

# Luke 24



Easter Stories Week 6

## Contents

1. "He is not here, but is risen." ..... 2
2. Two disciples pour out their confusion and grief to a sojourner walking with them. 4
3. The disciples tell about Easter morning; the Lord begins to teach them. 6
4. Their eyes are opened. .... 8
5. Jesus shows them His hands and feet, and eats the broiled fish and honeycomb. 10
6. The Lord gives the disciples a mission, and then ascends to heaven. 12

1. "He is not here, but is risen."

1 And on the first day of the week, early in the morning, they [*the women*] came to the sepulcher, bringing the spices which they had prepared, and certain *others* with them.

2 But they found the stone rolled away from the sepulcher.

3 And entering in, they did not find the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed about it, behold, two men stood by them in flashing<sup>1</sup> cloaks.

5 And as they were in fear, and inclined their faces to the earth, they said to them, Why do you seek Him who lives, among the dead?

6 He is not here, but is risen; remember what He spoke to you *when* He was still in Galilee,

7 saying, The Son of Man must be delivered up into the hands of sinful men, and be crucified, and on the third day rise again.

8 And they remembered His sayings.

9 And returning from the sepulcher, they reported all these things to the eleven and to all the rest.

10 But it was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the rest of *the women* with them, who told these things to the apostles.

11 And their sayings appeared before them as idle tales, and they did not believe them.

12 But Peter, standing up, ran up to the sepulcher, and stooping down, he looked at the sheets laid out alone; and he came away, marveling to himself at what had come to pass.

AC 2405:7-8. As in the proper sense the "morning" signifies the Lord, His advent, and thus the approach of His kingdom, it is evident what it signifies besides, namely, the rise of a new church (for this is the Lord's kingdom on earth), and this both in general and in particular, and even in the least particular; in general, when any church on the globe is being raised up anew; in particular, when a man is being regenerated and being made new (for then the Lord's kingdom is arising in him, and he is becoming a church); and in the least particular, whenever the good of love and faith is working in him; for in this consists the coming of the Lord. Hence the Lord's resurrection on the third day in the morning (Mark 16:2, 9; Luke 24:1; John 20:1) involves all these things (even in the particular and the least particular) in regard to His rising again in the minds of the regenerate every day, and even every moment.

TCR 170:1-2. Before the creation of the world the trinity [of Father, Son and Holy Spirit] did not exist...The trinity... was provided and brought about when God became incarnate, thus after the world was created. This is the Divine trinity, because it is a trinity in one God. This divine trinity is

---

<sup>1</sup> Like lightning

in the Lord God the Redeemer and Savior Jesus Christ, because the three essentials of the one God, which constitute one essence, are in Him. That in Him (as Paul says) dwells all the fullness of Divinity is evident also from the words of the Lord Himself, that all things of the Father are His, and that the Holy Spirit speaks from Him, and not of itself; and finally, that when He arose He took from the sepulcher His whole human body, both the flesh and the bones... unlike any other man.

AC 9814:2. Who could possibly believe that within the church, where there is the Word, and the consequent enlightenment about Divine and heavenly things, ignorance so great should reign that it is not known that angels and spirits are in the human form, and appear to themselves as men; and also that they see and hear each other, and converse together; and that it is known still less that they appear clothed in garments. That this is the case falls not only into doubt, but also into total denial, with those who are so much immersed in outward things as to believe that the body alone lives, and that all is nothing which they do not see with the bodily eyes, and touch with the bodily hands (n. 1881); when yet the heavens are full of men, who are angels, and who are clothed in garments of varied resplendence. But nothing of these things can be seen by a man on earth through the eyes of his body; but through the eyes of his spirit, when these are opened by the Lord. The angels who were seen by the ancients, as by Abraham, Sarah, Lot, Jacob, Joshua, Gideon, and also the prophets, were not seen with the eyes of the body, but with the eyes of the spirit, which were then opened. That these angels appeared clothed in garments, is evident from the angels who sat at the Lord's sepulcher, and were seen in shining white garments by Mary Magdalene and Mary the mother of James....

#### Questions and Comments

1. In what ways might we be inclined to "seek Him who lives among the dead"?
2. Can you picture a state in which your heart (the women) from the Word (the angels) tells you something wonderful, but to your intellect (the disciples) it appears as an idle tale?
3. Old church theology taught that Father, Son and Holy Spirit were three separate Persons from eternity, but the Heavenly Doctrine teaches that this Trinity did not come into existence until Jesus rose, fully God and fully Man. Now the Holy Spirit proceeds from Him. We might compare this to a new baby, who has the *potential* to grow up, be married, and enter into the uses of having and raising children. Then those potential uses become actual.

2. Two disciples pour out their confusion and grief to a sojourner walking with them.

13 And behold, two of them were going that same day to a village which is named Emmaus, away from Jerusalem sixty stadia<sup>2</sup>.

14 And they conversed with one another of all these things which had happened.

15 And it came to pass as they conversed, and were disputing, Jesus Himself, being near, went with them.

16 But their eyes were held so that they did not know Him.

17 And He said to them, What words *are* these which you exchange with each another, while you walk and are sad?

18 And one of them, whose name was Cleopas, answering, said to Him, Art Thou only a sojourner in Jerusalem, and hast not known the things which have come to pass there in these days?

19 And He said to them, What things? And they said to Him, The things concerning Jesus of Nazareth, who was a Man, a Prophet, powerful in deed and in word before God and all the people;

20 and how the chief priests and our rulers delivered Him up to the judgment of death, and have crucified Him.

21 But we hoped that it had been He who was to have redeemed Israel; but besides all this, today brings the third day since these things were done.

AC 2915. *I am a sojourner and a dweller with you* [Gen. 23:4]. That this signifies their first state, that although the Lord was unknown to them still He could be with them, is evident from... the signification of being a “sojourner with them,” and of being a “dweller with them,” as being unknown and yet with them. ...Here a new church is treated of, and ...its first state... is such that first of all the Lord is unknown to them; and yet because they live in the good of charity, and in what is just and equitable as to civil life, and in what is honorable and becoming as to moral life, they are such that the Lord can be with them. For the Lord’s presence with man is in good, and therefore in what is just and equitable, and further in what is honorable and becoming (what is honorable being the complex of all the moral virtues; and what is becoming being simply its form). For these are goods which follow in order, and are the planes in man on which conscience is founded by the Lord, and consequently intelligence and wisdom...The Lord’s presence is predicated according to the good, that is, according to the quality of the good; the quality of the good is according to the state of innocence, of love, and of charity, in which the truths of faith have been implanted or can be implanted.

AC 2916. *Give me a possession of a sepulcher with you.* That this signifies that they can be regenerated, is evident from the signification of a “sepulcher,” which in the internal sense of the Word signifies life or heaven, and in the opposite sense death or hell. That it signifies life or heaven is because the angels, who are in the internal sense of the Word, have no idea of a sepulcher because they have

---

<sup>2</sup> The length of a Greek *stadium* is about one eighth of a mile.

none of death; and therefore instead of a sepulcher they perceive nothing else than continuation of life, and thus resurrection—for man rises again as to his spirit, and is buried as to his body.... And because “burial” signifies resurrection, it also signifies regeneration, for regeneration is man’s first resurrection, as he then dies in respect to the former man, and rises again as to the new. By regeneration a man from being dead becomes alive; hence comes the signification of a “sepulcher” in the internal sense....

AC 2917. *I will bury my dead from before me.* That this signifies that thus He would come forth and rise again from the night in which they were, is evident from the signification of “burying,” as being to rise again (see just above, n. 2916); and from the signification of “dead,” as being the state of shade or of night, that is, of ignorance... out of which the Lord comes forth and rises with man, when He is acknowledged. Before this He is in night, because He does not appear; He rises again with everyone who is being regenerated.

#### Questions and Comments

1. What was “holding” the eyes of the two disciples so that they did not know Jesus when He went with them? When might this happen to us too?
2. They refer to Him as “Jesus of Nazareth” (not of Bethlehem), a Man [male], a Prophet, powerful in deed and word before God and all the people. They were hoping He was going to redeem Israel from Roman domination. What might be a corresponding state with us, as a teen or young adult or later in life?
3. The Lord can seem like a sojourner (a visitor, someone from out of town, who wants to learn and assimilate our culture), Someone who doesn’t know us well or what important things have been happening in our lives. It seems like He doesn’t realize how much the things of this world matter to us. What do we need to do to realize that the Lord Himself is really with us?

3. The disciples tell about Easter morning; the Lord begins to teach them.

22 But also, certain women from *among* us amazed us, who were at the sepulcher early in the morning.

23 And not finding His body, they came, saying that they had also seen a vision of angels, who say that He is ·alive.

24 And certain of those who were with us went to the sepulcher, and found *it* even as the women had said; but Him they did not see.

25 And He said to them, O thoughtless, and slow of heart to believe all that the prophets have spoken!

26 Ought not the Christ to have suffered these things, and to have entered into His glory?

AE 677:4. In the Word “to become afraid,” “to be dismayed,” and like expressions are often used in reference both to the good and to the evil. “Terror” and “dismay” signify a state of the mind disturbed and changed by an imminent or visible danger to the life. But this is one thing with the good and another with the evil. With the good it is a disturbance of mind and a change of state from imminent and visible danger to the soul, but with the evil it is from imminent and visible danger to the life of the body. This is because the good regard the life of the soul and not so much the life of the body as the chief and final thing, while the evil regard the life of the body and not so much the life of the soul as the chief and final thing. In fact, the evil do not in heart believe in that life, and such as do believe still love only the things that are of the body, such as the appetites and pleasures of various kinds. But with the good the reverse is true.

AE 677:8. The holy tremor that seizes upon, agitates, and convulses the inner parts of the head, when the Divine flows in and fills them, is called “fear,” “terror,” “dread,” as can be seen from the following passages....

In Luke....

When the angel of the Lord stood by the shepherds, and the glory of the Lord shone round about them, they were afraid with a great fear; but the angel said to them, Be not afraid; behold, I proclaim unto you good tidings of great joy, which is to all the people (Luke 2:9, 10).

The two disciples going to Emmaus said to Jesus, Certain women terrified us (Luke 24:22). From these passages it can be concluded that “terror” and “alarm” mean in the Word various disturbances of mind arising from the influx of such things as cause amazement, connected also with joy.

AC 5405. ... The Lord... from His own power governed in a state of temptations, that is, overcame the hells, which were in evils and falsities and were continually pouring them into mankind. The Lord by His own power overcame and subdued the hells, and thus glorified or made Divine the Human in Himself.... This is evident from many passages in the Word, as from this in John:

I lay down My soul, that I may take it again. No man takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again (John 10:17-18).

That the passion of the cross was the last of the temptations, and that by it the Lord fully glorified the Human in Himself, that is, made it Divine, is also plain from many passages in the Word, as in... Luke 24:26.

AC 9429. ... The interior things of the Word are called “glory.” This is because the Divine truth proceeding from the Lord as a sun is the light in heaven which gives sight to the angels there, and at the same time intelligence and wisdom.... From this Divine light is all the glory in heaven, which is such as to surpass all human apprehension. From this it is plain why the internal sense of the Word is meant by “glory;” for the internal sense of the Word is the Divine truth that proceeds from the Lord in heaven, thus is the light from which is all the glory there.

AC 10828. The Lord came into the world in order to save the human race, which otherwise would have perished in eternal death; and He saved it by this: that He subjugated the hells which were infesting every man that came into the world and that went out of the world; and at the same time by this: that He glorified His Human, for in this way He can hold the hells in subjection to eternity. The subjugation of the hells, and the simultaneous glorification of His Human, were effected by means of temptations admitted into His Human, and by continual victories then. His passion on the cross was the last temptation and the full victory.... “To glorify” is to make Divine. From this it is now evident that unless the Lord had come into the world, and had become a Man, and had in this manner freed from hell all those who believe in Him and love Him, no mortal could have been saved. This is meant by its being said that without the Lord there is no salvation.

#### Questions and Comments

1. What kind of fear or “amazement, connected also with joy” did the disciples feel when they heard from the women that two angels had told them He was risen?
2. In what areas are we “thoughtless, and slow of heart to believe all that” the Lord teaches us in His Word?
3. Why was it necessary for the Lord to have suffered these things in order to enter into His glory?

4. Their eyes are opened.

27 And beginning from Moses, and from all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself.

28 And they drew near to the village where they were going, and He made as though He would go further.

29 And they pressed Him, saying, Abide with us, for it is toward evening, and the day has declined. And He went in to abide with them.

30 And it came to pass, as He reclined with them, taking bread, He blessed *it*; and breaking, gave it to them.

31 And their eyes were opened, and they knew Him; and He became invisible to them.

32 And they said to one another, Did not our heart burn within us, while He spoke to us in the way, and while He opened to us the Scriptures?

33 And standing up in that same hour, they returned to Jerusalem, and found the eleven assembled, and those who were with them,

34 saying, The Lord has truly risen, and was seen by Simon.

35 And they explained the things *done* in the way, and how He was known to them in the breaking of bread.

AC 1540:1-2. ...The internal sense makes the Word to be Divine. That the internal sense is the Word itself is evident from many things that have been revealed, as, “Out of Egypt I have called My Son” (Matt. 2:15); besides many others. The Lord Himself also, after His resurrection, taught the disciples what had been written concerning Him in Moses and the Prophets (Luke 24:27); and thus that there is nothing written in the Word that does not regard Him, His kingdom, and the church. These are the spiritual and celestial things of the Word; but the things contained in the literal sense are for the most part worldly, corporeal, and earthly; which cannot possibly make the Word of the Lord. At this day men are of such a character that they perceive nothing but such things; and what spiritual and heavenly things are, they scarcely know....

AC 5405. ...In the Ancient Church bread was broken when it was given to another, and by this was signified to communicate good from one’s own, and [at the same time] to appropriate it from one’s own, thus to make love mutual. For when bread is broken and given to another it is communicated from one’s own; or when bread is broken among several, then the one piece of bread becomes a mutual possession, and consequently there is conjunction through charity. From this it is plain that the breaking of bread was significative of mutual love.

AC 3863:14. ...By this [that He was known to them in the breaking of bread] was signified that the Lord appears by good, but not by truth without good, for “bread” is the good of love.... “Seeing,” in the internal sense, signifies faith from the Lord, for there is no other faith which is faith than that which comes from the Lord. This also enables man to “see,” that is, to believe; but faith from self, or from what is man’s own, is not faith, for it causes him to see falsities as truths, and truths as

falsities; and if he sees truths as truths, still he does not see, because he does not believe, for he sees himself in them, and not the Lord.

AC 9412:6. From all this it can be seen what is signified by the eyes of the disciples being opened, and their knowing the Lord, when He broke the bread and gave it to them (Luke 24:29-31); for “breaking the bread and giving it to them” in the spiritual world signifies to instruct in the good and truth of faith, and by this means, the Lord appears. It can also be seen what is signified by the bread and wine, and by eating and drinking, in the Holy Supper....

TCR 777:2. ...The Lord is now to appear in the Word. He is not to appear in Person, because since He ascended into heaven He is in His glorified Human, and in this He cannot appear to any man unless the eyes of his spirit are first opened; and this cannot be done in anyone who is in evils and consequent falsities, thus not in any of the goats whom He sets on His left hand. Therefore when He showed Himself to His disciples, He first opened their eyes, for it is written:

And their eyes were opened, and they knew Him, and He vanished out of their sight (Luke 24:31).

#### Questions and Comments

1. In the sense of the letter, in Hosea, “Out of Egypt I have called My son” is about Jehovah rescuing the nation of Israel from Egypt. But Matthew 2:15 shows that it has a deeper meaning, about Jesus being called out of Egypt as a Child. Probably these are the kinds of inner meanings Jesus pointed out to the disciples. Arcana Coelestia shows even deeper levels of meaning, about the states the Lord went through as He was growing up and being educated.
2. What would it have been like for those disciples to have their eyes opened, and then the Lord became invisible? But now they could really see who He was, so perhaps they did not need the physical image as much anymore.
3. Can you think of an example of a person not really seeing or understanding till their love became stronger or more affirmative?

5. Jesus shows them His hands and feet, and eats the broiled fish and honeycomb.

36 But as they spoke these things, Jesus Himself stood in the midst of them and says to them, Peace *be* to you.

37 But being terrified and in fear, they thought that they beheld a spirit.

38 And He said to them, Why are you disturbed, and why do reasonings arise in your hearts?

39 See My hands and My feet, that it is I Myself; handle Me and see, for a spirit does not have flesh and bones, as you behold Me having.

40 And having said this, He showed them *His* hands and *His* feet.

41 But while they yet did not believe for joy, and marveled, He said to them, Do you have here any food?

42 And they gave Him a part of a broiled fish, and of a honeycomb.

43 And taking *it*, He ate before them.

AE 365:11. As “peace” in the internal sense of the Word signifies the Lord and from Him heaven and eternal life, and in particular, the delight of heaven arising from conjunction with the Lord, so the Lord after the resurrection, when He appeared to the disciples, said to them, “Peace be to you” (Luke 24:36, 37; John 20:19, 21, 26).

TCR 109. ... The Lord, before His coming into the world, was indeed present with men of the church, but mediately, through angels who represented Him. But after His coming He is present with men of the church immediately, for in the world He put on also the Divine Natural, in which He is present with men.

The glorification of the Lord is the glorification of His Human, which He assumed in the world; and the Lord’s glorified Human is the Divine Natural.

That this is so is evident from this: that the Lord rose from the tomb with His whole body that He had in the world, and He did not leave anything in the tomb; and He therefore took with Him the Natural Human itself from the firsts to the lasts of it. So after the resurrection when His disciples believed they were seeing a spirit, He said to them:

See My hands and My feet, that it is I Myself; handle Me and see; for a spirit does not have not flesh and bones as you see I have (Luke 24:37, 39).

This makes it clear that by glorification, His natural body was made Divine. Therefore Paul says that in Christ dwells all the fullness of Divinity bodily (Col. 2:9); and John says that the Son of God Jesus Christ is the true God (1 John 5:20). From these things the angels know that in the whole spiritual world the Lord alone is complete Man.

AE 513:19. That the Lord glorified His Human even to its ultimate, which is called the natural and sensual, He made manifest by showing the hands and feet, and by the disciples feeling them, and by His saying that “a spirit does not have flesh and bones as He had;” and by His eating of the broiled fish and honeycomb. “Hands and feet” signify the ultimates of man, likewise “flesh and bones;” and “broiled fish” signifies the natural in respect to truth from good, and “honey” the natural in respect

to the good from which is truth. Because these corresponded to the natural man, and thence signified it, they were eaten in the presence of the disciples; for a “fish” ...signifies from correspondence the natural in respect to knowing [*scientificum*]. Therefore also “a fish” signifies in the Word knowledge and the knowing faculty [*scientificum et cognitivum*] which belong to the natural man, and a “broiled fish” signifies knowledge that is from natural good. But with the Lord it signifies the Divine natural in respect to truth from good....

AE 53:2. While man is in the body he does not see such things as are in heaven, unless the sight of his spirit is opened; when this is opened, then he sees. In this way John saw the things described in Revelation; and in like manner the prophets saw; and they were therefore called Seers, and were said to have their eyes opened. In this way also angels were seen in ancient times, and the Lord also was thus seen by the disciples after His resurrection. This sight is the sight of the spiritual man; and because in this state all things appear representatively, John was in it. He who knows nothing about this sight, believes that angels, when seen by men, have taken on a human form, and that when they vanished from their sight they laid it aside, but this is not so. Angels then appeared in their own form, which is the human form, not before the sight of men’s bodily eyes, but before the sight of their spirit; this sight was then opened. This is evident from the Lord’s being seen by the disciples when He Himself showed to them that He was a man in a complete human form (Luke 24:39; John 20:20-28); and yet He became invisible. When they saw Him the eyes of their spirit were opened, but when He became invisible those eyes were closed....

#### Questions and Comments

1. What does it show us about the Lord that the first thing He said to the disciples was, “Peace *be* to you”?
2. What would it have been like for the disciples to see His hands and feet, perhaps with signs of where the wounds had been? AE 513:19 indicates that they did feel Him, seeing that He does have flesh and bones.
3. The Lord alone is complete Man, because by glorification His natural body was made Divine. He Himself is immediately present with us in His own Divine Human. At the same time, we are taught that the disciples saw Him when the eyes of their spirit were opened, and perhaps their spiritual sense of touch as well. What are some of the most important lessons to learn here?

6. The Lord gives the disciples a mission, and then ascends to heaven.

44 And He said to them, These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *in* the Prophets and *in* the Psalms concerning Me.

45 Then He opened their mind to understand the Scriptures,

46 and He said to them, For so it is written, and so it was necessary for the Christ to suffer, and to rise again from the dead the third day;

47 and that repentance and forgiveness<sup>3</sup> of sins should be preached in His name to all the nations, beginning at Jerusalem.

48 And you are witnesses of these things.

49 And behold, I send the promise of My Father upon you; but sit in the city of Jerusalem, until you put on power from on high.

50 And He led them out as far as to Bethany, and lifting up His hands, He blessed them.

51 And it came to pass, with His blessing them, He stood back from them, and was brought up into heaven.

52 And they, having worshiped Him, returned to Jerusalem with great joy.

53 And they were continually in the temple praising and blessing God. Amen.

AC 5620:14. ... Their having a piece of broiled fish and a honeycomb seems as if fortuitous; nevertheless it was of providence, and not only this, but also all other, even the least, of the things that occur in the Word. As such things were signified, therefore the Lord said of the Word that in it were written the things concerning Himself. Yet the things written of the Lord in the literal sense of the Old Testament are few; but those in its internal sense are all so written, for from this is the holiness of the Word. This is what is meant by His saying that “all things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Him.”

AC 10239:4. ... “To fulfill all the righteousness of God” is to subdue the hells by His own power, and reduce them and the heavens into order, and at the same time glorify His Human. These things were done by means of temptations admitted into Himself, thus by means of continual combats with the hells, even to the last on the cross.

TCR 528. ACTUAL REPENTANCE IS EXAMINING ONESELF, RECOGNIZING AND ACKNOWLEDGING ONE’S SINS, PRAYING TO THE LORD, AND BEGINNING A NEW LIFE. That man ought by all means to repent, and that his salvation depends on it, is evident from many passages and plain sayings of the Lord in the Word... [including] Luke 24:47....

---

<sup>3</sup> Literally, “remission,” as everywhere in the gospels

D. Lord 35:10. As His body was no longer material, but Divine substantial, He came in to His disciples when the doors were shut (John 20:19, 26); and after He had been seen He became invisible (Luke 24:31). Being such, the Lord was then taken up, and sat at the right hand of God; as we read:

It came to pass that while Jesus blessed His disciples, He was parted from them, and carried up into heaven (Luke 24:51).

After He had spoken unto them, He was carried up into heaven, and sat at the right hand of God (Mark 16:19).

To “sit at the right hand of God” signifies Divine omnipotence.

AE 1210. “To praise God” signifies confession and worship, because the Lord has no wish to be praised and glorified from any love of Himself, but only from His love for man, for man cannot help but praise and glorify the Lord, that is, give praise and glory to Him, when he acknowledges in heart that there is nothing of good in himself, and that he can do nothing of himself, and on the other hand, that all good is from the Lord, and that the Lord can do all things. When man is in this acknowledgment, he puts aside what is his own [*proprium*], which belongs to the love of self, and opens all things of his mind, and thus gives room for the Divine to flow in with good and with power. This is why it is necessary for man to be in humiliation before the Lord, and why humiliation can be from no other source than self-acknowledgment and acknowledgment of the Lord, according to which reception takes place.

AC 1414e. Another arcanum is that the Lord’s Human also was made Divine. In Him alone there was a correspondence of all the things of the body with the Divine—a most perfect correspondence, infinitely perfect, giving rise to a union of the corporeal things with Divine celestial things, and of sensuous things with Divine spiritual things; and thus He was the Perfect Man, and the Only Man.

#### Questions and Comments

1. In reading the Easter stories together with passages from the Heavenly Doctrine, do you have the feeling that the Lord is opening your mind to understand the Scriptures and why it was necessary for the Christ to suffer, and to rise again on the third day?
2. The Gospel, the Good News, that the Lord came to bring us is that we *can* repent and be saved. Does this feel like a hopeful message? What aspects of repentance are most difficult?
3. Is it a relief and so a matter of joy to realize that we can do nothing of ourselves, and that the Lord can do all things? Have you sometimes felt that this realization gives room for the Divine to flow in with good and with power?