

Don't touch my anointed!

1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at^{al} His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. (2 Tim 4:1-2)

1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. (1 John 4:1)

11 And have no fellowship with the unfruitful works of darkness, but rather expose them. (Ephesians 5:11)

Based on certain theoretically Biblical positions, and I say that, because they use a free and self-interested interpretation of some of them, as we shall see later, nowadays there is a form of spiritual chieftaincy (type of management hierarchy) which has been developed, risen and remains in a position of sanctity for those who have been come to be called "the new *anointed*."

Those *leaders*, not servants, are no longer what they used to be, which is to say, truly humble, accessible, transparent, long suffering and teachable (Titus 1: 7-9). No, now, having been raised into their imaginary and untouchable pedestals of religious infallibility, they strut around in front of all with their alleged superiority, sheltered in arrogance, showing off the beautiful colours and sumptuous ethereal of their feathers, as the especially elected, to *lead* their coreligionist subjects. Any questions that these subjects may ask them, is seen as a sign of rebellion.



"Raised on high pedestals, only in their imagination, of course"

Many of them know how to conceal their pride in front of others, others don't even bother to do that, but the result is the same, and their message with which they have trained and taught very well, and which has become known to everybody for years, serves as a shield for them and protection as well:

"Don't touch my anointed!"

They say.

To criticize or question anything they say or do, judging the evidence of their actions, performances, teachings, behaviour, etc.. is unacceptable; but however, many of them or their followers, are allowed the luxury of frightening with intimidation, and even with *decrees that are* not exempt of threats, to those who oppose them or disagree with them.

“Woe to those who touch the anointed!”

Defending themselves like a cat defending her young from the criticism of their teachings or their alleged ministry that those of us who dare to do so do, the response from them or their coreligionists - something that we do not dare to do - is always to question the motives; unhindered, claiming envy, jealousy, or hatred, and so on. As if we could really judge the intent of the heart. They forget that the only one who can judge the heart is God, who is the only one who (truly) sees (everything).

Therefore, for the rest of the mortals, we are not allowed to observe and report their ravings, and reprehend them (2 Tim. 3: 16), which is like falling into the sin of *gossip* and *criticism*, they say. To that end - and among other actions –the Word of God is brandished in an inappropriate manner, presenting different Old Testament examples taken out of their original context and intent. Let's look at some of those in more detail.

Comparing the modern "anointed" with Moses

One of these examples: The *gossip* (*) of Miriam and Aaron against Moses, and the punishment they suffered (see Numbers 12), without understanding that the brother and sister of Moses proceeded really badly, driven by jealousy and racism, and not by a healthy criticism (**).

(*) *Gossip is detrimental conversation against an absent person.*

(**) *The critical review is judgement about someone or something.*

Another of several examples presented, is the rebellion of Korah (Nm. 16), in which Dathan and Abiram, and On, etc. "*became insolent, and rose up against Moses... with them were two hundred and fifty Israelite men ...*" (Nm. 16: 1, 2). Putting this case as an example, we also feel is especially absurd.

Korah and others, because of *jealousy* and *rebellion* rose up against the spiritual authority that God had placed in His people. Several things must first be understood:

1. Moses was a type of Christ. He was the true and chosen mediator that God had raised up to guide His people, taking them out of Egypt and taking them across the desert to the Promised Land. Rising up against Moses at that time, would be like today rising up against Jesus Christ (himself) when he was a man on earth (1 Ti. 2: 5)
2. Today there are no figures such as Moses, because we live in a very different dispensation to that of the Old Testament Israel. But there is more;
3. If Moses had publicly done something sinful, evil or wrong, it would have been entirely lawful and scriptural that people would have risen up to denounce rectification, publicly exposing his alleged sins. That would not have been *gossip*, or unauthorized criticism, but an act of justice. That was not the case however, because Moses was faithful every day in his pilgrimage (Nm. 12: 7)

If Moses had required correction or reprimand, publicly or privately, it could have been given, because God has always had his prophets ready for the event, as was the case of Nathan with regard to David (2 S. 12).



"Gossip is not healthy criticism or Biblical rebuke - 2 Ti. 4: 2 - but a tool of the devil to destroy with the tongue "

The example of Paul and Peter / privately or publicly?

Brothers, if we wish and pray for true Christianity according to the Bible, then no one in the Body of Christ - or presumably in it - can be immune to correction; nobody!

- **Whoever teaches heresy publicly, must be reprimanded publicly.**

The latter case is described for us in the Word of God when Paul reprimanded Peter, and he did it publicly:

11 Now when Peter^[a] had come to Antioch, I withstood him to his face, because he was to be blamed;..... 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, (Galatians 2:11+14)

The matter was that the Apostle Peter, before some Jews came on behalf of James, ate with the Gentiles,

"...but when they came, he withdrew and separated himself, fearing those who were of the circumcision (party). 13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. "(Galatians 2: 12, 13)

In other words, Paul, realized that Peter was being hypocritical and grossly dishonest, and others continued in their sibylline (ambiguous) steps. **Publicly sinned, he was publicly reprimanded.** That is a very clear example of how we should proceed today also, and there is more teaching in the Word on this matter:

19 Do not receive an accusation against an elder except from two or three witnesses. 20 Those who are sinning rebuke in the presence of all, that the rest also may fear. (1 Timothy 5: 19, 20)

As we can see here, the reason is not so much that the public offenders repent, but (also) so that others separate themselves and withdraw from evil.

Paul could not have discussed, taking into account a minimum sense of justice, this issue of Peter privately with him, because it was not a personal matter, that is, it was not that Peter particularly offended Paul. The point is that Peter, for his fear of man, had led those believers who were with him astray; therefore Paul was not only obliged to correct Peter, but also to correct the situation of error that Peter had caused among them.

As we can also see that, a Christian, in this case Paul, dared to "touch" the *anointed* Peter, who in his day had been declared blessed by the very Lord Jesus Christ (Matthew 16: 17).



"Any hypocrisy and false truth, and any heresy and those who promote it, all of this has to be put in the open, with all reprimand and exhortation and doctrine - 2 Ti. 4: 2 -. That process is part of love as well; otherwise it is dishonesty and cowardice "

We thank God so much, that in this dispensation of grace and truth (Jn 1: 17), now there are no (extra) especially *anointed people*, but all true Christians, having been constituted children of God by adoption (Jn. 1: 12; Ro. 8: 15; Gál. 4: 5) are anointed, (and that includes) all of us, because of the Anointed one, Jesus Christ, or Messiah! There are no differences between any of us, but we are all brothers (Matthew 12: 48, 23: 8) and equal before God.

If a kind of "*elite leaders class* " is allowed to exist, whose teachings and actions can not be challenged by anyone, put in the light of the Word, and publicly exposed, then we have a cancer within the Church body, in which, if we don't repent and correct in time, we will increasingly suffer the consequences, as indeed has already started to happen over the last few years, and for this part (it) is so frightening, leading to form a metastasis.

1. So what does "don't touch the anointed" mean?

We can not use the Bible or any part of it, as a resolute weapon to our convenience. I think that even in theory all will agree with this. When we read this, "*Do not touch My anointed ones, And do My prophets no harm.*" (Ps 105: 15), we can not use that scripture to defend the indefensible.

Therefore, we will go step by step. First we have to understand what the word of God has to teach us about what is anointed, and then we will continue with the exposition of our discussion in an exegetical form. We can see that in the Old Testament, those who we called the *anointed* were people who were separated by (and for) God to perform three different functions. The first time that someone is mentioned with this appellation (title), it's for the *priest*:

Exodus 29:29 "And the holy garments of Aaron shall be his sons' (garments) after him, to be anointed ...

Leviticus 4:3 if the anointed priest sins, bringing guilt on the people, ...

We see that Aaron was the first priest anointed by Moses – a type of Christ - (see Ex. 29), and was not free of sin, or of being reprimanded.

But the first person expressly mentioned as a *prophet*, and that by God directly, was Abraham (Gn. 20: 7), and about the care that God had and has for his men, we read in the Bible:

*14 He permitted no one to do them wrong; Yes, He rebuked kings for their sakes,
15 Saying, "Do not touch My anointed ones, And do My prophets no harm." (Psalm 105: 14, 15).*

Also in 1 Chronicles 16: 22,

22 Saying, "Do not touch My anointed ones, And do My prophets no harm."^[a]

As we shall see in more detail a little later, that Abraham was vindicated by God as being a prophet, and therefore, the Lord's anointed.

In the Old Testament

In the Old Testament, the anointed of God belonged to three classes:

1. ***The prophets***
2. ***The priests***
3. ***The kings***

In the Israel of the Old Testament, as it has already been mentioned, the three aforementioned described, corresponded to people who were set apart for God for their respective jobs or positions. The prophets were called directly by God and anointed with His Spirit (Num. 11: 29). The priests and kings were anointed with oil to carry out their offices, for which they were called, and so were recognized as the "anointed of the Lord" (see Ex. 30: 22-31, 37: 29, 40: 12 -16; Lev. 4: 16; 6: 20; Num. 3: 3: 35: 25, 1 Sam. 2: 10; 10: 1, 16: 12, 13; 2 Sam.1: 21; 2: 4 ; 5: 3; 23: 1; Is. 61: 1; Luke. 2: 26; Luke. 4: 18; Acts. 4: 27, 10: 38)

Those three aforementioned offices, would be chosen and placed on Jesus of Nazareth, the Messiah - meaning the anointed - therefore Jesus Christ is the anointed 'par excellence', and as we said before, each one of us who is saved is his anointed, because He is the Anointed (2 Cor. 1: 21), who by His Spirit has come to dwell in each one of us, as we are one in Him and with Him ... And there are no differences between one and the other in that context and in this dispensation!

Therefore, in this time (era), being what in principle means "do not touch the anointed" - which we will see in a moment – this must be applied to all believers without distinction, and not just a few exclusive and public *leaders*. Or all or none!



"The priests, and even more importantly, the high priests - should be irreproachable people, and if not, they should be consistently reprimanded, something which, for example, Eli did not do with his sons who were priests, so therefore there came in time, God's terrible judgement - 1 S. 2: 12-25 "

Thus, definitively, what does "*Do not touch the anointed*" mean? Let's go step by step. In the Old Testament, "*do no touch*" the anointed nor the prophets, had the sense of not doing them wrong, or unfairly aggravating them or killing them. The very specific case was when Abimelech was about to take Sarah, who was the wife of Abraham, as a concubine, and God as he did (was about to do it), intervened directly (see Gn. 20: 3-7), as he (Abraham) was an anointed one.

Indeed, in this case, this man, Abimelech, and even in his ignorance, was on the verge of committing a great sin, offending and harming Sara and Abraham (although Abraham had looked for it {had done a crazy thing}, see the story).

David and Saul

Another case was that of David and King Saul. In 1 Samuel 24, we find King Saul, stubbornly and unjustly chasing David with satanic zeal and trying to kill him. However, in spite of his stubbornness, God gave Saul into the hands of David twice, the first time at the Cave En-gadi in the Desert. David would have been able

to have killed Saul on the spot, but as the case was that he was still the anointed king of Israel, David did not kill him, and these were his words:

6 And he said to his men, "The LORD forbid that I should do this thing to my master, the LORD's anointed, to stretch out my hand against him, seeing he is the anointed of the LORD."

Later, the same situation was repeated, and David again refused to kill his terrible enemy:

8 Then Abishai said to David, "God has delivered your enemy into your hand this day. Now therefore, please, let me strike him at once with the spear, right to the earth; and I will not have to strike him a second time!"

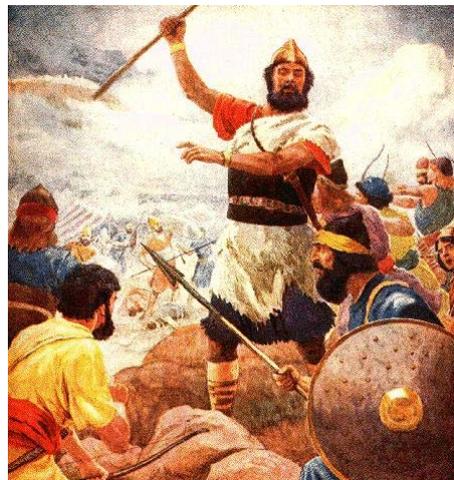
9 But David said to Abishai, "Do not destroy him; for who can stretch out his hand against the LORD's anointed, and be guiltless?"

Clearly we can see that in this case, the law prohibited killing Saul, as he was anointed by God to reign, although God had already rejected him. David did not dare harm it, even less, kill him because of that word: *"Do not touch My anointed ones"* (Psalm 105)

But brothers, what has this got to do with not reprimanding those that currently teach heresy or bad actions to the people of God? Absolutely nothing! In no way can this phrase be justified (Psalm. 105) that we should not dare to question the teachings of some of these *"anointed"* leaders nowadays, and them themselves - many of who are only in appearance -- no way!

David, although he could have done so on two occasions, did not harm or kill Saul, which is to say, he did not "touch" him. However, he did truly reprimand him in the presence of his entire army, at least twice (see 1 S. 24: 10-15, 26: 17-20).

Let's understand this: All the anointed of the Old Testament, including David himself, were duly reprimanded, even publicly, by the prophets of God; the Bible offers a comprehensive presentation of all this. It's also like this in the New Testament, as we saw with the case of Paul reprimanding Peter, and so on.



"King Saul, although he was not "touched" by David, was publicly reprimanded by him"

Consider again the written portion with which we started this article:

1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at^[a] His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

Therefore, once and for all, you can not brandish the biblical text "do not to touch the anointed" (like a sword) when seeing us rebut, rebuke, exhort, reprimand, combat (denounce) false teachings and those who promote them:

-- Because the term "do not touch" refers to unfairly harming, cursing, killing, discrediting, slandering, defaming; ultimately destroying.

-- Because in the present day, the anointed are not a separated and elevated priestly class, but all true believers are anointed.

-- Because it is a Christian's duty to make an ardent defence of the faith which has been given to the saints because there are covertly wicked men who have entered into the Church (Jude 3, 4)

It can be said louder, not clearer!

[2 We shouldn't judge?](#)

Wrongly, many today, hiding behind a humanistic sense of love and ethics, believe it is wrong, not only to expose the error, but also to expose its authors.

Those of us who believe faithfully in displaying or exposing heresy according to the Bible, now in many cases we are being fiercely rebuked, accused of being rude and lacking love. Some even go further as we said at the beginning, taking the uncertain luxury of accusing us of being jealous or filled with hate. Or, so one could say, in a sense, they are doing "worse than us"!

One of those famous sayings that they brandish (like a sword) as not to do, nor to allow a defence of the faith, is "no judging". One of the verses of the Bible badly used for this, is: "[Do not judge so that you will not be judged](#)" ([Matthew 7: 1](#)). But as we have always said through many articles, each verse of Scripture must be understood in its context, and not in isolation, and even less, intentionally.

This mistaken intent is easily dismantled (and corrected) in using this verse in isolation, when we look at it in its context:

2For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. 3Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? 4How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? 5You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye. (Mateo 7: 2-5)

Clearly, we see that this type of judgement referred to by the Lord - which also has the involvement of "condemning judgement" (*krínete* in gr.) - refers to hypocritical judgement, which is to say, based on the pretence, duplicity and voluntary blindness, and not on the truth of Scripture. As the ministry "Biblical Discernment" finishes off by saying, when it states:

"The brother who has a beam in his own eye should not judge another which has a straw in his. The lesson is clear, you can not judge another about their sin, if you are guilty of that sin "(1)

That is true. But that is very far from, and a long way indeed from making a fair trial, according to the Scriptures, as the Lord Jesus encourages us to do in John 7: 24 [Stop judging by mere appearances, and make a right judgment.](#)"

Those who cling to "[do not judge, so that you won't be judged](#)" to convict those who denounce the mistake, should read the entire chapter. Jesus said, "[Beware of false prophets, who come to you in sheep's clothing. ...](#)" (v. 15). How can we know the false prophets (know who they are), if we do not judge according to the Word of God? (2)

Some hold on to another biblical passage to argue that we should not judge:

[James 4:10-11 \(New King James Version\)](#)

[10 Humble yourselves in the sight of the Lord, and He will lift you up.](#)

[11 Do not speak evil of one another, \(do not slander one another - NIV\) brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.](#)

Note that it says *speak evil* (*slander / murmur*), and *judging* the brother in the same context, therefore it is not a healthy judgement, but rather an unfair injuring, or "touching" the brother. Obviously that's not what we should do, but this is far from the apologetic or the defence of the faith and as we have been taught. MacArthur reads respect to that passage:

"This refers to slander or defamation. James does not prohibit the confrontation of those in sin, which is demanded in other passages of the Bible (Matthew 18: 15-17; Acts. 20: 31; 1 Cor. 4: 14; Col. 1: 28; Ti. 1: 13, 2: 15, 3: 10). But rather, it condemns the negligent charges, and derogatory slandering against each other "

Brothers before moving on in this point, let us make one thing very clear:

With what authority can we and must we reprimand and correct? Answer: That which the word of God gives us.

It is the Word of God which judges, and not our human viewpoint. It is the word of God which disqualifies the unspeakable, which reprimands as reprehensible, correcting what is incorrigible, which separates the inseparable, which destroys the destructive. The judge is the same Word of God, and that Word of God, which is a two-edged sword (Heb. 4: 12; Eph. 6: 17), has to be brandished rigorously!

The Word, which is the sword of the Spirit, must be taken out and brandished rigorously and with love. This is our portion.



"And take the sword of the Spirit which is the word of God - Eph. 6: 17"

There is no point in saying, as many do: *"God will therefore judge them, so you should only dedicate yourself to praying and taking the word to the lost."*

No! That is not the case. You and I have the tremendous responsibility before God to be salt and light (Matt. 5: 13, 14); **And have no fellowship with the unfruitful works of darkness, but rather expose them.** (Eph. 5:11); making a whip of cords and casting out of the temple of God everything that is not of God, and not allowing anyone to make the Father's house, a marketplace, and even to be considered lacking in love, as harsh or unpleasant as it was thought about our Lord when he literally did it (John 2: 3-16).

We can not live a passive Christianity, condensed and far from what others do. There is a court (judgement seat), the one of Jesus Christ, who will judge us harshly if we do not do what the Master did and taught us to do (2 Cor. 5: 10).

We have a huge and thankless responsibility on behalf of God in His Word, **to judge all things** (1 Cor. 2: 15), in love, not only the lost, but mainly the saved, but who also are or may be in great danger to come to follow the demonic propositions of many false prophets and teachers, who teach - to name a few here – errors of wrong teaching like "Encounters of G12 and its content, G12 (itself), false ecumenism, false prosperity / Covenants' doctrine with God, the false move and manifestation of the Holy Spirit, the false revival, faith in faith (itself), simulation, positive confession, positive/tangible thinking, the doctrine of small gods (that we are small gods!), theology domain or dominionism, etc.. Etc.. Etc.. In other words, whole new parts which have been added to the Gospel, which is anathema (cursed) (see Gal. 1: 8, 9) and contumaciously even intended to be considered (part of the) gospel (itself)!

No, there is no point in arguing *"God will judge them!"* God wants us to judge them (here) and now (1 Cor. 5: 12), not with condemnation, but by bringing to light what they do so that others are alerted and (can) separate themselves from all of it.

[Rom 16:17 Now I urge you, brethren, note those who cause divisions and offences, contrary to the doctrine which you learned, and avoid them.](#)

1 John 4:1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

Eph 5:11 And have no fellowship with the unfruitful works of darkness, but rather expose them.

The word could not be clearer!



"From the pulpits, media platforms, using all means at our disposal, it is necessary now more than ever to refute, rebuke, reprimand, encourage and raise the doctrinal truth over the heads of those who want to listen"

If a man said to be of God, publicly teaches doctrine and heretical and destructive action, although this is adorned with a thousand and one different funny costumes, but is not (of) grace, the falsehood - and he himself - will have to be publicly exposed through the ministry of The Word, and, if it is not done like that, he would sin, and all those of us who understood the situation would (also) sin - if nothing was done about it.

As **Brother Vicente Mercado Santamaria** addressing the Beloved Church says:

"There is nothing that does more harm than the silence of the innocent or the silence of the "good people" in our case, the silence of the good Christians. Nothing saddens more than the ice (iciness) of indifference or blocked-up ears, instead of exposing extremely serious situations, which is to say, mortal situations, in our beloved Church. We feel that the Evangelical Church today is being precipitated downhill in a frightening apostasy fall due to the corruption or the perversion of the gospel being preached and practiced in many congregations." The brother continues:

"It is a situation similar to that experienced by the prince of preachers, Charles Spurgeon, in the nineteenth century, when he had to face the new winds of doctrine or heresy of modernism, liberalism and other movements that are repeated and even more amplified today. Spurgeon was forced to resign (from) his council of the Baptist Union, where almost everyone had opposed him or kept quiet to the complaints. Precisely Spurgeon had entitled his messages of this controversy within the Church, "The Decline" ("Down - Grade" or downhill, off the cliff, and so on.). We know where they began or where these heresies have come today, but we do not know where they can go on to in the coming years. What we are seeing is scandalous. " (3)

We can not play any more the comfortable and puerile rôle of "silence of the lambs": the duty of every true believer is to be active and zealous in the defence of the faith:

*Titus 1:13-14 13 This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, 14 not giving heed to Jewish fables and **commandments of men who turn from the truth.***

As **Dave Hunt** also expresses below:

"We can't dare to remain silent - we must not! – we shouldn't have the fear of speaking out for fear of offending or causing divisions, while there is distortion of the faith once given to the saints. We must not compromise, because it does not help but impedes the cause of truth. To stop contending earnestly for the faith dishonours God, and, although you can avoid that hurt feelings and damaged egos arise, (by not doing it) it destroys souls for whom Christ died. If the love of Christ governs our hearts, then contend earnestly for the faith that He has given us "(4)

Fear when it lifts up its voice, is not a manifestation of love but the work of the enemy, let us not be deluded. Now it is time to proclaim from the Church rooftops (Luke 12: 3) the courageous message of encouragement and rebuke because the prophetic word is being inescapable fulfilled in these, our final days:

3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. (2 Timothy 4: 3, 4)

More than ever before, it is necessary that every true believer rise up as a faithful watchtower for Christ, not consenting deception and fallacy, but to preach the Word, urging in time and out of time, refuting, reprimanding, exhorting with all patience and with the doctrine of Christ.

Sadly, today, those who are called to be such watchtowers, zealous for God, are sleeping on their guard posts, fully fulfilling the word of the prophet Isaiah:

(Isaiah 56: 9-11) 9 All you beasts of the field, come to devour, All you beasts in the forest. 10 His watchmen are blind, They are all ignorant; They are all dumb dogs, They cannot bark; Sleeping, lying down, loving to slumber. 11 Yes, they are greedy dogs Which never have enough. And they are shepherds Who cannot understand; They all look to their own way, Every one for his own gain, From his own territory.

When one only seeks his own benefit, he or she is only just seeking the benefit of the devil. When one seeks the Kingdom of God and His justice, he or she is only seeking the benefit of God. Let us do the latter (last one), although many grind their teeth and continue cursing us.

10 Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven. 11 "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. 12 Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you. (Matthew 5:10-12)

May God continue to bless you. The Lord Jesus is coming soon!

© Miguel Rosell Carrillo, Pastor of Centro Rey, Madrid, Spain.
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www.centrorey.org

Notes:

1. Biblical Discernment <http://interbiblia.com/db/juizbibl.htm>
2. Ibid.
3. Christians in Action; Vincent Mercado Santamaria, in his article, "The silence of the innocent", in July 2006. Cristianos.en.accion.hoy@hotmail.com, vramers@hotmail.com
Barranquilla, Colombia.
4. Dave Hunt in his book, "Beyond the seduction," page 61

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THE END