

BECAUSE YOU ASKED



1 Cor. 14:33

“For God is not *the author* of confusion, but of peace, as in all churches of the saints.”

- “1. Because you read the Greek New Testament I’d like to know since “Him” is left out of some versions of 1 Jn. 4:19, does their Greek Version leave “Him” out so they will argue “Him” is not in their Greek version or did they just write their own translation like the JW’s John 1:1 “word was A god?”
2. Are there incorrect Greek translations of the New Testament?”



Mt. 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 **Wherefore by their fruits ye shall know them.**

Jn. 5:39 **Search the scriptures**; for in them ye think ye have eternal life: and **they are they which testify of me.**



Lu. 24:27 And beginning at Moses and all the prophets, **he expounded unto them in all the scriptures the things concerning himself.** ... 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while **he opened to us the scriptures?**

- The differences in Bible versions are due to two primary Greek texts:
 - The Textus Receptus (Received Text)
 - The Alexandrian Text (an eclectic text originated in Egypt by Origen)
- Jesus directed us to check out the final product (the fruit, not the roots)
- The Scriptures emphasize glorifying Christ.



1 Jn. 4:19 We love **him**, because he first loved us.

Greek Texts

Tischendorf 8th Edition

ἡμᾶς ἀγαπάω ὅτι αὐτός πρῶτος ἀγαπάω ἡμᾶς

Nestle GNT 1904

Ἐμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

Westcott and Hort 1881

Ἐμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

Westcott and Hort / [NA27 variants]

Ἐμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

RP Byzantine Majority Text 2005

Ἐμεῖς ἀγαπῶμεν **αὐτόν**, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

Greek Orthodox Church 1904

Ἐμεῖς ἀγαπῶμεν **αὐτόν**, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

Scrivener's Textus Receptus 1894

ἡμεῖς ἀγαπῶμεν **αὐτόν**, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

Stephanus Textus Receptus 1550

ἡμεῖς ἀγαπῶμεν **αὐτόν**, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς



1 Jn. 4:19 We love **him**, because he first loved us.

Parallel Verses

New International Version

We love because he first loved us.

New Living Translation

We love each other because he loved us first.

English Standard Version

We love because he first loved us.

New American Standard Bible

We love, because He first loved us.

King James Bible

We love **him**, because he first loved us.

Holman Christian Standard Bible

We love because He first loved us.

New World Translation

We love, because he first loved us.



Are there incorrect Greek translations of the New Testament?

Lu. 23:33 And when they were come to the place, which is called **Calvary**, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Greek Texts

Tischendorf 8th Edition

Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον **Κρανίον**, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἀριστερῶν.

Nestle GNT 1904

Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον **Κρανίον**, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.

Westcott and Hort 1881

Καὶ ὅτε ἦλθαν ἐπὶ τὸν τόπον τὸν καλούμενον **Κρανίον**, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.



Westcott and Hort / [NA27 variants]

Καὶ ὅτε ἦλθαν / ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον **Κρανίον**, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.

RP Byzantine Majority Text 2005

Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον **Κρανίον**, ἐκεῖ ἐσταύρωσαν αὐτόν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

Greek Orthodox Church 1904

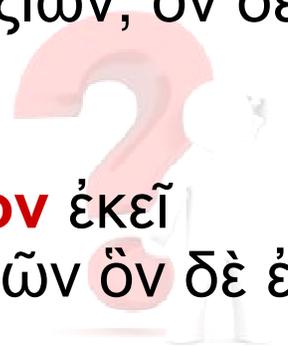
Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον **Κρανίον**, ἐκεῖ ἐσταύρωσαν αὐτόν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

Scrivener's Textus Receptus 1894

Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον **Κρανίον**, ἐκεῖ ἐσταύρωσαν αὐτόν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

Stephanus Textus Receptus 1550

καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον **Κρανίον** ἐκεῖ ἐσταύρωσαν αὐτόν καὶ τοὺς κακούργους ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν



Parallel Verses

New International Version

When they came to the place called **the Skull**, they crucified him there, along with the criminals--one on his right, the other on his left.

New Living Translation

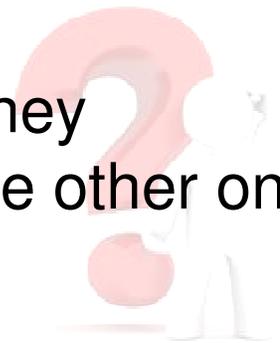
When they came to a place called **The Skull**, they nailed him to the cross. And the criminals were also crucified--one on his right and one on his left.

English Standard Version

And when they came to the place that is called **The Skull**, there they crucified him, and the criminals, one on his right and one on his left.

New American Standard Bible

When they came to the place called **The Skull**, there they crucified Him and the criminals, one on the right and the other on the left.



King James Bible

And when they were come to the place, which is called **Calvary**, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Holman Christian Standard Bible

When they arrived at the place called **The Skull**, they crucified Him there, along with the criminals, one on the right and one on the left.

International Standard Version

When they reached the place called **The Skull**, they crucified him there with the criminals, one on his right and one on his left.

New World Translation (2013 REVISION)

And when they got to the place called **Skull**, they nailed him to the stake there alongside the criminals, one on his right and one on his left.



Mt. 27:33 “...a place of **a skull**,”

Mk. 15:22 “...**a skull**.”

Jn. 19:17 “...**a skull**, which is called in the Hebrew Golgotha:”



<http://www.biblestudy.org/biblepic/calvary-golgotha-place-of-the-skull.jpg>

Isa. 14:12 How art thou fallen from heaven, **O Lucifer, son of the morning!** *how* art thou cut down to the ground, which didst weaken the nations!

Parallel Verses

New International Version

How you have fallen from heaven, **morning star**, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

New Living Translation

"How you are fallen from heaven, **O shining star**, son of the morning! You have been thrown down to the earth, you who destroyed the nations of the world.

English Standard Version

"How you are fallen from heaven, **O Day Star**, son of Dawn! How you are cut down to the ground, you who laid the nations low!



New American Standard Bible

"How you have fallen from heaven, **O star of the morning**, son of the dawn! You have been cut down to the earth, You who have weakened the nations!

King James Bible

How art thou fallen from heaven, **O Lucifer, son of the morning!** *how* art thou cut down to the ground, which didst weaken the nations!

Holman Christian Standard Bible

Shining morning star, how you have fallen from the heavens! You destroyer of nations, you have been cut down to the ground.

New World Translation (2013 REVISION)

How you have fallen from heaven,
O shining one, son of the dawn!
How you have been cut down to the earth,
You who vanquished nations!



Rev. 22:16 **I Jesus** have sent mine angel to testify unto you these things in the churches. **I am the root and the offspring of David, and the bright and morning star.**

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Parallel Verses

New International Version

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

New Living Translation

My old self has been crucified with Christ. **It is no longer I who live**, but Christ lives in me. So I live in this earthly body by trusting in the Son of God, who loved me and gave himself for me.



English Standard Version

I have been crucified with Christ. **It is no longer I who live**, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

New American Standard Bible

"I have been crucified with Christ; and **it is no longer I who live**, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

King James Bible

I am crucified with Christ: **nevertheless I live; yet not I, but Christ liveth in me**: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Holman Christian Standard Bible

and **I no longer live**, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave Himself for me.



New World Translation (2013 REVISION)

I am nailed to the stake along with Christ. **It is no longer I who live**, but it is Christ who is living in union with me. Indeed, the life that I now live in the flesh I live by faith in the Son of God, who loved me and handed himself over for me.

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Greek Texts

Nestle GNT 1904

ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ Υἱοῦ τοῦ Θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

Westcott and Hort 1881

Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.



Westcott and Hort / [NA27 variants]

Χριστῶ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

RP Byzantine Majority Text 2005

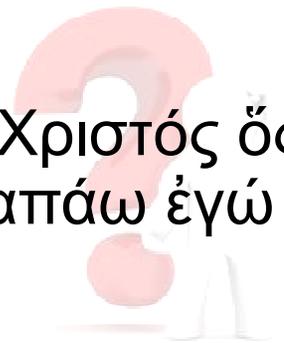
Χριστῶ συνεσταύρωμαι· ζῶ δέ, οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

Greek Orthodox Church 1904

Χριστῶ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ Θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

Tischendorf 8th Edition

Χριστός συσταυρόω ζάω δὲ οὐκέτι ἐγώ ζάω δὲ ἐν ἐγώ Χριστός ὃς δὲ νῦν ζάω ἐν σάρξ ἐν πίστις ζάω ὁ ὁ υἱός ὁ θεός ὁ ἀγαπάω ἐγώ καὶ παραδίδωμι ἑαυτοῦ ὑπὲρ ἐγώ



Scrivener's Textus Receptus 1894

Χριστῶ συνεσταύρωμαι ζῶ δὲ οὐκέτι ἐγώ ζῆ δὲ ἐν ἐμοὶ Χριστός ὃ δὲ νῦν ζῶ ἐν σαρκί ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ

Westcott and Hort / [NA27 variants]

Χριστῶ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

Stephanus Textus Receptus 1550

Χριστῶ συνεσταύρωμαι ζῶ δὲ οὐκέτι ἐγώ ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ



Phil. 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

Greek Texts

Nestle GNT 1904

ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ,

Westcott and Hort 1881

ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ,

Westcott and Hort / [NA27 variants]

ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ,

RP Byzantine Majority Text 2005

ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ,

Greek Orthodox Church 1904

ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ,

Tischendorf 8th Edition

ὃς ἐν μορφῇ θεός ὑπάρχω οὐ ἄρπαγμός ἠγέομαι ὁ εἰμί ἴσος θεός



Scrivener's Textus Receptus 1894

ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ,

Westcott and Hort / [NA27 variants]

ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ,

Stephanus Textus Receptus 1550

ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ

Phil. 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

Parallel Verses

New International Version

Who, being in very nature God, **did not consider equality with God something to be used** to his own advantage;

New Living Translation

Though he was God, he **did not think of equality with God as something to cling to.**



English Standard Version

who, though he was in the form of God, **did not count equality with God a thing to be grasped,**

New American Standard Bible

who, although He existed in the form of God, **did not regard equality with God a thing to be grasped,**

King James Bible

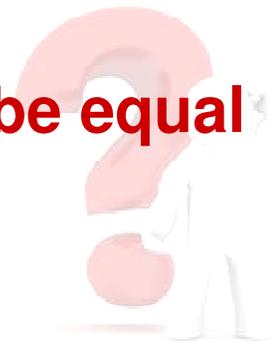
Who, being in the form of God, **thought it not robbery to be equal with God:**

Holman Christian Standard Bible

who, existing in the form of God, **did not consider equality with God as something to be used** for His own advantage.

New World Translation (2013 REVISION)

who, although he was existing in God's form, **gave no consideration to a seizure, namely, that he should be equal to God.**



1 Tim. 3:16

Greek Texts

Tischendorf 8th Edition

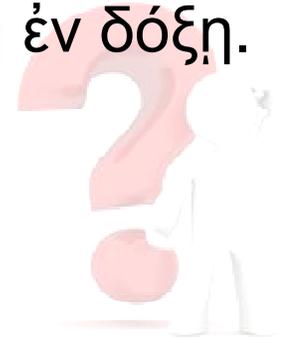
καὶ ὁμολογουμένως μέγας εἰμί ὁ ὁ εὐσέβεια μυστήριον ὅς
φανερῶ ἐν σάρξ δικαιοῶ ἐν πνεῦμα ὁράω ἄγγελος κηρύσσω ἐν
ἔθνος πιστεύω ἐν κόσμος ἀναλαμβάνω ἐν δόξα

Nestle GNT 1904

καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· Ὅς
ἐφανερῶθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

Westcott and Hort 1881

καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· Ὅς
ἐφανερῶθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.



Westcott and Hort / [NA27 variants]

καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· Ὡς
ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

RP Byzantine Majority Text 2005

Καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· θεὸς
ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

Greek Orthodox Church 1904

καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· Θεὸς
ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι, ὤφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.



Scrivener's Textus Receptus 1894

καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· **Θεὸς** ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

Stephanus Textus Receptus 1550

καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· **Θεὸς** ἐφανερώθη ἐν σαρκί ἐδικαιώθη ἐν πνεύματι ὤφθη ἀγγέλοις ἐκηρύχθη ἐν ἔθνεσιν ἐπιστεύθη ἐν κόσμῳ ἀνελήφθη ἐν δόξῃ

Parallel Verses

New International Version

Beyond all question, the mystery from which true godliness springs is great: **He** appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.



New Living Translation

Without question, this is the great mystery of our faith: Christ was revealed in a human body and vindicated by the Spirit. **He** was seen by angels and announced to the nations. He was believed in throughout the world and taken to heaven in glory.

English Standard Version

Great indeed, we confess, is the mystery of godliness: **He** was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

New American Standard Bible

By common confession, great is the mystery of godliness: **He** who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.



King James Bible

And without controversy great is the mystery of godliness: **God** was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Holman Christian Standard Bible

And most certainly, the mystery of godliness is great: **He** was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

International Standard Version

By common confession, the secret of our godly worship is great: In flesh was **he** revealed to sight, kept righteous by the Spirit's might, adored by angels singing. To nations was he manifest, believing souls found peace and rest, our Lord in heaven reigning!

New World Translation (2013 REVISION)

Indeed, the sacred secret of this godly devotion is admittedly great: '**He** was made manifest in flesh, was declared righteous in spirit, + appeared to angels, was preached about among nations, was believed upon in the world, + was received up in glory.'



Conclusion

1 Cor. 14:33 For **God is not *the author of confusion***, but of peace, as in all churches of the saints.

Psa. 71:1 **In thee, O LORD, do I put my trust**: let me never be put to confusion.

Psa. 119:42 So shall I have wherewith to answer him that reproacheth me: for **I trust in thy word**. ...

160 **Thy word is true** *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

Psa. 138:2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for **thou hast magnified thy word above all thy name**.



Prov. 30:5 **Every word of God is pure**: he *is* a shield unto them that put their trust in him.

Jn. 17:17 Sanctify them through thy truth: **thy word is truth.**

1 Thess. 2:13 For this cause also thank we God without ceasing, because, when ye received **the word of God** which ye heard of us, ye received *it* not *as* the word of men, but **as it is in truth, the word of God**, which effectually worketh also in you that believe.

2 Tim. 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing **the word of truth.**

