (5:5). But note the reason Paul commandeered all of this. In **5:13**, he explains the Scriptural ground for such harsh discipline, and it was quoting the 6 verses in Deuteronomy which said, "purge evil from among you." And there goes the dualism between the Old Testament and the New!



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Okay, I need to warn you of a swing to another extreme, though. Using acceptance and tolerance to compromise with sin and leaving it undealt is not the purpose of Christian fellowship. This is allowing roots of evil to be in the church, thus exposing the whole community. However, neither is making things difficult for the repentant sinners to be restored! We need to also be reminded that Jesus was called a friend of sinners because He rebuked the hypocrisy of the Pharisees but accepted the repentant sinners (**Matt 11:19**). So, what we need to actually realize is that church discipline need to be done for the very reason of mercy!

You see, when sin enters in, it is actually in acknowledging the severity of the matter that we will be able to see how God acts in complete justice but also utter mercy at the same time! In Paul's own command to severely discipline the man who had done a horrendous sin, actually we are able to detect how it was ultimately for mercy. A parent who has seen his teenage son watching pornography and not disciplining him is the unmerciful and uncaring parent. Paul gave the ultimate discipline of handing the man over to Satan because his sin was so serious; but he also did it so that the man would repent and be saved, "so



that his spirit may be saved on the day of the Lord” (5:5). Church discipline is done for the good of the Body, but also for the good of the members!

This is why **Matt 18:15-20** is a relentless pursuit for church discipline. Do you notice how Jesus Himself commands such relentlessness, by not letting the sinful person go scott free? If the one-on-one talk doesn’t work, take two or three witnesses. If he doesn’t listen, take it to the church as a whole. And if he still doesn’t listen, disfellowship the man! Regard him as pagan. Again, much misunderstanding happens here, as people see such excommunication as a merciless act. And perhaps the way many churches have done it would make it look like a merciless act. Because this is the key question: What do we do to pagans? Do we curse them? Do we hate them? Do we reject them when they come? No! We evangelize to them. We tell them the good news and share our faith with them. But it is in acknowledging the fact that the unrepentant sinner may be unregenerate that we will begin to treat him as someone we have to tell the Gospel to all over again! We regard them as pagan so we begin to pray for their repentance and salvation. This, my dear brothers and sisters, is an act of mercy!

And so John defines our fellowship in **1 John 1:1-10**. Firstly, when we believe in the Gospel and are baptized, we are placed in the Body of Christ – the Church. The Baptism of the Spirit as the inward reality of our souls being redeemed by Christ and belonging to His Body is also outwardly expressed through the baptism by water which places us in the local church community. And so, as explained in **1:3**, the believers’ fellowship is first and foremost with the Father and His Son (through the Spirit). The union with Christ is the fundamental block with which we relate to others, and invite them to join this fellowship. But there is a prevalent characteristic of this fellowship; and it is the fellowship of (or in) light (see **1:5-7**). In the light, we have a fellowship characterized by transparency and accountability. And no, it is not a fellowship where we think everyone is an angel who will do no wrong. In fact, it is in acknowledging our sinful nature (**1:8-10**) that we are given reason to make ourselves accountable to one another; to keep watch for our brethren, so that the Body of Christ maintains its purity. In light, everything is laid bare and exposed. In light, everything becomes visible and vivid.

This is why the Great Commission as found in **Matt 28:18-20** is not only a command to evangelize; it is also a command for discipleship! The goal of the Great Commission is not simply to make people confess that Jesus is Lord, but also that we submit under His lordship – by becoming His disciples. And discipleship denotes discipline! This, is the fellowship with Him and with each other.

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Coming back to our Table, can you see how we are to begin our Christian fellowship knowing that we all are sinners justified by grace; and that through evangelism, we are invited to share in this fellowship of light, to walk therein as disciples of Christ. And through *evangelism and discipleship*, we are to similarly invite others to join in the fellowship; in and through which we are *justified* before God and predestined to be conformed to the image of His Son.

Practical Advise: Know that we are placed within a local church so that we can be included in a fellowship of transparency and accountability. We are here to look out for each other, and to ensure that we each walk in God’s path. We should therefore be open to rebuke, and we should always repent

of our sins and not take the grace of God lightly. And when we find someone who has fallen into sin, we need to take it upon ourselves to rebuke that person lovingly, for the purpose of restoration and not condemnation.

2. Ensuring Growth through Mutual Edification in the One Body

We have already established that baptism of the Holy Spirit places the believer into the Body of Christ. 1 Cor 12-14 teaches us a lot about living as the members of one Body. In **1 Cor 14**, Paul talks about how members in a Body each have a function given to Him by the Spirit. Each believer is given specific role – a spiritual gift for the edification of the whole Body. This is after all, an organic fellowship.

And so, 1 Cor 14 explains what this entails:

- **v. 5** The different gifts are given so that the whole church may be edified.
- **v. 12** Therefore, we are to excel in the gifts that build up the church.
- **v. 17** That is why, it is no use if no one else is edified. Don't show off. We are to distinguish the gifts that are meant for personal devotion, and those that can edify others. Perhaps to illustrate simply, don't throw theological jargons at new converts. That don't edify, that's just being a smarty pants.
- **v. 25** Do this for God to be glorified; so that the Gospel is preached and people are convinced that God is in the church!
- **v. 26** So, in conclusion, the rule of thumb is that everything must be done so that the church may be built up.
- **v. 40** And everything must be done in a fitting and orderly manner. Oh, by the way, this is also referring to liturgy; so the proper liturgy builds people up!

And before that, in **1 Cor 12**, he also explained:

- **v. 4-11** That the different gifts are given by the same Spirit. Each person has his own unique gifting.
- **v. 12-26** And therefore, we need each other in order to grow together. In fact, we are so enjoined with each other, that when one part suffers, the whole Body is affected.
- **v. 27-31** There are "the greater gifts," which after revealing in 1 Cor 14, were gifts that edifies the church more. We tend to think that the greater gifts are the more spectacular ones; but the Bible does not warrant such definition.

Added to that, the same Paul in **Rom 12:3-8** also added that:

- **v. 3-4** That the differing gifts are not there so that some may boast for having more than others. We should remember that it was God who gave us the gifts, and not because of our merits. And keep in mind that to those that are given more, more will be expected of them (**Luk 12:48**).
- **v. 5-8** Each is to serve in accordance to the gifts given to them, for the good of the whole body.

But here's the more practical aspect of serving in ecclesiastical ministries. How do we discover our gifts? And do we serve only at things we are good at; and the things we like? Now, it is not uncommon for churches to use aptitude tests to try and discover the talents of their members. And I am not disallowing this. But in determining our spiritual gifts, we need to determine not only our hobbies and our talents, but also our calling! You see, all the verses we have read say that the spiritual gifts are distributed in God's autonomous sovereignty. He alone decides where to place us, and what gifts we were to have.



And although our God-given talents are surely within His consideration, nonetheless it is God in His sovereignty and wisdom who will determine where He places us.

Just to remind all of us of how God has been using His elects. God used Noah as a preacher of righteousness (**2 Pet 2:5**) who did not save any of those he spoke to. He must have so desperately wanted to become a tool of mercy, yet he was a tool of wrath in God’s hand. He used Abraham, who was unable to have children, to be the father of many nations. God didn’t use the young and zealous Moses to be the deliverer of His people, but used the old, demotivated and disillusioned Moses for the task. God didn’t use the tall and mighty Saul to be the chosen lineage for Christ, but used the unlikely, unaccounted for David who was a man after His own heart for reasons He alone initially knew (**1 Sam 16:7**). I could go on and on, but you get the picture. God sometimes uses an unlikely man in an unlikely circumstance. Other times, He uses a likely man in an unlikely circumstance. Other times, He uses an unlikely man in a likely circumstance. And most times, He calls and uses the weak to shame the strong; the foolish to shame the wise and the despised to shame the honored (**1 Cor 1:26-31**). Either way, His way, His time, His calling.

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But let’s come back to the Table, before I conclude with some practical advice on how to discover our calling. God places us in the visible and invisible Body of Christ, and gives to us spiritual gifts so that we can minister to one another, to grow organically as one Body. And what are we growing up to be? **Eph 4:15** says that we will grow in every respect the mature body of Him who is the head, that is, Christ. And the wonderful picture of Christian fellowship is described in **v. 16**, *“from Him, the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”* This is our corporate calling.

Practical Advice: So, here’s how I propose we try to serve God and find our calling. Firstly, have a watchful prayer to ask God to use us for His glory. Watchful, because while we pray, we try to be sensitive to the needs that are around us. Meditate on the Word to find out what pleases the Lord, so that you will be able to identify a need when it is revealed to you. And just practice loving your brethren in Christ, to serve their needs. And finally, when we have excelled at the gifts that build the church, remember that we are but channels of blessing that God uses; and give Him glory.

3. Ensuring Unity through Orthodoxy and its Progress

I ended the previous part with an end in mind; that is the Church being conformed to the image of the Son. I quoted from **Eph 4**, which is where we will concentrate on in this next section. Herein, Paul listed another kind of spiritual gifts – the spiritual offices (**4:11**). And he similarly repeats that the ministries are given for the edification of the whole (**4:12**) and gave the end (telos) which we must strive towards, and that is *“until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ”* (**4:13**). It is under such teleological picture that we are to speak the truth in love and to build each other up (**4:15-16**).



I do not think that time will permit me to discuss the spiritual offices and how each are to function, in ways that do them justice. So I will just leave a brief note as such.

- The *Apostles* and *Prophets* are the Apostles of the New Testament and the Prophets of the Old Testament, whose revelation we now attain as the whole canonized Bible. Together, they are called the foundation of the Church, with Christ being the cornerstone (**Eph 2:20**).
- The *Evangelists* are the ones who bring new converts into the church. They invite the people to share in the fellowship that we have with God and with each other.
- The *Pastors* are the shepherds of the church, who looks after the daily needs of the members, ensuring that they have the nutritional needs to grow.
- The *Teachers* are those who instruct the members to be mature, to be able to discern the will of God in their lives.
- Now, it is important to note that all of the members are called to evangelize, to shepherd and to teach; but these offices are for people who are officiated to do one of the above functions in greater capacity. The Evangelists still need to pastor, and to teach. The Pastors still have to evangelize, and to teach; and the Teachers still need to evangelize and to pastor. But whatever their appointed office are, they tend to do it to a greater degree.

If we have the time, we can discuss further about the above definitions. But here is the more fundamental part which I want to discuss today.

Jesus Christ has called us to unity, through diversity. Every time Paul mentions about this unity of the Body, the unity of the Spirit, he also explains that this is achieved through the differing members. Different placement, different focus, different ministries, different gifts.

The bitter reality about living with differences is conflict.

And conflicts are never pleasant. But the Bible recognizes that, and puts it this way, “*As iron sharpens another iron, so one person sharpens another*” (**Prov 27:17**). When iron sharpens iron, they clash. They scrape pieces off each other. Sparks fly. When a human being sharpens another, they similarly clash. They scrape pieces of themselves in the process. Heated moments make unintended words hurt the other party. But this is the reality of building an organic fellowship, where each member differs.

Take a peek at church history, and you will find a hopeless tone to the conflict. Denominations anathemized (condemn) one another; and they utter hate words against each other; claiming differences that cannot be reconciled. They call each other heretics; and at moments, used political ploy to put one another down. Just look at the earliest doctrinal controversy of the church. One side, in wanting to “protect” Christ’s divinity, undermined His humanity; saying that He never fully took on human nature. The other, in wanting to defend His humanity, made Him somewhat less divine; and denied co-substantiality with the Father. And then they repeat this ordeal for almost every doctrine imaginable. For the doctrine of the Trinity; then for soteriology, then for ecclesiology, etc. We never seem to agree with one another!

But in the Book of 1 Corinthians that we have quoted so much in this session, we find this verse: “*no doubt there have to be differences among you to show which of you have God’s approval*” (**1 Cor 11:19**). The word used is “have to be.” There *must* be differences among us, because God has a purpose in those differences. **Matt 10:34** even presupposes sword before peace. Why? **10:37-38** explains. It is so



that Christ becomes pre-eminent in all our lives. Although Christ brings division, but in and through it, He gives another kind of peace that the world does not know of to us (Jn 14:27); and He ensures true unity!

You see, in every part of the Bible we hear of diversity, we are always reminded that such differences occur under the context of the oneness of the Body. In 1 Cor 11, where we read the harsh reality that sharp differences are unavoidable, we are also given the stern warning that all this must be dealt with under the recognition of being in the one Body of Christ. In fact, those that come together, and participate in the Holy Communion “without discerning the the body of Christ” eat and drink judgment on themselves (1 Cor 11:29).

The Ephesians 4 context is also of great interest. Although in 4:12-13 we are told that we are to serve each other until we reach full unity of the faith and attaining full likeness to Christ; prior to that in 4:4-6, Paul said that we are already of one body, already of one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. And get this: We are commanded to “make every effort to keep the unity of the Spirit through the bond of peace” (4:3) exactly because there already is oneness in Christ. So are we already, or not yet united? The answer is both. Christ through the Spirit has already placed us in one Body; and because of that spiritual truth, we are to continue living in such reality; ironing out our differences as we go along; yet keeping in mind that we serve not our purposes, but the purpose of God. And it is in this hope of the final union with Christ, of a time when shall be like Him and behold Him as He is (1 Jn 3:2); and the hope that we are not ultimately the ones working this unity; but God. It is in acknowledging this that we will begin to see history differently.

For indeed, through all of the strife, and all of the conflicts, we do see God working in and through history to define the true and orthodox faith. Churches began to struggle for orthodoxy when they were faced with heresies; and they started looking into the Scriptures all the more intently because of suspicious teachings. And when we read church history this way, we see God’s hand in all of the conflicts. For example, through the rigorous debates of Christology, we now understand how Christ can be fully God and fully man. And the theological jargons that seem so alien to us contain within them a legacy of the struggle for unity of the faith. Christ is *homoousios* (of the same substance) with the Father. He is not *heteroousios* (of different substance) with the Father as the Arians believe; not even *homoiousios* (of like substance) with the Father, as the Semi-Arians believe. Now, when we use these terms, we do not use it in order to sound smart. We use it in order to acknowledge the legacy of orthodoxy that was fought before us; as we contend for the one true faith that Christ has given us. We no longer need to struggle for this portion of Christology because we learn and acknowledge the historical creeds that have defined the right teaching. And we see in such councils and creeds the hand of God, guiding His people to understand His will. Allowing for differences so that It would become evident, who had the approval of God.

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And so we’re back to our Table. Can you see how the fellowship of the catholic (by catholic I mean universal, and not Roman Catholicism) forces us, through differences and conflicts, to better understand

God and His will. Can you observe how God has been introducing His unfathomable self through human conflicts; so that the rich dimensions of His seemingly paradoxical attributes can be understood slightly by those of His choosing? Otherwise, how would we ever understand how to reconcile those paradoxical attributes? Between justice and mercy; between His sovereignty and His grant of freedom; between His oneness and His being Triune? He lets these doctrines be formulated naturally through the conflicts of the church, all the while letting go of His hand, but never letting go of His eyes. At certain points in such history, we even see Him intervening, His hand reaching out when we are about to make a fatal error. We see God working, and we experience it personally when we strive for such unity.

Practical Advice: Conflict between brothers is unavoidable. In fact, these kind of conflict hurt the most because they come from the one we are committed to love. But love unites, and when we love someone we long to be united with him. This is why our love for God should make us desire Him; and that His command to love our brothers should make us long for such union. The problem comes when we disagree with one another. But Scriptures has given us a rule of thumb for living in such union. **Rom 12:18** says this, “*if it is possible, as far as it depends on you, live at peace with everyone.*” When, then, does it depend on us? I will say this: When tolerance does not become compromise. We are called to tolerate those of weaker faith (), and to bear each other’s burden. Paul contextualizes his message in so that his audience could understand the Gospel (). But an incomplete Gospel is a different Gospel. So here’s the difference between tolerance and compromise, between contextualizing and censoring. In the first, the standard of truth is preserved and maintained. It is merely spoken in more understandable language for the purpose of the audience understanding. In the latter, the standard is moved. When you compromise, your standard becomes less than ideal; and when you add or censor, some parts of the message is missing.

In short, we should expect conflict when we fellowship, but we need to understand that God works through such conflict to bring all of us into maturity. So bear with each other, and tolerate, not compromise. Contextualize, but preach the whole Gospel and the whole counsel of God.

Conclusion

I hope by the end we would have answered why it is not alright for us to skip church altogether and just sit and home watching wonderful sermons on the Internet.

In closing, let us read **Hebrews 10:19-25**. Herein we see today’s message summarized.

- **v. 19-22** says that we have been placed into the Body of Christ, which enables us to have communion with God. This talks about the Baptism of the Holy Spirit as referenced in 1 Cor 12:13. And this baptism also sprinkles our hearts and washes our bodies clean. We are thus placed in a fellowship of light, in which we are accountable to one another to keep a clear conscience before each other and before God.
- **v. 23-25** We have a sure hope, and because of it we persevere. And we persevere *together*, as we spur each other on in love and good deeds. And we do this by being *persistent* in our ecclesiastical fellowship. We serve each other through the different ministries, using the different gifts and callings God has given to each of us.



- **v. 25** and we do this in view of the *telos* – that is the ultimate accomplishment of God’s purpose; where one day we will reach the full unity of faith. And so we view our current differences and disagreements as tools in the hand of the Almighty God who is forging for Himself a glorious building.

But, notice **verse 24-25**, which says,

“And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching”

We are commanded not to abandon fellowship, however ugly it gets; because it is through it that we are equipped and strengthened; and taught the very will of God.

Soli Deo Gloria!

