

Larson

Bruce Larson. The Communicator's Commentary on LUKE (Waco. TX: Word Books, Publisher, 1983),

Luke 1: 46-56: Mary's Magnificat

Mary's hymn of response to the angel is the famous Magnificat, so named by the Roman Church for the key word in the Latin translation of the first line of this prayer of praise offered by Mary. In her true humility, she praised God that she was especially blessed.

There is a danger in trying to spiritualize the Magnificat. These are the most revolutionary words ever spoken. Through the Messiah, the mighty will be brought low; the humble, the lowly, will be exalted. William Temple, Archbishop of Canterbury, warned his missionaries to India never to read the Magnificat in public. Chriwstians were already suspect in that country and they were cautioned against reading verses so inflammatory. Jesus, the ultimate revolutionary, completely reverses all human values. What Mary was prophesying about her unborn son is terrifying to the establishment, whoever and wherever they are. They cannot hear these words gladly. We may attempt instead to spiritualize these verses, but deep down we all know that Jesus has come to instigate the kind of revolution we need. ¶

Luke 2: 1-20

Luke begins the Christmas story with the mention of Caesar August, nephew of Julius Caesar and one of the most powerful of the Caesars. It was said of him that he came to a Rome made of brick and left it a city of marble. He transformed not just Rome but the entire known world with his roads and his armies. At his funeral, his mourners comforted themselves with the belief that he was a god and therefore immortal. The man believed to be a god intercepted in time and space the God who became a man. This mightiest man of his time decreed that a census was to be taken, which forced Joseph and Mary to travel to Bethlehem. Bethlehem is a Hebrew word meaning "house of bread." Jesus was born in the house of bread, Bethlehem as the bread of life. ¶

There was no room in the inn for Jesus. Bruce Larson, the author of the Commentary of Luke said, Jesus must have been born in the stable of the inn. ¶

I would say, Jesus was born homeless. He knows what the homeless

life is like.

Most of us experienced one time or another that there was no room for us.

Anyone would like to share your experience?

In time of Korean war, we escaped to the most southern city. When we got off the train and looked for a room but there was no room in the inn. So we ended up sleeping on the train station parking lot for three nights until an old man invited us in to his yard.

A birth is an all-time great adventure, whosever it is - Messiah's birth, your birth, the birth of one of your children. Life is the great mystery and God alone is the giver of that life. 7

Do you feel your birth was and is precious? Share

There was a time that I didn't feel my birth was great or precious.

But since I came into the presence of Jesus, I feel my life is worthy one and must live fully and meaningfully.

Through the angel, God tells the shepherds the meaning of this most significant event in cosmic history.

Jesus' birth is to bring peace, shalom. This is the message from the angels to the shepherds and through them to us. Christ's coming means peace. Not the abolition of war necessarily, but a different kind of peace.

Jews in Israel still greet each other by saying "shalom" (peace). You can wish nothing better for anyone than shalom. 7

What shalom means to you?

The meaning of shalom is:

According to Marcus Bog, SHALOM, a rich Hebrew word often translated as "peace" but meaning much more than the absence of war. It means well-being in a comprehensive sense. It includes freedom from negatives such as oppression, anxiety, and fear as well as the presence of positives such as health, prosperity, and security. Shalom includes a social vision: the dream of a world in which such well-being belongs to everybody.

According to Walter Brueggemann, Old Testament scholar, Shalom means much more than absence of conflict or a war. Shalom means comprehensive well-being.

It means inner harmony and harmony in our relationships with others and God.

It means physical, emotional spiritual health and wholeness.

It means material security and freedom from want and fear.

Shalom will not be just for isolated, insulated individuals.

It is rather security and prosperity granted to a whole

community-
young and old, rich and poor, women and men, and powerful and weak.

Shalom resists all division, hostility, fear, greed, misery and war.

Shalom comes only to the inclusive, embracing community that excludes no one.

Shalom is God's gift to bless the whole human family.

Prof. Brueggemann would also say that shalom is fruit of justice.

According to him, doing justice means sorting out what belongs to whom and return it to them.

The term "shalom" is used as a companion word with - and sometimes as
Synonym for -the terms "blessing" "salvation," "righteousness," and "justice."

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The angel told the shepherds this peace was to come by a Savior who is Christ the Lord. The baby they found was to be named Jesus, a common name then and even today in Latin American countries.

1) "Savior," a Hebrew word meaning rescuer; 2) "Christ" a Greek word for "the anointed one, the chosen one." 3) A word used by Greek-speaking Hebrews to refer to God himself. so Jesus was to be the rescuer, the anointed one, God himself, and bearer of this peace, [shalom.] The angel predicted this peace will come when we give glory to God in the highest. ¶

Jesus came to bring such shalom to all people including you and me. This profound message shalom (peace) was entrusted to shepherds. They were a despised class of people, outcasts from all respectable society. Their honesty and integrity was so questionable that they were not even allowed to testify in a court of law in those days. These particular shepherds were probably pious Jews, but they were a part of an outcast class through whom God chose to reveal the meaning of Christ's birth. God bypassed the professional peacemakers (diplomats). God gave the message and its interpretations to amateurs. ¶

Do you feel that God includes you also in this peacemaking ?
How would you make peace? With whom you want to make peace first?

Luke 2:21-38

Luke 2: 39-52

How do we celebrate the birth of Jesus?

Korean Nest Mission celebrate Christmas thinking of Jesus' homelessness and offer rooms.

Luke 3: 1-20

John was an unusual attraction for several reasons. First of all, there had been no prophecy in Israel for about four hundred years, not since the prophet Micah. God had been silent for four hundred years in speaking to His people through an authentic prophet. But it was believed that prophecy would rise again when the Messiah was about to come. So all Israel was waiting for one who might be that authentic prophet. John was such a prophet, and throngs (crowd) came out to hear this one who might prove to be the harbinger (Ál Ç) of the
M e s s i a h . ¶

Further, John was saying hard words, usually an indication of an authentic prophet. Somehow we know that those who speak for God do not offer us easy discipleship or cheap grace.
. . . ¶ Jesus himself kept warning those who heard him that discipleship would be difficult; that while foxes had holes, he had no place to sleep. ¶

3:3: John demanded something of his hearers - repentance, change, belief, and works.

John came baptizing, the idea of baptism was new for the Jews. Only the Gentiles, the outsiders who became Jews, were baptized. John was preaching that being born a Jew did not assure a right relationship with God; the Jew must be baptized just like the outsiders. Because of this unusual emphasis he was called John the Baptist. ¶

3:5: John told how they could prepare for this one who was coming by quoting the prophet Isaiah (40:3-4).

Every valley should be filled and every mountain leveled, which was done for a visiting king in those days. They improved roads, filled in the ditches and smoothed the hills so the king wouldn't have to go down to the river bed and back up over the mountains. A more level highway provided the king with a more comfortable trip. John predicts that a great king is coming and they'd better begin to get their personal and corporate lives straightened up.

¶

3: 7: Brood of vipers! Who warned you to flee? This is the image

of a grass fire. As the fire spread across the field, all kinds of snakes began to flee to other direction, away from the smoke and flames. John was saying, "You family of snakes! What are you doing here? Who warned you about the fire? Apparently they came to hear and to be baptized and yet John did not welcome them. They did not come because they wanted to change but because they were fearful that John might be speaking the truth. And so - just in case - they came out to listen and to be baptized, but no intention of repenting. ...Pharisees felt guilty but not enough to change. ... 1

3:8: The Pharisees thought their salvation was sure because of Abraham. John pointed out that God can raise up children from the very stones. Faith is not inherited. It doesn't matter how faithful and devout your mother and father were. It doesn't matter if you are a righteous Jew, claiming Abraham as your father. John was calling for a faith rooted in repentance and belief, which would bear fruit in the conduct of ordinary affairs. He was asking his hearers to return to their everyday lives, to where they had been planted, and to begin to bear fruit. 1

3:10: Crowd, tax collectors, and soldiers asks, "what shall we do"?

He addressed himself in specifics to the ethics of the time: soldiers, don't intimidate and coerce; Tax collectors, collect no more than is your due. He spoke of sharing with those in need. But this was not a new ethic. The rabbis had been saying all these things. But John was preaching that those ethics were to be a way of life. 1

3:16-"One mightier than I is coming, whose sandal strap I am not worthy to lose"

In those days the rabbis had disciples who performed all sorts of menial tasks for them, except the removing of their sandals. In the Middle East of John's time, sewers were unknown and the waste products of humans and animals filled the streets. It was unthinkable that anyone else would handle your sandals after a day spent walking about in such conditions. But John says that the One who is coming is so great that he is unfit to perform even this lowly task for him. 1

With John's ministry, the curtain was about to go up on the greatest drama that creation has ever witnessed, Jesus' three - year ministry. John tells us our faith must bear fruit. 1

3: 21-22: Jesus was baptized. Why Jesus came to be baptized? His baptism is further assurance that He was like us in every way except for sin and that therefore, he submitted to baptism at John's hands. At that point, the Holy Spirit in the shape of a dove came down from heaven, the physical expression of God's

power and presence. While the dove is the symbol of the Holy Spirit for us now, it was not any recognizable symbol for the Jews at that time. Voice, "You are my beloved Son." Jesus was baptized in the same manner as any other convert, but God, through these supernatural happenings, indicated Jesus was unlike anyone else who has ever lived. Jesus incarnate of God, though unlike any of us, is like all of us. He is God's only begotten Son. But on human level, each of us is like everybody else and like nobody else. ¶

Jesus' new beginning. He is about to begin his Messiahship. ¶ Jesus' Messianic role was confirmed by John the Baptist as He began a new phase his earthly life. ¶

3: 23-37: As we read Jesus' genealogy, we are aware that all these marvelous heroes of Israel's history were his spiritual inheritance. They were his great cloud of witnesses. We all have such cloud of witnesses. ¶

16: 1-18: How to make your money work for you

Unrighteous Steward - P. 233-234 - It is a really good article. Read again

We cannot put our security in money. Bank accounts, bonds, stocks, real estate, or gold have fluctuating worth. Those who lived through the crash of 1929 are well aware of that. In Germany after World War 1, people traded wheelbarrows

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full of money
for a loaf of bread. In our
time, the bond market has
bottomed out and gold has
dropped to one-half of what it
was worth just a few short years
ago. Oil many become a glut
(excess, surplus, flood) on the
market. God forbid our money will be
useless. The future is
uncertain and we dare not put our hope in things. Money is meant
to be a source of blessing. It is to be used to
bless you, your neighbors, and the world. Things are to serve
people; not people, things.¶ The real question is: do you
own your money, or does it own you? ¶

16: 19-31- Rich man and Lazarus - It is a good article and read it again. (P. 236-238)

This parable raises the whole question of stewardship verses entitlement. We are in a time right now where we all think we are entitled. We believe that what we have is really ours.

Charles W. Bray III. Deputy Director of the U.S. Internal Communication Agency, wrote something brilliant about all this in Quote magazine (Jan. 15, 1981). "We have come to a time where we say, 'You deserve a break today.' Too many of believe that. If we're poor, we deserve welfare; if we're rich, we deserve a tax break; if we are workers, we deserve better fringe benefits." ¶

The Pharisees thought they were entitled. They had the strange idea that money was deserved. Money was a sign that they were blessed by God, and poverty was the result of God's curse. Jesus repudiates (€¼xÇXÖä², „¼-¹ä²) the whole idea. All of us are stewards of what we have, and we are to use it to bless others, to bring life, to bring health and hope and joy. ¶

In the parable of the rich man and Lazarus, bear in mind that Jesus is not condemning all the rich whole suggesting that the poor will all go to heaven. Jesus doesn't question how the rich man got his money or that he has it. The rich man isn't even necessarily a bad man. The rich man have been a deeply caring person dismayed by unemployment, inflation figures, or he may have been a generous donor to a charitable causes. But whatever else he was, in this story he is blind to the person in need who is sitting outside his gate. He is damned for causal indifference to the person right at his door. He is not an isolated case. It's easy to have a great compassion for the human race while we ignore somebody next door, down the street. ¶

The verses here suggest that if you have the resources to help and choose not to, you are judged. And the poor are judged as well. The poor are to be stewards of what they have as much as the rich or middle class. The secret is to understand that what you have is not yours; it is loaned to you for a time. Nobody really owns anything. There's an old saying, "There are no pockets in a shroud (burial garment) (ÂXÇ)." You take nothing with you. One day we will be dismissed. That's what death is. Are you planning for that time? You are if you are a steward of your things, large or few, and are using them to bless those around you and across the world.

Incidentally, Albert Schweitzer was converted by this parable. He believed Africa was the poor beggars at the gate of Europe. He left the academic world of Europe where he had earned five Ph. D. degrees and went to care for his poor brothers and sisters "at the gate" in Lambarene. ¶

This parable points to the fact that arrogance often accompanies wealth. The rich man, sometimes called Dives, is as arrogant in the afterlife as he had been in this life. Seeing the poor man in heaven (Abraham's bosom," v. 22) while he himself is in need and dying of thirst, he cried out, "Father Abraham... send Lazarus that he may dip the tip of his finger in water and cool my tongue" (v. 24). He still assumes he can summon service. Perhaps that's part of his sin. ... [We need to invest our treasurers that "neither moth nor rust destroys (Matt. 6:20)].

Luke 17: Healing 10 Lepers.

Jesus does not reach out and touch them. He doesn't say, "Be healed." He tells them to show themselves to the priest. He was telling them to act as if they were healed, and they were healed. In faith they started out, and they were healed on the way.

The ten who acted in faith were healed, but just one came back and praised God and was grateful. Jesus asked him, "where are the nine?" (v. 17). He disappointed. He tells the leper who came back, "your faith has made you well" (v.19). Ten were healed, but only one was made well, and that's far more important than being healed. The point made here is that unless gratitude is a part of our nature, we can't be whole people. The other nine were merely healed. If ingratitude is more deadly than leprosy, they were in worse shape than before. Only one came back and was made whole.

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This leper came back praising God and yet he still had enormous problems. His leprosy was healed, but he had been living as an outcast with no family and no job. He had no home and no village. Yet he is praising God even in the midst of his unsolved problems. Eph. 5:20 says, "Giving thanks for all things to God the Father in the name of our Lord Jesus Christ." In I Thess. 5:16-18 we read, "Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for your."

Romans 8:28 tells us, "And we know that all things work together for good to those who love God, to those who are the called according to His purpose." ¶

Each of us has a problem right now. Nobody is living problem free. We hurt people. We are hurt. There is pain and illness. We cannot pretend as if we don't have a problem. Even in the midst of problems we praise God. Whatever calamity may happen to us, if we thank God and praise God for it, we turn it into blessing. Helen Keller, blind and deaf, wrote, "I thank God for my handicaps. Through them I have found myself, my work and my God." John Wesley, the founder of the Methodist Church, wrote, "Thanksgiving is inseparable from true prayer. It is almost essentially connected with it. He that always prays is ever giving praise, whether in ease or pain, both for prosperity and for the greatest adversity." Paul writes, "For I have learned in whatever state I am, to be content" (Phil. 4:11). ¶

If you are single, you have certain privileges. You are in control of your life. You eat and sleep on your timetable. You're free to travel wherever you like. Being married is a great blessing, but there are problems. The point is, you can choose to focus on the negative or the positive of every situation. You can say, "Whatever circumstances I am in right now - married, single, married to the wrong person, whatever - I praise you, Lord, because you are bigger than the mess I am in right now. God wants us to live on all three levels. The first level of forgiveness is simply for survival. The second is the level of gratitude for wholeness beyond health. But it's at the level of praise where God's power can break through in the most dramatic ways. ¶

Describe the mind of thanks, praise, forgiveness with health.

The donkey was a symbol of peace in those days. Horses were symbols of military might. Conquering generals came on horses. An ambassador coming on a peaceful mission rode a donkey. Jesus was an ambassador of peace from the Ultimate Kingdom. ¶

Jesus wept over Jerusalem because he knew the crowd would reject the King and His Kingdom.

Jerusalem is symbolic of all of our hometowns and cities. We could weep for all our neighbors who know not the things that make for peace, for the unredeemed loneliness which results in destructive patterns. If we were really awake of the heartbreak in any average town, we would weep more than we do. ¶

EMMANUS: LUKE 24: 13-35

This story is perhaps the most dramatic of all Jesus' post-resurrection appearances. Two believers were walking home to Emmaus after that first Easter Sunday, a trip of about seven miles in a northwesterly direction out of Jerusalem. The two

people might have been a man and a woman... could be a couple. Surely they shared a home, there is speculation that it was Cleophas and his wife. A third person joins them who turns out to be the risen Christ. It is Jesus who takes the initiative; he joins them. When they tell Him the story of Jesus' death and resurrection, He explains the scriptural basis for all these events and rebukes them for their slowness of heart. Later on in their home, they discover who He is when He takes bread, blessed it, and breaks it. The events of Easter cannot be reduced to a creed or philosophy. We are not asked to believe the doctrine of the resurrection. We are asked to meet this person raised from the dead. ¶

[Emmaus road represents return in despair and return with hope after meeting Jesus]

How do we recognize that ultimate person as we travel our own Emmaus Road?

First we recognize Him by knowing the Bible, Jesus spoke from the Scriptures to these two travelers. He traced back through the Scriptures all the Old Testament prophecies about the Messiah. He explained that all those recent events were meant to happen in or that God might redeem His world. Psalm 22 is just one example of the cohesive message of the Old and New Testaments. It describes the crucifixion in great detail. The Old Testament foreshadows and points to the coming of Jesus and His earthly life. ¶

John Wesley had his own Emmaus Road experience through the hearing of Scripture. Here's how he describes it. "I went very unwillingly to a society in Aldersgate Street where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins- even mine - and saved me from the law of sin and death." The words Wesley heard were three times removed. The speaker was reading Luther's commentary on Paul's Epistle to the Romans. Yet Jesus was there. The Scriptures all point to the one who is our companion on the Emmaus Road. ¶

As Jesus appeared to these two travelers, fellowship resulted. We have Jesus' promise that where two or three are gathered together in His name, there He is in the midst. ... Psychologists are telling us that we don't believe what we see; we see what we believe. That's how the mind works. We see what we expect to see. As we expect God to reveal Himself to us in Jesus, we'll see Him, for He truly is there. ¶

The two travelers made time for Jesus. He appeared to be going farther, but "they constrained

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⊥⊥"ÆXÖä². μÄÄÉ\, XÖä²) Him" (v. 29).
And so He came in and stayed
with them. The implication is
that had they not made time for
Him, He would have gone on. He
did not intrude. They had to
press Him: Please come in. It's
late. Don't go on. We want you
to eat with us." As soon as He broke the bread,
their eyes were opened and they knew who it was. They ran back
that very night to Jerusalem to tell the eleven. Jesus says in
Revelation 3:20: "Behold, I stand at the door and knock. If anyone
hears my voice and opens the door, I will come in ..." We must
constrain him to come in. I suggest taking time every day, five
minutes or fifteen minutes, just to say, "Lord, I'm setting this
time aside. I constrain You to come in and spend time with me."
If we don't, He goes on without bothering us, for He does not
intrude. ⊥

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&\quad \tau_{hsBd} \quad 5 \square \cdot \tau^{\perp j} \quad \tau_{hsBd} \quad 0J \dagger \quad 5 \square \square U \square \quad \tau_{hx} \quad \perp \quad 5 \square \square \quad \tau_{hg}
\end{aligned}$$

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- $\tau_{hN} h \text{CJ} \uparrow \text{aJ} \uparrow \text{ } \uparrow^{\perp} h)$

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 $(\blacktriangleleft \tau_{h7} * \text{CJ} \uparrow \text{aJ} \uparrow \circ (\rightarrow^{\perp} h)$

- $\tau_{h^7} * \mathfrak{G} \subset \mathcal{C} \mathcal{J} \downarrow \text{a} \mathcal{J} \downarrow \circ (\mathbb{F}^{\perp h})$

• $\tau_{h7} * \text{CJ} \uparrow \text{aJ} \uparrow \uparrow^{\perp} \text{h}$)

• $\tau h7 * CJ\uparrow aJ\uparrow o(-\tau h7 * !!^Lj \quad \tau h7 * 0J\uparrow U\blacksquare \quad \tau h.y\# o$
($\blacktriangleleft \tau h.y\# CJ\uparrow aJ\uparrow o(\uparrow^Lh)$)

- $\tau_{hkD\ddot{o}} \text{ CJ}\uparrow \text{ aJ}\uparrow \rightarrow \perp \text{h})$

• $\tau h.y\# cJ\uparrow aJ\uparrow \uparrow^{\perp}h)$

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- $\tau_{hu}^j \hat{y}^6 \square \square \text{CJ} \uparrow \text{aJ} \uparrow \circ(\mathbb{F}^{\perp h})$

- $\tau_{hu}^\dagger \hat{y} \text{CJ}^\dagger \text{aJ}^\dagger \text{ } \dagger^\perp \text{h})$

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 $\mathbb{R}^3 \cdot CJ \uparrow$ $aJ \uparrow$ $o(\rightarrow^L h)$

• $\tau_{h^3} \cdot 6 \square \text{CJ} \uparrow \text{aJ} \uparrow \circ (\uparrow \perp h)$

• $\tau_{h\neq 3} \cdot \text{CJ} \uparrow \text{aJ} \uparrow \text{ } \uparrow^{\perp} \text{h}$)

• $\tau h \approx 3 \cdot C J \uparrow a J \uparrow o(-\tau h \approx 3 \cdot \text{!!}^L j \quad \tau h \approx 3 \cdot 0 J \uparrow U \square \text{!}^L h N h \tau h N h o$
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- $\tau_{hkD\ddot{o}} \text{ CJ}\uparrow \text{ aJ}\uparrow \text{ } \uparrow^{\perp}\text{h}$)

- $\tau_{hN} h \text{CJ} \uparrow \text{aJ} \uparrow \text{o}(\rightarrow^{\perp} h)$

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- $\tau_{hkD\ddot{o}} \text{ CJ}\uparrow \text{ aJ}\uparrow \rightarrow^{\perp} \text{h})$

- $\tau_{hN!} \pm 6 \square \square \text{CJ} \uparrow \text{aJ} \uparrow \text{o} (\uparrow^{\perp} h)$

- $\tau_{hN!} \pm C \uparrow a \uparrow o(\mathbb{N}^{\perp h})$

• $\tau_{hN! \pm} \text{CJ} \uparrow \text{aJ} \uparrow \text{!}^L \text{j} \text{ } ^L \text{h}$)

- $\tau_{hsBd} \in \mathcal{O}(h)$

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„ CJ↓ aJ↓ o(¶↓h-^L, Thg

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„ 0J† CJ↓ U□ aJ↓ →[⊥]h^{-L}, †hû◀- 6□□ CJ↓ aJ↓ o(†[⊥]h^{-L}, †hû◀-
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„ ThBdð 5□·✱ Lj ThXqö U□ -ThXqö ÞTh-L' CJ↓ aJ↓ →[±]h)

- τh^{-L} , $\mathbb{C} \mathbb{J} \uparrow a \mathbb{J} \uparrow o(\mathbb{J}^{\perp} h)$

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$$\begin{aligned}
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