

HEBREWS 10:26-31 AND THE CONSEQUENCES OF WILFUL SIN

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Abstract

It is common sight to see those who had been referred to as God's people (thus Christians) commit sin wilfully in public as well as being caught secretly, having received the knowledge of God's truth. This truth relates to the one sacrifice Christ made for sins. This study employed the grammatico-historical method by a normative reading of the warning passage as a reminder of the need for professing Christians to persevere in the faith. The study revealed that to "trample underfoot the son of God," to "regard as unholy/common the blood of the covenant with which we are sanctified," and to "insult the Spirit of grace," are considered grievous and could incur the wrath of God from which the author of Hebrews does not exonerate himself in saying "if we willfully sin." A believer is in danger of true apostasy whose lifestyle and conversation reflect such descriptive metaphors as treating with disdain or to spurn the son of God, profaning the blood of the covenant that sanctified the believer and outraging the spirit of grace which are the core foundation of our Christian faith. Thus, it is an admonition to believers to not only persevere in view of the eschatological hope we envisage but also because of the fearful consequences that will befall us "if we willfully sin."

Keywords: Apostasy, Believers, Consequences, Sin, Wilfully.

Introduction

The New Testament Epistle to the Hebrews is quite an interesting piece of biblical literature. It embodies some of the most serious doctrinal content of the Christian faith. It presents the glorious truth about Jesus Christ. Some issues bordering on its content have been the basis for major debates among biblical scholars; issues such as the meaning and audience of the sobering warnings 2:1–4; 3:7–4:13; 5:11–6:12; 10:19–39, among others. This paper is an attempt to study the warning passage of the text of Hebrews 10:26–31 which is cast in the context of exhortation to true believers against wilful sin.

GREEK TEXT OF HEBREWS 10:26-31

²⁶ Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία, ²⁷ φοβερὰ δέ τίς ἐκδοχὴ κρίσεως καὶ πυρὸς ζήλος ἐσθίειν μέλλοντος τοῦ ὑπεναντίου. ²⁸ ἄθετήσας τὸ νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπιδυσὶν ἡτρίσιν ἡμάρτυσιν ἀποθνήσκει. ²⁹ πὸς φδοκεῖτε χείρονος ἀξιώθησεται τιμωρίας τὸν νιόντοῦ θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγῆσάμενος, ἐν ᾧ ἡγιασθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας; ³⁰ οἷδαμεν γὰρ τὸν ἐιπόντα· ἐμοὶ ἐκδίκησις, καὶ πάλιν· ἐγὼ πάντα ποδῶσω. ³¹ φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.

LITERAL TRANSLATION

²⁶ For if we wilfully sin after we have received the (full) knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but (remains) a certain fearful expectation of judgment and (remains) a fury of fire which is going to consume the adversaries. ²⁸

anyone despising (the) law of Moses dies without mercy on (the evidence) of two or three witnesses;²⁹ how much severer punishment, do you think, one shall be counted worthy of who has trampled underfoot the son of God, and has regarded as unholy/common the blood of the covenant with which he was sanctified, and has insulted the Spirit of grace?³⁰ For we know Him who said, “Vengeance is mine, I will recompense;” and again “The Lord will judge His people.”³¹ It (is) a fearful thing to fall into the hands of the living God.”

AUTHORSHIP

The author of the epistle to the Hebrews remains anonymous, since its scholarly discussion beginning with Clement of Alexandria (C. A.D. 200) to the present time. Hagner, in observing the various proposals of authorship correctly asserts, “This multitude of candidates itself reflects the difficulty of discovering the identity of the author. It was Origen in the third century who, after surveying a list of possible authors, uttered the famous words: “But who wrote the epistle, in truth God knows” (O’Brien 2010).

Date and Recipients

The internal evidence of the epistle reveals that the letter was written to Jewish Christians. This is largely supported by temple sacrifices which the author mentions in the epistle. The letter was also written probably at the onset of Roman persecutions referred to in 10:32ff. This is because the believers had not suffered a persecution that involved martyrdom (12:4). The letter then was probably written any time between 45-70 C.E (deSilva 2016).

STRUCTURE AND CONTEXT OF HEBREWS 10:26-31

It is against these backdrop enumerated above that we read the Epistle of Hebrews, which consists of sections of majestic teaching on the finality of God’s revelation in the Son, the Lord Jesus Christ, punctuated by warnings against apostasy. The epistle contains four passages, 2:1–4; 3:7–4:13; 5:11–6:12; and 10:19–39, known commonly as the “warning passages.” While there is some dispute as to the relative importance of these passages, there seems to be general agreement they certainly have a warning character in regards to the question of losing one’s salvation [i.e., perseverance in the face of apostasy rather than persecution] (Gordon 2008).

The larger context of Hebrews 10:26-31 is a passage that begins in 10:19 and extends to the end of 10:39. Verses 19-25 are encouragements to continue in the faith; verses 26-31 are warnings against apostasy and verses 32-39 return to calling the readers to remember when they had withstood persecutions in the past and how they ought to do same. In widening the focus of the context to the whole of the epistle, the *pericope* 10:26-31 seems to have a close parallel with 6:4-8; however, it is better to see it on its own merit due to its reliance on the *a fortiori* argument (a form of argument from lesser to greater as structured in Verses 28–29 [cf. 2:2–3; 9:13–14]) (Johnson 2006). This warning passage is cast in a context of exhortation to true believers. This is true for those the author addressed as “brethren” in Heb. 10:19 and his inclusion within the scope of the warning, “For if we willfully sin.” Further on in 10:32-36, he tells them that their real need is for endurance, which is a proof that the context has genuine Christians in view.

LEXICAL AND SYNTACTICAL STUDY OF HEBREWS 10:26-31

Hebrew 10:26-31 can be broken into four (4) distinct sections, according to the structure of the Greek sentences contained within the *pericope*. The first section consists of verses 26-27; the second is verses 28-29; the third is verse 30 and the fourth, verse 31. The sections will be analyzed and then connected to the context in order to arrive at the meaning and significance.

The wilfulness of sin and its consequences(10:26-27)

This section of the Epistle of Hebrews begins with the conjunction γὰρ(for), which is a familiar pattern within the epistle generally. In this case, it serves as an introductory conjunction linking the preceding exhortation implied in the participles of verse 25 μὴ ἐγκαταλείποντες...παρακαλοῦντες...ἐγγίζουσιν “not forsaking...encouraging...drawing near,” set forth in a condition of contingency Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν “For if we willfully sin.”

Verses 26-27 are a condition-consequence relationship sentences. The adverb Ἐκουσίως(willfully) in the protasis of the genitive absolute proposition Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν(for if we willfully sin) emphasizes the condition of contingency. λαβεῖν(to receive) as used in the sequence Μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας (after we have received the [full] knowledge of the truth), is an articular infinitive aorist. The aorist λαβεῖν(to receive) has a constative shade of meaning as it looks at the action of receiving the knowledge of the truth as a whole (Ngewa, 2014). It is used here to express a time circumstance in history when the faith was appropriated prior to the action in the participle ἁμαρτανόντων (sinning). The use of the present participle ἁμαρτανόντων (sinning) expresses the condition in which the sin is committed –that is, willingly and deliberately in violation and contempt of God's law (cf., Num. 15:22- 31). Its use alongside the present tense main verb ἀπολείπεται(remains) acknowledges a statement of fact. In most cases, the present tense verb could be taken in the sense of persistent action (Joslin 2008).

The compound ἐπίγνωσιν(knowledge) is γνωσις reinforced with the prefix ἐπι indicating ‘in addition’ that is a fuller form of knowledge. In Paul's epistles, the Greek word ἐπίγνωσις indicates knowledge received through faith and incorporated into experience cf., Rom. 10:2; Eph. 1:7; Col. 1:10; 1 Tim 2:4, among others. This knowledge could be termed ‘experiential knowledge.’ The genitive τῆς ἀληθείας(the truth) is identifying the content of the knowledge received. This would imply the audience of the author received ‘the full knowledge of the truth revealed in the knowledge of the redemption provided through Christ in the New Covenant.’ This was the author's agonizing concern which is made clear in his threefold repudiation later in verse 29. The genitive proposition περὶ ἁμαρτιῶν...θυσία(for/about sins...sacrifice) denotes purpose to which the action implied in the sacrifice is the means. With ἁμαρτία(sin), it presents the idea “for sins...sacrifice” as remedy. Allegiance to the Old Covenant is not only considered a sin but depending on the Levitical system that cannot effect the cancelling of sin, thus οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία (there no longer remains sacrifice for sins). This deliberate act of sinning amounts to sinning presumptuously which was punishable in the Law of Moses (Num. 15:30-31 applies here [10:28-29 cf., 2:2-3]).

Verse 27 contains the consequence proposition in double apodosis connected by δέ(but), showing contrast φοβερὰ δέ τις ἐκδοχή κρίσεως “but a certain fearful expectation of judgment.” The adjective φοβερὰ(fearful) is causative, referring to a judgment whose prospect causes fear. The conjunction καὶ coordinates two nominative absolute nouns ἐκδοχή and ζῆλος (expectation and judgment). This results in two coordinated ideas in the contrast

φοβερὰδέτιςἐκδοχὴκρίσεωςκαὶπυρὸςζῆλος (but a certain fearful expectation of judgment and fury of fire). The first being the “expectation of judgment” that comes upon the apostate who rejects the “knowledge of the truth”, and the second is what remains for the apostate which is the “fury of fire.” The indefiniteness of the expectation(ἐκδοχὴ) (a hanging nominative introducing a change in the construction) worsens the terror of the κρίσεως “judgment” being that it is not specified. It must be noted that the τις(certain)functions as an intensifier and ‘heightening the quality of φοβερὰ(fearful) in the rhetorical emphasis (cf. 2:7, 9).The genitiveκρίσεως(judgment) gives the sense of “judgment” that is expected. On the other hand, the genitive phrase πυρὸςζῆλος(fury of fire) represents an abstraction which gives the means in which the adversaries are to be devoured. There is a general consensus that the “fury of fire” here is figurative, of the wrath of God ἐσθίεινμέλλοντοστοῦςὑπεναντίους “which is going to ‘eat up’ His adversaries” (Wallace, 1996).

Penalty for apostasy from the Covenants contrasted (10:28-29)

These two verses 10:28-29 are grounds and conclusion statement with respect to the rejection of the “knowledge of the truth” resulting in the apostasy and the consequence thereof from verses 26-27. The proposition τις...ἀποθνήσκει...πόσῳ...χείρονοςἀξιωθῆσεται τιμωρίας “one dies...how much more shall one be accounted worthy of worse punishment...” seems to ellipse ὅσῳ in the opening which the dative πόσῳ correlates in the sense: “if by so much...then by how much...” These verses present the author’s argument iterating the fact that *if* one dies for apostasy from the Old Covenant *then how much more* is the penalty in respect of an apostate from the New Covenant-which would attract eternal judgment (cf. Deuteronomy 17.2-7) (Matera 2011). It is in this light that Trotter affirms that the overall theme of contrasting the New Covenant and the Old is carried on in respect of greater responsibility for loyalty and adherence and persistence in the light of its benefits (1997).

Verse 28 as a grounding for the author’s argument from the consequence of apostasy from the Old Covenant which is commonly designated as the Mosaic law to return to idolatry attests that ἀθετήσας τὸν νόμον Μωϋσέως...ἀποθνήσκει “anyone despising (the) law of Moses...he dies.” The participle ἀθετήσας(despising) indicates the condition, while the verb ἀποθνήσκει(dies) gives the consequence in a condition-consequence proposition. The definite article is omitted before νόμον “law”; however, the pronoun τις renders the noun specific. χωρὶς οἰκτιρμῶν “without mercy” is an adverbial prepositional phrase expressing manner, stating how the apostate from the Old Covenant dies. The case for apostasy from the New Covenant for the Hebrew Christians would most likely be a turning from Christianity to their former religion of Judaism with all its Levitical system that cannot cancel the effect of sin (Small 2014).A concern the author warns and admonishes against in 2:1; 3:12; 4: 1, 11; 6:1-9, among others.The plural οἰκτιρμῶν is mostly translated singular “mercy”, which is adapted in this paper perhaps coming from the background of the sacrifice which brings the Priest before the ‘mercy’ seat in the Levitical sacrificial system, not ‘mercies’ seat, to intercede for God’s mercy.

However, 2 Corinth. 1:3 also speaks of οἰκτιρμός “mercy” in plural form ὁ πατὴρ τῶν οἰκτιρμῶν and is translated thus, “the Father of mercies.” Οἰκτιρμῶν “mercies” implies that not any form of compassion or mercy from God would be shown the apostate. The adverbial prepositional phrase ἐπὶ δύο σὶν ἡ τρισὶν μάρτυσιν “upon two or three witnesses” concisely expresses the agency resulting in the death of the apostate. The witnesses give evidence and it is upon the basis of their evidence that the apostate is declared guilty and is executed.

Verse 29 begins with the transitive verb δοκεῖτε “do you think...?” a subjective opinion of the author drawing conclusion to his argument from the ground established in verse 28. The author appeals to his audience to evaluate for themselves, giving no room for doubt. This he made clear in his threefold repudiation and agonizing concern. The process which the Hebrew Christian can return to his/her old way of Judaism built on the Old Covenant is outlined in ὁ...καταπατήσας καὶ...ἡγησάμενος...ἐνυβρίσας “one...who has trampled underfoot and...has reckoned...has insulted” the person Jesus and his work of redemption and the Holy Spirit. The deliberate decision of the apostate is portrayed vividly by these three participles (Stedman 1992). The three substantive participles with the article ὁ, coordinated by the two καὶ conjunctions, are used as the compound identification of the subject of the verb ἀξιωθήσεται “shall be counted worthy.” The single article before the first participle only indicates that it is the same person that is being referred to in all the three participles –the apostate.

In the same vein, just as the participle ἀθετήσας (despising) identifies the condition for the consequence in ἀποθνήσκει “anyone despising...he dies,” so here the three participles identify corresponding conditions for the consequence, receiving eternal punishment in the sense: “anyone who trampled, regarded as unholy and insults...shall be judged.” The author uses three clauses to describe the nature of the apostasy. In the first instance τὸν υἱὸν τοῦ θεοῦ καταπατήσας “tramples underfoot the son of God.” This is a picture of utter disdain and contempt for τὸν υἱὸν τοῦ θεοῦ “the son of God,” a genitive of relationship. Apostasy, then, is a spurning or treating with disdain the Son of God professed and confessed by the readers.

Secondly, τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη, “has regarded as unholy/common the blood of the covenant with which he was sanctified.” This means treating Christ’s holy blood as though it is no different from any other blood (including that of sacrificial animals). The genitive construction τὸ αἷμα τῆς διαθήκης “the blood of the covenant” encodes an event in the sense: “the blood inaugurated the covenant.” The definite article τὸ αἷμα (the blood) makes specific the one blood sacrifice of Christ which inaugurated the New Covenant. The antecedent of the relative pronoun is τὸ αἷμα “the blood” and the dative construction ἐν ᾧ ἡγιάσθη “with which He was sanctified” is instrumental to express the means to the result in “He was sanctified.” The aorist verb ἡγιάσθη “He was sanctified” encodes an experience prior to the event in the aorist participle ἡγησάμενος (has regarded); ἡγιάσθη (he was sanctified) is constative aorist which looks at an actual accomplished event, he was sanctified afterwards he reckoned the sanctifying blood unholy/common.

Thirdly, τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας “has insulted the Spirit of grace.” To crown his conclusion, the author stresses an implied event which is encoded in τὸ πνεῦμα τῆς χάριτος “the Spirit of grace.” This portrays the fact that the Spirit causes grace. The Greek word ἐνυβρίσας (has insulted) carries the connotation of insult and injury, the focus being more on the action of the person than on the reaction of the Spirit. Here, the verb is translated “mistreat,” “insult,” or “shamefully mistreat.” Thus, the third metaphor views apostasy as outraging “the Spirit of grace.”

The Lord will judge His people (10:30)

The γὰρ (for) conjunction introduces the knowledge of two significant Old Testament Scripture as grounds for the conclusion that was made in verses 28 and 29 in the assertion that worse punishment was to be expected for the apostate from the New Covenant than from the Old Covenant. The perfect indicative verboῦδαμεν “we know” with its subject implied calls not only the attention of the author’s audience but also of the author himself of what they know. It

represents an action as standing at the time of speaking complete. The reference of the tense is thus double; it implies a past action and affirms an existing result. The direct object of the verb is found in τὸνεῖπόντα (the saying), the speaker of the two Old Testament Scriptural declarations ἐμοὶἐκδίκησις and ἐγὼἀνταποδώσω (vengeance is mine and I will recompense). The author's confidence in the truth of the divine revelation is enhanced in the word οἶδαμεν "we know" which conveys factual understanding, often experiential knowledge, as opposed to simple awareness or recognition. Its use here denotes that God's righteousness and holy majesty is an established fact among them, ἐμοὶἐκδίκησις "Vengeance is mine." The emphatic form of the possessive pronoun ἐμοὶ (mine) in the dative case showing possession is used to render doubly the force of vengeance being God's prerogative. The two quotations are from the Song of Moses in Deut. 32:35 and 36 which are adaptations from the Septuagint; it is likely that the form has been proverbial (Bruce, 1990). As in every other use of the Old Testament in the epistle, Old Testament quotations are regarded as proof of the truth of an assertion, whether made in teaching, warning, or exhortation. These declarations reinforce the assertion that worse punishment was to be expected for the apostate from the New Covenant.

Furthermore, the author made allusion to another Old Testament declaration to fortify his argument with a linking conjunction καὶ and πάλιν (again). The adverb πάλιν (again) here is used to heighten or modify the argument further via the declarations made by the Lord himself λέγει κύριος· καὶ πάλιν "and again (the) Lord says" which they are all aware that the κρινεῖ κύριος τὸν λαὸν αὐτοῦ "the Lord will judge His people" is found in the Song of Moses in the sense that God vindicates His own people against their enemies (Deut. 32:36). The citation here is literally from the Septuagint (Eisenbaum 2016). The use of the allusion to the Old Testament text here is a bit different, in that God is here depicted as holding judgment upon His own people, so that defectors do not escape. The term λαὸς (people) as the object of the verb κρινεῖ (judge) is the term used for the people who are in a covenant relationship with God. Nevertheless, it is obvious that those who God will judge are those who have strayed from the covenant relationship.

Falling into the hands of the living God (10:31)

This verse is the summary of all the grounds presented in verses 26-30 concerning the retributive judgment of God upon the apostate from the New Covenant. As a summary, it closes the paragraph. The concluding proposition of verse 31 is introduced without a conjunction and represented by the adjective φοβερόν (fearful). It is an adjective functioning as the predicate nominative of an implied verb ἐστίν, and the subject of the implied verb is the aorist infinitive verb ἐμπεσεῖν (to fall into). The verb ἐμπεσεῖν is substantival and it expresses result. It appears only here in the entire New Testament and three other appearances in the Septuagint Isaiah 10:4; Susanna 1:23 and Daniel 2:1. In this context, it means "to fall into." The questions are, who are "falling into?" and what are they "falling into?" It is agreed that the identity of the object of this infinitive is central to understanding the passage. The object of the infinitive is found in verse 30. It consists of accusative of the Old Testament quotation λαὸν (people) headed up by the single definite article τὸν (the). The article indicates that it is functioning as a noun phrase and as such describes a single group of people (Koester 2001 and Kelby 2005). Moreover, the participle τὸνεῖπόντα (the saying) in the aorist tense indicates that the author is conceiving of the actions as a whole. The accusative τὸν λαὸν here is receiving the action of the infinitive functioning as the direct object. This seems to echo the meditation of the prophet Isaiah (33:14). The title θεοῦ ζῶντος the "living God", according to Stegemann, is used metaphorically as an image to

offer a vivid contrast to the death of those who disobey and fall into God's hand (2005). Thus, it is a fearful thing for the people who having received the knowledge of the truth becoming His people, to return to their old ways and fall into the hands of the living God.

The passage of Hebrews 10:26-31 outlines a set of warning to its readers. It appears to be speaking about believers who have fallen into disobedience. They have received the knowledge of the truth (verse 26) and have been sanctified by Jesus' blood (verse 29). Nevertheless, the author warns about the dangers of wilful sinning. There no longer remains a sacrifice for sins since they have rejected the one means by which sins are forgiven. Instead, they can only expect judgment from God (verse 27). The author assumes a much greater punishment upon the person who has rejected Jesus, the Son of God (verses 28–29). He graphically describes the rejection of Jesus and his work as “trampling under foot” (καταπατήσας) the Son of God and regarding Jesus' blood, which sanctifies, as common or unclean [κοινὸν] (verse 29). One tramples that which one considers completely worthless; the metaphor suggests they have completely denied the deity of Jesus. God will judge the person who has rejected Jesus and the salvific works he performs (verses 30–31).

THEOLOGICAL ANALYSIS OF HEBREWS 10:26-31

“The expectation of Judgment and a fury fire which is going to consume the adversary” is a clear reference to the future judgment of God in the *eschaton*. The threat of God's future judgment gives these warnings their solemn theological tone, as does the present fearful prospect of falling into the hands of the living God (Heb. 10:27, 30, 31). Theologically, the language that describes what constitute the sin of apostasy as enumerated by the author is strained – to “trample underfoot the son of God,” to regard as unholy/common the blood of the covenant with which he was sanctified,” and to “insult the Spirit of grace” (Moore 2015). It implies the son of God is spurned, the blood of the covenant is profaned and the spirit of God is outraged, and these persistent actions are considered grievous and could incur the wrath of God from which the author of Hebrews does not exonerate himself in saying “if we willfully sin.” A believer is in danger of true apostasy whose lifestyle and conversation reflect such descriptive metaphors which are the core foundation of our Christian faith.

PRACTICAL APPLICATION OF HEBREWS 10:26-31

This warning passage is a reminder of the need for professing Christians to persevere in the faith. It is an admonition to believers to not only persevere in view of the eschatological hope we envisage but also because of the fearful consequences that will befall us “if we willfully sin.” The sin referred to in the *pericope* is apostasy which is described as wilful sin. It is not done in ignorance. An offense against the whole Godhead as it treads underfoot God's Son treats the blood of the Son as an unholy or common thing and despises the Holy Spirit of grace. It is a sin committed by those who had been referred to as His people (thus Christians) and had received the knowledge of God's truth. This truth relates to the one sacrifice Christ made for sins. If the one sacrifice is rejected, then there remains no more sacrifice for sins. The person who commits this sin is considered an adversary of God and is certain of judgment and fiery indignation. This is a sorer punishment than that of the person who despised Moses' law and died without mercy. God will do this to avenge for His Son. Thus, it will be an awful thing to fall into the hands of the living God. This is not to frighten or endanger but to stimulate Christians to lay hold of those promises and believe them in a steady walk with God until the end.

CONCLUSION

This passage is a warning to believers not to become so lax in the faith to the point of disregarding their profession and confession of faith in Christ and drift away from his life-sustaining presence. The metaphors used to describe the action of the apostates – to “trample underfoot the son of God,” to “regard as unholy/common the blood of the covenant with which he was sanctified,” and to “insult the Spirit of grace” resonate the son of God being spurned, the blood of the covenant being profaned and the spirit of God outraged. These persistent actions are considered grievous and could incur the wrath of God; thus, they are designed to bring the epistle’s audience to condemn the act of apostasy and to imagine the worse punishment appropriate for such an act. Interpreters of the Scripture can apply this warning to contemporary readers in a manner similar to the way that the ancient author of Hebrews applied Old Testament examples to his first century C.E. audience. Just as God physically judged his people when they lapsed into unbelief in both the Old Testament and the New Testament, He will likewise severely punish his people today for same. It is this focus which the author desires the readers to see.

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