

THE MESSIAH FORETELLS HIS DEATH AND RESURRECTION (THIRD TIME) MATHEW 20:17–19

Introduction

This is the third time that Mathew stresses the death and resurrection of Jesus Christ. Christ had warned His disciples time and again that He was to die and be raised on the third day (Mt. 16:21-23; 17:22-23; Mk.8:31-33; 9:30-32; 10:32-34. These passages should be studied with this passage. Mathew 17:22-23 includes most, if not all, of the New Testament passages on the death and resurrection of Christ. There is an abundance of material in these references.)

Jesus Christ had to get three facts across to His disciples.

- I. Jesus took the disciples aside (v. 17)
- II. Jesus was to be betrayed and delivered for prosecution (v. 18).
- III. Jesus was to be delivered for execution (v. 19).
- IV. Jesus was to be raised from the dead (v. 19).

I. *Mathew 20:17 Jesus Took His Disciples Aside*

Jesus took the disciples aside to get all alone. The word *took* (parelaben) means that He took His disciples “aside.” There is great meaning in these words.

1. There is tenderness and warmth and intimacy. He needed and wanted them close to Him, right by His side. He needed to feel and know their presence, in particular that they were with Him as He *went up to Jerusalem* to face death. They also needed His presence, to have Him right beside them and to feel what He felt. Such memories would help them as they faced the trials that lay ahead of them.
2. There is tremendous pressure and tension. The very air surrounding them was tight. There seemed to be a heavy weight hanging over the Lord’s head. He seemed to be consumed in deep thought — the kind of thought that quickens a person’s pace, tightens the muscles of the body, and strains the expressions of the face. The pressure and tension cannot be overstated. Mark expressed it well: “They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished [bewildered, perplexed], while those who followed were afraid [seized with alarm]” (Mk. 10:32).

Two events show just how much pressure must have been building at this time:

- => The experience in the garden of Gethsemane where the pressure was so great that Christ sweated great drops of blood (Lk. 22:44)
 - => The experience of the cross where Christ was to suffer for the sins of the world, bearing to the ultimate degree all the pain possible for a heart, mind, and body to bear (1 Pet. 2:24; see Mt. 27:46; 2 Cor. 5:21)
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3. There is purpose and encouragement. This is seen in two facts.
 - a. Jesus was deliberately “going up to Jerusalem.” He did not have to go. He was fully Man, and as Man, He could choose what to do (Heb. 2:16-18; 4:15). He knew what lay ahead, yet He would not shirk God’s purpose.
 - b. Jesus deliberately took the disciples apart to prepare them for His coming death. They were to face the most shocking event of their lives — an event so shocking that it could potentially devastate their lives and hinder God’s plan for the ages. Christ had to prepare them to withstand the shock of His death (Mt. 16:21-28).

There are at least two reasons why Jesus could not reveal His death by crucifixion to the public.

- 1) Many would have become discouraged from following Him. They would have feared the Romans who were to be the executioners of Christ. The fervour of the crowds would have cooled, and they would have forsaken Him. Seeing great crowds desert Christ could have discouraged the disciples tremendously, and this was not what they needed at this time. They needed encouragement and preparation for facing the cross.
- 2) Some of the people would be tempted to defend Christ, perhaps striking first. Some of the disciples, perhaps all, could be caught up in the fervour of such an ill-advised reaction.

Thought 1. Christ wants to draw all of us “aside.”

- 1) He wants moments of tenderness and warmth with us, many such moments (Rev. 3:20; see Psa. 145:18; Lk. 18:1; 1 Jn. 1:3).
- 2) He wants us to draw near to Him in times of pressure and tension (Phil. 4:6-7; Heb. 4:15-16; Psa. 34:18).
- 3) He wants us to draw near to Him for purpose and encouragement (Isa. 43:10; Mt. 11:28-30; Jas. 4:8-10). He wants us to guard against *shirking* God’s purpose and to be more and more prepared to proclaim His death. He wants us fortified against the shock of being rejected, ridiculed, abused, and even persecuted as we go about fulfilling the purpose of God.

Thought 2. There are times to minister to the great crowds and times not to minister to them. The crowd was not yet ready to hear about the death of Christ. People have to be fed progressively. All have not reached the same level of spiritual growth and spiritual maturity.

- 1) Some are new in Christ. They are not yet grounded in the basics. They are not ready for the *meat* of the Word (1 Pet. 2:2-3).
- 2) Some live carnal lives. They are not spiritually minded. They would not have the interest nor would they understand (1 Cor. 3:1-2; Heb. 5:11-14).
- 3) Some are unregenerate. They are in the church but are not followers of Christ. They have no interest in Christ and would be offended by the cross of Christ.

II. *Mathew 20:18 The Death of Jesus Christ*

Christ was to be betrayed and delivered for prosecution.

1. The betrayer is not named. However, note the words will be *betrayed* (paradothesetai). The phrase means *will be turned over*. It is the same Greek word translated *will turn over* in the next verse. Who turned Jesus over to be prosecuted and executed? Jesus did not name the person. Scripture teaches that three persons delivered Jesus to be crucified (See notes Mathew 17:22).
2. The prosecutors of Jesus are named. They were the Jews, in particular the leaders among the Jews, the chief priests and Scribes and elders (See *Jesus Christ, Opposition*, Mt. 16:21). But note: they were to be only the prosecutors not the executioners. They were forbidden by law to execute anyone (Jn. 18:31). They had to turn Him over to the Gentiles for execution. There is symbolism seen in this fact:
 - a. Both Jew and Gentile (the world) are guilty of the death of God's Son.
 - b. Christ was to bear the sin of both Jew and Gentile in His death. He was to reconcile both, that is, reconcile the whole world to God.

John 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."

Eph 2:16 And in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.

Col 1:20 And through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

1 John 2:2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

Thought 1. There is a truth that is seldom thought about: we are to *think often about death* even as Christ was obsessed with His death. There are three reasons we are not to shun and deny the thought.

- 1) Death is an eternal matter even as life is an eternal matter (2 Cor. 10:5).
- 2) Death is no longer to be feared (Heb. 2:14-15; 2 Tim. 1:7).
- 3) We are to live — dying daily, constantly denying self (See *Cross and Discipleship*, Lk. 9:23; see Rom. 8:36; Tit. 3:12-15).

MATHEW 20:18 JESUS CHRIST, DEATH

The pain of suffering reached its summit in the sufferings of Jesus Christ. He suffered pain to the ultimate degree, in an absolute sense. Yet in the midst of such terrible suffering, there is something that is very precious — a thought, a truth that should be very, very precious to us. It is this: *Jesus' death was dear to His own heart* — dear

despite the terrible suffering He was to endure. In a way unknown to man and which can never be understood by man, Jesus set His heart and face toward the cross. He was consumed and obsessed with the cross. Why? Because the cross was the focus of God's purpose throughout all eternity.

1. The cross was dear to His heart because it was His Father's will. In dying, He could please His Father, and pleasing His Father was the supreme objective of His life (Eph. 5:2).
2. The cross was dear to His heart because it was the means by which He was to gain many brothers (Rom. 8:29).
3. The cross was dear to His heart because through death He was to be made *the author* of man's salvation (Heb. 2:9-10).
4. The cross was dear to His heart because by death He was to destroy the power of the devil over man, that is, death (Heb. 2:14-15).
5. The cross was dear to His heart because by the cross He was to reconcile all men, reconcile them both to God and to one another (Eph. 2:13-18).
6. The cross was dear to His heart because through death He was to return to His former glory which He had possessed with the Father before the foundation of the world (Jn. 17:1-5). □

MATHEW 16:21 JESUS CHRIST, OPPOSITION

Note the three Jewish groups who were to take the lead in killing Jesus. These were the three groups who made up the Sanhedrin, the supreme court of Jewish justice. It was comprised of seventy members.

1. The elders: these were the older and most respected men of a community. The elders were judges of the civil courts and of temporal affairs (Exo. 3:29; 12:21; 24:9; Num. 11:25; 1 S.16:4; Ezr. 10:14; Mt. 27:12).
2. The chief priests: these were primarily the leaders among the Sadducees. They held most of the high offices of Jewish government under Roman rule (See *Saducees*, Acts 23:8). The chief priests were judges of religious affairs.
3. The Scribes: these were primarily Pharisees who held the teaching positions of the nation (See *Scribes*, Lk. 6:2).

Thought 1. Note the three groups who opposed Jesus. They were the very people who should have been following Jesus, the very leaders who should have known God. They should have known God well enough to have recognized His Son the Messiah. But, as with so many in every generation, they were blinded by their own religion, power, wealth, fame, and position. □

ACTS 23:08 SADDUCEES

The Sadducees were the religious and political liberals of Christ's day. They were the wealthy, the aristocratic, the governing class of leaders in Israel. Many Sadducees served on the nation's governing body, the Sanhedrin. The Chief Priest himself was usually a Sadducee who presided over the Sanhedrin. The Sanhedrin ruled the people on behalf of the Roman empire (Acts 4:1-2; 5:17). The Romans readily saw to it that the Sadducees held the positions of leadership in the nation, for the Sadducees favoured Greek customs over Jewish customs. And they aided the Romans in doing away with religious practices and instituting Greek and Roman customs (Hellenism).

They are thought to have arisen out of the same struggle as the Pharisees around B.C. 175. However, they were always the fewest in number among the various sects of Jewish belief.

Several things should be noted.

1. The Sadducees were secular and materialistic minded. They were the independent thinkers, the rationalists of their day.
2. They were heavily entrenched in the priesthood of Jesus' day (see Acts. 4:1-2; 5:17). They readily collaborated with the Roman government in order to protect their position, power and wealth.
3. For the most part they denied the supernatural: the resurrection and miracles, life after death, and the existence of beings in other dimensions such as angels and spirits (Mt. 22:23; Acts 23:8). To them there was no heaven or hell, no existence whatsoever except on this earth. A man died and was annihilated, just ceased to exist. There was no such thing as rewards or punishment in an afterlife, no eternal life. □

LUKE 06:02

SCRIBES, TEACHERS OF THE LAW, SCRIBAL LAW, PHARISEES

These Pharisees were probably Scribes, the teachers of the law. The Scribes were a profession of men sometimes called lawyers (Mt. 22:35). They were some of the most devoted and committed men to religion in all of history and were of the sect known as the Pharisees. However, every Pharisee was not a Scribe. A Scribe was more of a scholar, more highly trained than the average Pharisee. They had two primary functions.

1. The Scribes copied the written law, the Old Testament Scriptures. In their copying function, they were strict copiers, meticulously keeping count of every letter in every word. This exactness was necessary, for God Himself had given

the written law to the Jewish nation. Therefore, the law was not only the very Word of God, it was the greatest thing in the life of the Jewish nation. It was considered the most precious possession in all the world; consequently, the Jewish nation was committed to the preservation of the law (Neh. 8:1-8). A young Jew could enter no greater profession than the profession of Scribes.

2. The Scribes studied, classified, and taught the moral law. This function brought about the Oral or Scribal Law that was so common in Jesus' day. It was the law of rules and regulations. There were, in fact, so many regulations that over fifty large volumes were required when they were finally put into writing. The great tragedy was that through the centuries, the Jews began to place the Oral law over the written law.

The Scribes felt that the law was God's final word. Everything God wanted man to do could be deduced from it; therefore, they drew out of the law every possible rule they could and insisted that life was to be lived in conformity to these rules. Rules were to be a way of life, the preoccupation of a man's thoughts. At first these rules and regulations were taught by word of mouth; however, in the third century after Christ, they were put into certain writings.

The Halachoth: rules that were to govern the ritual of worship.

The Talmud, made up of two parts.

=> *The Mishnah*: sixty-three discussions of various subjects of the law.

=> *Gemara*: the sacred legends of the people.

Midrashim: the commentaries on the writings.

Hagadci: thoughts on the commentaries. □

III. Mathew 20:19 The Death of Jesus Christ

Christ was to be delivered to the Gentiles for torture and execution. Note the three forms of torture mentioned.

=> Mockery: to be ridiculed, scorned, insulted, humiliated, defied, jeered.

=> Flogging: to be beaten with a rod or a whip weighted with either jagged metal or bone chips. Thirty nine or forty lashes were inflicted. The whole purpose of scourging was to inflict severe pain.

=> Crucifixion (see *Jesus Christ; Death*, Mt. 27:26-44 for the terrible suffering of the cross).

Jesus bore the sins of man, suffering the ultimate degree of pain. He suffered pain in an absolute sense.

1. Mentally: while He was being tortured, His mind was bound to be upon why He was suffering. He was thinking about the sin of man and the problem sin had caused God.

Imagine the world's sin, all of it, the enormity and awfulness of it consuming His mind. He was suffering mentally to the ultimate degree.

2 Cor 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

1 John 2:2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

2. Spiritually: His heart was being broken. Those whom He loved so much were committing a sin so horrendous it defied imagination. They were rebelling against God so much that they were killing God's own Son.

In addition and even more terrible, His own Father, God Himself, was to turn His back upon Him. God was to separate Himself from His very own Son (Mt.27:46-49; Mk. 15:34). He was beginning to bear, and was going to bear, the judgment, condemnation and punishment due to man — He was going to bear spiritual pain in an absolute sense. The wrath of God's holiness against sin was to be cast against Him.

Isa 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all.

Mark 15:34 And at the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?" — which means, "My God, my God, why have you forsaken me?"

Luke 22:44 And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

Heb 2:10 In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.

Heb 5:8 Although he was a son, he learned obedience from what he suffered.

Heb 13:12 And so Jesus also suffered outside the city gate to make the people holy through his own blood.

1 Pet 2:24 He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

1 Pet 3:18 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit.

3. Physically: His pain was to be more severe because of the mental and spiritual pressure He was having to bear at the same time. There is also truth to the fact that the more ridicule within a persecutor's heart, the more he tortures his victim (cp. the crown of thorns, royal robe, and excessive mockery of the soldiers). The fact that Christ claimed to be the Son of God aroused the persecutors to inflict more scorn and torture. (cp. Mt. 27:1f.)

Isa 50:6 *I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.*

Zec 13:6 *If someone asks him, ‘What are these wounds on your body?’ he will answer, ‘The wounds I was given at the house of my friends.’*

Mat 27:29 *And then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. “Hail, king of the Jews!” they said.*

Mat 27:35 *When they had crucified him, they divided up his clothes by casting lots.*

Mat 27:39 *Those who passed by hurled insults at him, shaking their heads.*

Mark 15:29 *Those who passed by hurled insults at him, shaking their heads and saying, “So! You who are going to destroy the temple and build it in three days,”*

Thought 1. Jesus suffered the ultimate degree of pain, and He did it *for us*. This fact should break our hearts, yet it seldom does. Why? Because so few of us spend time meditating upon His death — and, among us who do, an even smaller percentage spend anywhere close to the time that should be spent.

MATHEW 27:26–44 JESUS CHRIST, DEATH

The Lord’s sufferings and torture were marked by Divine pain and human cruelty.

1. The divine pain of the Lord Jesus came from being fully conscious of the judgment He was to bear for man — separation from God (Mt. 27:46-49). The pressure of this hellish experience is seen in Gethsemane. Under great emotional stress, the tiny capillaries right under His skin which lined the sweat glands apparently gave way and burst. Jesus sweated great drops of blood. Such an experience causes marked weakness and sometimes a state of shock. The terrifying mystery of this hellish experience is seen in His cry upon the cross, “My God, my God, why have you forsaken me?” This was the point at which the great separation from God began.
2. The physical torture He bore at the hands of men was abhorrent. Before the High Priest, an officer struck Jesus across the face (Jn. 18:22). The palace guards blindfolded, mocked, spat upon, and slapped Him in the face: and they kept Him up all night (Lk. 22:63-66).

Before Pilate, the Roman trial: His hands were tied to a post above His head and He was flogged (Jn. 19:1). The prisoner was lashed until He was judged near death by the presiding centurion (Jewish trials allowed only forty lashes).

Still before Pilate: the guards called the whole band of soldiers together and began to mock His claim to be King of the Jews (Mk. 15:16). They threw a robe

around Him and continued to strike Him across the face. They took the sceptre from His hand and used it to whip Him and to drive the thorns even deeper. Finally, they ceased this sadistic treatment and ripped the robe from His back. This tore open the dried blood caked to its lining. Excruciating pain followed (see Mt .27:28-31; Mk. 15:16-20; Jn. 10:1-5).

Bearing the cross itself: it was heavy, very heavy. He had to carry it up and down the streets of the city, taking a meandering route. The Romans did this as a living lesson to all that crime does not pay. Christ just broke down under the load; and Simon, the Cyrene, was forced to carry the cross for Him (Mt. 27:32; Mk. 15:21; Lk. 23:26). □

IV. Mathew 20:19 Resurrection of Jesus Christ

Christ was to be raised from the dead. Covering the resurrection in the same discussion with His death does three major things.

1. The prediction of the resurrection drove the point of the resurrection into the mind of the disciples again. They must forever remember the resurrection. The death of Christ was not the final word.

2 Tim 2:8 Remember Jesus Christ, raised from the dead, descended from David. This is my gospel.

2. The prediction of the resurrection foreshadowed the power of God. After the Lord's resurrection, the disciples would remember, and the glorious truth of God's power would be reinforced in their minds and hearts forever.

- a. The power of God is victorious.

1 Cor 15:55, 57 "Where, O death, is your victory? Where, O death, is your sting?" But thanks be to God! He gives us the victory through our Lord Jesus Christ.

- b. The power of God does triumph.

Col 2:15 And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

- c. The power of God does conquer.

Rom 8:37-39 No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Heb 2:14-15 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death — that is, the devil — and free those who all their lives were held in slavery by their fear of death.

3. The prediction of the resurrection foreshadowed the stirring that God's power was going to work in their lives.

a. The power to encourage and motivate.

***Eph 1:18-19** I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. That power is like the working of his mighty strength.*

***2 Tim 1:7** For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.*

b. The power to assure and build confidence.

***John 20:26-29** A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe." Thomas said to him, "My Lord and my God!" Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."*

c. The power to give courage and boldness.

***Acts 4:23-24** On their release, Peter and John went back to their own people and reported all that the chief priests and elders had said to them. When they heard this, they raised their voices together in prayer to God. "Sovereign Lord," they said, "you made the heaven and the earth and the sea, and everything in them."*

***2 Tim 1:8-9** So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God, who has saved us and called us to a holy life — not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time. ■*

LUKE 09:23 CROSS AND DISCIPLESHIP

*Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me." **Luke 09:23***

People in Jesus' day knew what it meant to "take up" a cross. They saw scores of criminals bear the cross to the place where they were to be executed, and they witnessed scores of crucifixions, some even by the side of the roads that led in and out of the cities.

The cross does not mean merely bearing one's particular hardship in life, such as

poor health, abuse, unemployment, invalid parents, an unsaved spouse, a wayward child. The cross is always an instrument of death, not just an object to carry or bear. The Christian is to die mentally and actively. He is to deny himself daily. He is to let the mind of Christ, the mind of humbling himself to the point of death, be in him and fill his thoughts every day (Phil. 2:5-8; 2 Cor. 10:3-5). He is to put his will, his desires, his wants, his ambitions to death. In their stead, he is to follow Jesus and to do His will all day long. Note this is not negative, passive behaviour. It takes positive, active behaviour to *will*, to *deny self*, to *take up* one's cross, to *follow* Christ. A person has to act, work, get to it, be diligent, consistent, and enduring in order to die to self.

There are several ways the believer dies to self. Romans 6:11-13 spells out the ways as clearly as they can be.

Rom 6:11-13 *In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. (see Rom. 6:2-10)*

1. The believer reckons or counts himself crucified with Christ.

Rom 6:11a *In the same way, count yourselves dead to sin.*

Rom 6:6 *For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin.*

Gal 2:20 *I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.*

Gal 5:24 *Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.*

2. The believer reckons or counts himself dead to sin, but alive to God.

Rom 6:11 *In the same way, count yourselves dead to sin but alive to God in Christ Jesus.*

1 Pet 4:2 *As a result, he does not live the rest of his earthly life for evil human desires, but rather for the will of God.*

3. The believer does not let sin reign in his body.

Rom 6:12 *Therefore do not let sin reign in your mortal body so that you obey its evil desires.*

Col 3:5 *Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.*

4. The believer does not yield the parts of his body to sin, as instruments of wickedness.

Rom 6:13a *Do not offer the parts of your body to sin, as instruments of wickedness.*

Rom 8:13 *For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.*

5. The believer yields himself to God — as much as those who are alive from the dead are yielded to God.

Rom 6:13b *But rather offer yourselves to God, as those who have been brought from death to life.*

Rom 12:1 *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship.*

Rom 13:14 *Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.*

6. The believer yields his body members as instruments of righteousness.

Rom 6:13c *And offer the parts of your body to him as instruments of righteousness.*

Gal 5:16 *So I say, live by the Spirit, and you will not gratify the desires of the sinful nature.*

It should be noted that one's hardship or burden can bring a person to the place where the Lord can deal with him. It is then that the hardship becomes the cross and denial of self that Jesus is talking about. With an act of self-denial, the Christian can then count or reckon himself alive to God (Rom. 6:13). He can then follow Jesus. This is an act which can be described as committing all that one is and has to Christ. It is an act that needs to be repeated every day (see Mt. 10:38). □