

A Biblical Basis for

The Trinity

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Introduction

Why bother searching out and seeking to know the specifics about God and who He is and what He is like? Jesus says that the greatest commandment is, “to love the Lord Your God with all your heart, and with all your soul and with all your mind and strength” Matthew 22:37-38. We are commanded to love God with all our minds. This means, in part, that we must know God more fully to worship Him properly. Knowing the biblical doctrine of the Trinity will enable us to know, love and therefore worship God more fully.

A second reason for studying the Trinity is because it is the center of everything else. How we define the nature and person of God will ultimately shape our entire worldview. It will shape how we view Jesus and how we imitate God. Unless we know Him for who He is, we will be unable to effectively help others get to know Him. We are commanded to be ready to stand up for what we believe as Christians (1 Peter 3:15). Most who claim Christ as their Lord would be hard pressed to stand up and defend the doctrine of the Trinity. This paper is intended to be a place to start in that defense.

When trying to understand who God is, we must realize from the out set that God is mystery. “How unsearchable are His judgments and unfathomable His ways” Romans 11:33. We must recognize on the front end that we will not know God fully this side of heaven (1 Corinthians 13:12). Recognizing this, we also know that God has revealed Himself in the Bible. As set forth in this paper, I believe that the Bible clearly and strongly teaches that God is triune.

Before we start to build a case for the Trinity I want to define the Trinity. The following definition captures the historical orthodox view of the Trinity: God eternally exists as three persons, Father, Son and Holy Spirit and each is fully God and there is one God¹. The main idea

¹ (Wayne Grudem, Systematic Theology,)

is that God is one and exists in three distinct persons. To understand this definition it can be helpful to contrast it to a couple of unorthodox views.

Both Modalism and Arianism were heresies in the early church that have resurfaced again today. Modalism says that God only manifests Himself in three different ways but is not three distinct persons. This is contrary to the orthodox view which claims three distinct persons united in one, not one who merely manifests Himself in three ways. The biblical texts we will look at shows that the persons of the Trinity are presented as distinct persons not “manifestations”. Arianism says that Jesus is not eternal but is created and is therefore a god only in a lesser sense. Modalism is being repeated in the Jesus only Pentecostal movement and Arianism has been renewed among the Jehovah’s Witnesses. The Jehovah Witnesses also hold that the Holy Spirit is an impersonal force. These heretical views provide a dark canvas on which we can paint the pure Biblical image of God as Trinity.

God refers to Himself in the plural

In the Old Testament we do not see a full revelation of the triune God but we do see significant indications. God refers to Himself in the plural, refers to another God who is distinct from Him and two of His most preferred names are used of Him in the plural.

God refers to Himself in the plural. "Let *Us* make man in *Our* image, according to *Our* likeness...God created man in His own image, in the image of God He created him; male and female He created them” Genesis 1:26-27. God refers to Himself as plural, which is unusual and doesn’t seem to make sense. Matthews concludes of this passage, ”Here the unity and plurality in the Godhead are in view. The plural indicates an intradivine conversation, a plurality in the

Godhead”². There are three other instances in the Old Testament where God refers to Himself in the plural Genesis 3:22, 11:7 and Isaiah 6:8.

This concept of God as plurality would seem to be a direct contradiction of one of the most well known verses among the Jewish people Deuteronomy 6:4 which says, “Hear O Israel, The LORD is one....”. The word ‘One’ in the Hebrew is the word ‘ehad which means one, to be united, and is often used of a composite oneness. This same word ‘ehad was used to describe the oneness of Adam and Eve’s union, “they shall become one flesh” Genesis 2:24. This clearly establishes that ‘ehad can refer to a oneness which comprises multiple persons.

There is another term for one used in the Bible that the authors could have used. Yahid is another Hebrew term for one which means “only one, solitary”. This is used 12 times in the Old Testament but never of God. The point is the Hebrew language has a word that could more forcefully exclude plurality within God, but the OT writers never employed it of God’s oneness. Merrill concludes regarding Deut. 6:4, ”This is not in opposition to the later Christian doctrine of the Trinity but rather functions here as a witness to the self-consistency of the Lord³” God is consistent and indeed leaves the door open to reveal Himself more fully in the future.

The plural names of God

The names of God and God’s reference to Himself suggest multiple persons in the Godhead. Two of the three most utilized names of God are plural in their usage. Adonai is the name of God used hundreds of times in the OT and it is translated “my (singular) Lords”. This is bad grammar unless the author is leaving the door open for multiple persons in the Godhead.

² Kenneth, Matthew. The New American Standard Commentary.(Broadman & HolmanPublishers,1996),Pg.163

³ Eugene,H.Merrill. Deuteronomy. The New American Commentary,(Broadman & HolmanPublishers,1994),Pg.163

The word *Elohim* means “powerful ones” used in Gen 1:1, 1:2-2:3. Elohim is not used exclusively of God but is a more generic name. These names of God do not prove the trinity but they do show that the authors of the OT left plenty of room for the concept of God as trinity.

God distinguishes Himself from another who is God

The following passages more clearly demonstrate that God refers to another as God. The Angel of YHWH appears several times in the Old Testament and sometimes it is referring to an angel but other times this person identifies Himself as God. Ryrie says of these appearances, “sometimes that angel is referred to as God, yet distinguished from Him (Genesis 16:7-13; 18:1-21; 19:1-28; Mal. 3:1). This points to personal distinctions within the Godhead.”⁴

The following are some of the other Old Testament passages where God refers to another as God. "Come near to Me, listen to this: From the first I have not spoken in secret, From the time it took place, I was there. And now the *Lord GOD* has sent *Me*, and *His Spirit*" Isaiah 48:16. This is the most explicit expression of the trinity in the O.T.”⁵

In Isaiah 9:6 the Messiah who will come to earth is called “Mighty God, eternal Father”. Childs describes this Messianic passage as “the confession of Israel’s belief in a divine ruler”⁶. The messiah has always been considered distinct from God but here is described in terms of divinity.

Daniel 7:13-14 says, "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. "And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting

⁴ Charles.Ryrie. Basic Theology.(Moody Press, Moody Bible Institute of Chicago,1981) pg. 52

⁵ Scott,J.Horrel. ST 102 Trinitarianism. (Dallas Theological Seminary, 2005), Quote from class

⁶ Brevard,Childs.*Isaiah*.(Westminster John Knox Press,Louisville, Kentucky,2001),Pg. 81

dominion which will not pass away; And His kingdom is one which will not be destroyed”.

Christ’s favorite title for Himself was this very title ‘the son of man’. Speaking of Christ usage of this title for Himself, Wood comments, ”since this instance is the only time the phrase is used in the Old Testament with possible reference to Christ, the likelihood is that He had this text in mind when He used the term for Himself. He was identifying Himself as the one whom Daniel saw.⁷” The son of man is receiving global glory even in the presence of the Ancient of Days. If this Son of Man were not God then this would violate God’s oath in Isaiah 42:8 “I am the Lord, that is my name, I will not give my glory to another nor my praise to graven images.”

These references show that God is distinct from another who is God and give solid footing for the doctrine of the Trinity in the Old Testament. If the Biblical evidence for the Trinity is a trickling brook in the O.T. it is a rushing river in the N.T. in the person of Jesus Christ.

The Arian heresy

Before we examine the New Testament evidence for the second person of the Godhead it will be helpful to briefly describe the Arian heresy that is alive and well today. Arius lived around 300 AD and he taught that Jesus was created and was therefore only god in a lesser sense. Jesus was not co-equal with the Father because he was only of similar substance as the Father rather than the same substance. The Jehovah’s Witnesses, among others, propagate the Arian heresy today. The New Testament portrays Jesus as the creator and sustainer of every living thing possessing all the fullness of deity. Evidence for the deity of Christ is also evidence for the trinity as it establishes the second person of the trinity as co-equal and of the same essence of the

⁷ Leon, Wood. A Commentary on Daniel. (Zondervan Publishing House, Grand Rapids, Michigan), Pg 192

Father. This New Testament evidence will also show that the Son is a distinct person from the Father rather than simply a different manifestation of the Father as Modalists claim.

The Deity of Christ attests to the Trinity

Jesus explicitly claims deity for Himself and He possesses the attributes, works and the titles of God. Besides these direct claims, Jesus is also worshipped as God. Though Jesus claimed deity, He referred to the Father as God and distinct from Himself. The following passages are some of the stronger claims to deity that Christ made for Himself.

In Matthew 28:19 commanded that all His disciples should be baptized, “in the name of the Father, and of the Son and the Holy Spirit”. Name is singular and yet refers to three. Keener comments on this baptismal formula that Jesus commands, “ Disciples baptize not only in the name of the Father and the Holy Spirit, whom biblical and Jewish tradition regarded as divine, but also in the name of the Son. Placing Jesus on the same level as the Father and Spirit makes even more implicit...that Jesus is divine”⁸.

During Jesus’ trial He is asked if He is the blessed one and in Mark 14:61 He replies, "I am; and you shall see the ‘Son of Man sitting at the right hand of power, and coming with the clouds of heaven.” Jesus is quoting from Daniel 7 the passage we looked at earlier where the Son of Man is given glory among all peoples in the presence of the Ancient of Days. Edwards says that Christ’s confession was, ”an affirmation that sets him unambiguously in God’s place.”⁹ That Jesus is claiming to be the God who is distinct from the Ancient of days is clear from the response of His accusers. “Tearing his clothes, the high priest said, "What further need do we

⁸ Craig,Keener. *A Commentary on the Gospel of Matthew*. (William B. Eerdmans Publishing Company,Grand Rapids, Michigan,1999),Pg. 716

⁹ James,R.Edwards. *The Gospel according to Mark*. William B. Eerdmans Publishing Company,Grand Rapids, Michigan,1999).pg.447

have of witnesses? "You have heard the blasphemy" Mark 14:62. They understood that Jesus was claiming deity.

Jesus claims deity through applying the "I AM" title to Himself

Jesus used the peculiar title "I AM" of Himself several times in the gospel of John. This was a title that God used of Himself when He revealed Himself to Moses. After God instructed Moses to go to pharaoh and lead the nation of Israel out of slavery Moses asked God whom he should say sent him. In Exodus 3:14 God responds, "I AM WHO I AM"; and He said, thus you shall say to the sons of Israel, 'I AM has sent me to you". Chafer says of this title, "the meaning of the name is defined in Exodus 3:13-14 as... the self-existent, eternal God"¹⁰.

In Israel during the time of Christ it was an unthinkable blasphemy for a man to claim the title "I AM". The fact that the Jews understand what Jesus was claiming is clear in their response to His claims in John chapter 8. In His dialogue with the Jews they were inquiring of Jesus' identification and greatness. The Jews asked, "You are surely not greater than our father Abraham, who died?" (8:53). They ask again in 8:57, "You are not yet fifty years old, and have you seen Abraham?" Jesus then responds to these questions regarding His greatness and identity. He proclaims, " Truly, truly, I say to you, before Abraham was born, I Am" (John 8:58). Not only does he claim to be greater than Abraham, but he uses the very words found only in the mouth of Yahweh: I AM!¹¹".

¹⁰ Lewis Sperry, Chafer. Major Bible Themes. (Grand Rapids: Zondervan Publishing House 1974), pg. 41

¹¹ Charles R. Gianotti. *Christ's Usage of "I AM" in Light of the divine Name Thesis* -Dallas Theological Seminary, 1983. Pg.58

Jesus was claiming to be the God of the Old Testament. The fact that the Jews understood this to be a claim of deity is apparent by their response in the next verse. “Therefore they picked up stones to throw at Him” (John 8:58).

Jesus claims to be one with and of the same essence as the Father. Jesus says in John 10:30, “I and the Father are one”. The Jews responded to this apparent blasphemy in John 10:31 and “took up stones again to stone Him”. The explanation of their response in John 10:33 is, “because you, being a man, make Yourself out to be God”. The Jews understood clearly that Jesus was claiming deity. Critics have responded that Jesus was one with the Father only in the sense that there was unity but not oneness of nature and essence. Lest someone draw an erroneous conclusion, Jesus explains what He means by this oneness in John 10:38, “the Father is in Me, and I in the Father”. Jesus is one in essence, character and nature with God the Father. Hengstenberg says of this verse, “the existences of the Father and of the Son perfectly cover each other”¹².

Jesus gets even more direct in His assertion of being of the same nature, character and essence as God. The following is a list of some of the declarations of Jesus as being one and the same as God: “You know neither Me, nor My Father; if you knew Me you would know My Father also” (John 5:19), “And he who beholds (looks at) Me beholds the One who sent Me” (12:45), “If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him”(14:7), “He who has seen Me has seen the Father”(14:9), “I am in the Father, and the Father in Me”(14:11) and “they have both seen and hated Me and My Father as

¹² E.W. Hendstenberg, (Commentary on the Gospel of John. Minneapolis: Klock & Klock Christian Publishers. 1865) pg. 543

well”(15:24). According to Jesus to know, see and hate Him was to know, see and hate God. God the Father and God the Son, though separate persons, are one in nature, character and essence.

Modalists, who say that God is one person and three manifestations, will use the previous verses to assert that the Father and Son are the same person. It has been established in the Old Testament study that there is a distinction of persons being made. The fact that the Father and Son are distinct persons is seen in that Jesus: prayed to the Father (John 17); refers to Himself as distinct (John 5:22-23), is spoken to by His Father from heaven at His Baptism (Matthew 3:17) and His Transfiguration (Matthew 17:5) and gets direction from His Father (John 12:49). These and many more passages make it clear that though Jesus is God and is one with the Father they each refer to one another as distinct persons because they are distinct persons.

Jesus was worshipped as God

Another evidence of Jesus’ deity is the fact that He received worship on several occasions. “And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him” Matthew 28:9. The angels are commanded to worship Jesus in Hebrews 1:6. Other occasions where Jesus received worship are in the following passages (Luke 24:52, Matthew 28:17, John 9:38). In John 20:28-29, Thomas answered and said to Him, "My Lord and my God!" Jesus said to him, "Because you have seen Me, have you believed? Blessed *are* they who did not see, and *yet* believed." Jesus not only accepts the worship but affirms those who will do the same in the future by faith. If Jesus were not God then His acceptance of worship was the highest of all blasphemies. God says in Isaiah 42:8” I am the Lord, that is my name, I will not give my glory to another nor my praise to graven images”. Jesus affirms His

receiving of worship by stating that He is to receive the same honor as God the Father in John 5:22-23.

Jesus possessed attributes of God

Jesus displayed the following attributes of deity; pre-existence (John 5:26,8:58,17:5), Omnipresence (Matthew 18:20, 28:20, Colossians 1:16-17), Omnipotence (Matthew 28:18) and Immutability (unchanging) Hebrews 13:8. Jesus also claimed to be sinless and defied His critics to point out a sin He has committed (John 8:46). These are characteristics of God not a man or prophet.

The works of Christ attest to His deity

In no less than three passages Jesus is said to be the Creator and Sustainer of all creation (John 1:1-3,Colossians 1:16-17, Hebrews 1:2-3). John 1:3 states, “Apart from Him nothing came into being that has come into being”. Everything created was made by Jesus, which would make it impossible for Jesus to have been created as the Arians claim.

Only God can forgive sins and that is what Jesus does (Matthew 9:2, Luke 7:48). Jesus is Lord of the Spirit (John 1:33,14:16,15:26). Since the Holy Spirit is God and Jesus is involved in sending the Spirit then to do so is a divine prerogative. All Judgment belongs to Jesus (John 5:22-23). Each of these unique works of Christ point to His deity.

The Titles of Jesus point to Deity

Savior, Redeemer and Holy are all terms exclusively used of YHWH in the Old Testament and each of them is applied to Jesus in the New Testament. “There is no Savior besides Me” Isaiah 43:11. The name Jesus means ‘YHWH our Savior’. There are titles that are shared by both the Father and the Son. Kings of Kings and Lord of Lords is used of Christ in Rev. 19:16 and of the Father in 1 Timothy 6:15. The Father refers to Himself as the Alpha and

Omega in Revelation 21:6 and Jesus claims the same title in Revelation 22:13. Jesus affirmed the title 'My Lord and My God' attributed to Him by Thomas in John 20:28. If Jesus were not God it would be blasphemous for Him to accept these titles for Himself.

Jesus is presented as God in other New Testament passages

Jesus is clearly referred to as God by many passages in the New Testament. I will only mention three of those passages here. In Acts 20:28 Paul says, "the church of God which he purchased with his own blood". Paul "believed so strongly in the deity of Jesus Christ and His essential unity with the Father that he hesitated not to speak of His sacrifice on Calvary as a shedding of the blood of God"¹³. Romans 9:5 proclaims, "Christ who is God over all, forever Praised". Colossians 2:9 declares that in Jesus, "All the fullness of deity dwells in bodily form". It is clear that the New Testament writers were convinced that Jesus is God.

The New Testament evidence seems clear and abundant that Jesus claimed to be God and He was portrayed as such by its writers. Jesus and the Father are presented as one in essence but distinct as persons. The inevitable conclusion of these facts by the church fathers is that Jesus is God the Son and is part of the Godhead with God the Father. The Old Testament suggested the possibility of multiple persons in the Godhead while the New Testament forcefully points in this direction. We will now examine the evidence for the Holy Spirit being the third person of the Trinity.

The Holy Spirit: an impersonal force or a person

Jehovah's Witnesses teach that the Holy Spirit is an impersonal force and certainly not God. As we will see, the New Testament presents the Holy Spirit as both a person and as deity. The evidence for the personhood and deity of the Holy Spirit is not as explicit as it

¹³ G.T. Stokes. The Acts of the Apostles. (A.C. Armstrong and Son. New York, 1903)2:419

is for the Son. The Holy Spirit is more of a mystery and less explained in scripture. The major reason for this is because the main role of the Holy Spirit is to exalt the Son and thereby the Father. It is therefore by design that Jesus is the focus of the scriptures and not the Holy Spirit. The New Testament evidence for the personhood and deity of the Holy Spirit, though not abundant is still strong.

The Holy Spirit possesses qualities of personhood

The scripture is clear that the Holy Spirit is a person and not an impersonal force. The Holy Spirit possesses intelligence, emotions and a personal will. A standard measure of personhood is whether one possesses mind, will and emotions. An impersonal force would not, but a person would. The Holy Spirit possesses all three.

The intelligence of the Holy Spirit is seen in 1 Corinthians 2:10-13 which tells us that the Spirit, “searches all things even the depths of God...He teaches us”. The Holy Spirit teaches all things John 14:26. Other examples of the Holy Spirit’s intelligence are found in John 15:26, and Romans 8:27. Besides displaying intellect the Holy Spirit also manifests emotions. Ephesians 4:30 tells us not to ‘grieve the Spirit’ and Hebrews 10:29 tells us that the Spirit can be insulted. A force does not have emotions and is not insulted but we see here that the Holy Spirit clearly possesses these personal qualities. The Spirit has a personal will. In Acts 8:29, He commanded Philip, in Acts 13:2 He called Paul and Barnabas, and in Acts 16:6 He forbid the preaching of the word in Asia. Other passages that show the Spirit’s personal will (15:28, Corinthians 12:11).

Jesus always refers to the Spirit with the personal pronoun ‘He’ instead of ‘it’ (John 14:26, 15:26, 16:7-8,13). A person is a he and a force is an it. It seems clear to Jesus that the Holy Spirit is a person and not an impersonal force.

The Holy Spirit is portrayed as parallel to the Father and the Son

The Holy Spirit stands parallel to the Son as the other counselor. In John 14:26 Jesus promises His disciples that the Father will send them another counselor. “In the root of this word are the ideas of advising, exhorting, comforting...and encouraging. The only other occurrence of this word outside this discourse in the N.T. is in 1 John 2:1 applied to Christ and translated advocate”¹⁴. Jesus refers to the Holy Spirit as an equal by applying a title for Himself to the Spirit.

When Jesus commanded His disciples to baptize new disciples, He forever elevated the person of the Holy Spirit to equal status as the Father and the Son. When Jesus instructed new converts to be baptized “in the name of the Father and of the Son and of the Holy Spirit” Matthew 28:19, He used name (singular) and not plural. This seems to indicate the oneness of the three persons of the Godhead. This would be most inappropriate and even blasphemous to elevate the Son and the Spirit to the same place as the Father if they were something less.

There is an incident in the gospels where Jesus elevates the Holy Spirit to a unique position of honor. “Therefore I say to you, any sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him” (Matthew 12:31-32). Blasphemy against the Father or the Son can be forgiven but not blasphemy against the Holy Spirit. This unique place of honor given to the Holy Spirit speaks volumes for His deity. Walvoord says blasphemy against the Spirit is ”attributing to Satan

¹⁴ Charles. Ryrie.(The Ryrie Study Bible. Moody Press. Chicago.1978) pg. 1629.

what is accomplished by the power of God”¹⁵. Whatever this verse means it means that the Holy Spirit is worthy to receive special honor among members of the Godhead. This absolutely makes no sense and again is blasphemous if the Holy Spirit is not God.

The Holy Spirit is called God

The Holy Spirit is portrayed as God in the New Testament. “Why has Satan filled your heart to lie to the Holy Spirit...you have not lied to men but to God. "Why is it that you have agreed together to put the Spirit of the Lord to the test? Acts 5:3-4,9. Toussaint comments, “This is an affirmation of the Holy Spirit’s deity”¹⁶. According to this scripture, lying to the Holy Spirit is the same as lying to God. The most plausible explanation is that the Holy Spirit is God. The most direct biblical statement about the deity of the Spirit is found in 2 Corinthians 3:17, “Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty”. Ryrie describes this verse as, “A strong statement that Christ and the Holy Spirit are one in essence”¹⁷.

The Spirit has the attributes and titles of God as well

Just as Jesus has attributes and titles that testified of His deity so does the Holy Spirit. The Holy Spirit is described as possessing: Omniscience 1 Corinthians 2:10, Omnipresence Isaiah 40:13-17, Holiness Ephesians 4:30 and as the Spirit of glory 1 Peter 4:14. These are attributes and descriptions that belong to God alone. The Spirit is also given divine titles in the scripture: 40 times in the Bible the Holy Spirit is called “Spirit of Yahweh” (Judges 3:10). He is called the Spirit of the Father (Mt. 10:20), of Son/Christ (Ro 8:9; 1 Pe 1:11; Php 1:19). The Spirit is called by the same name as Jesus “other Counselor” (Jn 14:16,26; 15:26). Again these titles make sense only if the Holy Spirit is God.

¹⁵ J.F. Walvoord, Matthew: Thy Kingdom Come (Moody Press, Chicago, 1974) pg. 89

¹⁶ Walvoord, Zuck, editors. The Bible Knowledge Commentary. (Victor Books, USA, 1983) pg. 365

¹⁷ Charles. Ryrie. The Ryrie Study Bible. (Moody Press, Chicago, 1978) pg. 1756.

Beyond the evidences for Jesus Christ and the Holy Spirit as members of the Godhead there is a three-fold testimony of the Trinity in the New Testament. There are at least 70 passages where the Father, Son and Holy Spirit are mentioned together in the New Testament. "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God Luke 1:34-35. The Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased (Luke 3:22). A sampling of other passages that give a threefold witness are as follows (Ephesians 1:3-14, Acts 1:6-8, Acts 2:38-40, I Peter 3:18).

God's revelation of Himself is progressive and does not happen all at once in history. God gave signals of His Trinity in the Old Testament. Through plural references to Himself, through his plural names and finally through referring to another as God as distinct from Himself. In the New Testament we see the full flowering of the Trinity. God is mystery and the more we understand God as Trinity the more mysterious He seems. God is one in three and three in one. This is the God of the Bible. We will never understand Him this side of Heaven because "His greatness is unsearchable" Psalm 145:3. If we were going to invent a God we would pick a concept of God that we could get our minds around. The fact that the Trinity is mysterious and beyond comprehension is evidence that it is a revelation from God and not man. Though today many try to domesticate the concept of God through modalism or Arianism, the revelation that God has given us in His Word tells a different more mysterious story. God is triune.

