PASSOVER, VINEGAR AND YESHUA

by Avram Yehoshua

The Seed of Abraham

Yeshua is truly faithful to teach us His way. After studying the four Gospel passages of the crucifixion which occur within Passover week I have come to see that vinegar is *not* prohibited for Passover week. I had thought it was.

All Gospels speak of Yeshua being offered wine vinegar (sour wine)[1] just before He died, and John writes that He drank it.[2] With Yeshua drinking the wine vinegar it means that vinegar cannot be prohibited for Passover–Feast of Unleavened Bread week because we know Yeshua never sinned.[3]

When Messiah Yeshua was being crucified for our sins He was twice offered something alcoholic to drink. The first time, just *before* they literally crucified Him He was offered wine mixed with gall (myrrh, which acted as a narcotic), as an act of mercy to deaden the senses of anyone who would be crucified. Yeshua refused it and then they pierced His hands and His feet to the tree (Mt. 27:33-35; Mk. 15:23-24; 1st Peter 2:24).

1. Matthew 27:34: 'They gave him wine[4] mingled with gall[5] to drink, but when He had tasted it, *He would not drink*.' Verse 35 states, 'Then they crucified Him…'
2. Mark 15:23: 'Then they gave Him wine mingled with myrrh to drink, *but He did not take it*.' Verse 24 says, 'And when they crucified Him…'

The second time, just moments before His death, He was offered some wine vinegar by a soldier and John records that Yeshua drank it. This offering of the wine vinegar is recorded in all four Gospels.[6]

1. Matthew 27:48: 'And straightway one of them ran and took a sponge and filled it with *wine vinegar*[7] and put it on a reed and *gave Him to drink*,' but others said to leave Him alone and see if Elijah would come to rescue Him (Mt. 27:49). The very next verse speaks of Yeshua crying out with a loud voice and dying (Mt. 27:50).
2. Mark 15:36: "And one ran and filled a sponge full of *wine vinegar* and put it on a reed and *gave him to drink*, saying, 'Let him alone! Let us see whether Elijah will come to take him down.'" The next verse is identical to Mt. 27:50: Yeshua cried out with a loud voice and died (Mk. 15:37).
    a. Here it would seem that the soldier who gave him the drink was telling the others to leave Yeshua alone (not to mock Him), yet, how would a Roman soldier know about Elijah? It may

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1 "The word vinegar' derives from the Old French vin aigre, meaning 'sour wine,'" http://en.wikipedia.org/wiki/Vinegar.

2 Matthew 27:48, Mark 15:36; Luke 23:36; John 19:30.

3 John 8:46; 2nd Cor. 5:21; Heb. 4:15; 1st Jn. 3:5; 1st Pet. 2:22.

4 The Textus Receptus has *ok'sos* ὄξος sour wine (wine vinegar), while the Nestle-Aland text has *oi'nos* οἶνος wine. Mt. 27:34 is the only cite where the two texts differ. It would seem from Mark 15:23, where both Greek texts have *wine,* that KJV Matthew should also be wine and not (wine) vinegar because they speak of the same event.

5 Gall (something 'bitter') was mixed with wine to dull the senses. Myrrh is very bitter and also has a numbing effect in wine. It seems that Matthew calls it by a generic term (gall), while Mark says it was myrrh.

6 Matthew 27:48, Mark 15:36; Luke 23:36; John 19:30.

7 ספר הבריתות *Hebrew–English Bible* (Jerusalem: The Bible Society of Israel, 2006), p. 88. The Hebrew word is *hometz* חֹמֶץ, wine vinegar (i.e. sour wine).

have been a Jewish person who gave him the sponge filled with wine vinegar, the Roman guards letting him do it?

3. Luke 23:36-37: "And the soldiers also mocked him, coming to him and offering him *wine vinegar*,[8] and saying, 'If You are the King of the Jews, save Yourself!'"

   a. One of the two being crucified along with Yeshua mocks Him, but the other rebuked him and then asked Yeshua to remember him when He came into His Kingdom. Yeshua said that He would be with Him in Paradise that day (Lk. 23:39-43).

   b. Luke then relates that it had been dark from noon until 3:00 PM, and Yeshua cried out with a loud voice, 'Father! Into Your hands I commit My spirit!' and 'He breathed His last.' (Lk. 23:44-46)

4. John 19:29-30: "Now there was set a vessel full of *wine vinegar*[9] and *they* filled a sponge with wine vinegar and put it upon hyssop and *put it to His mouth*. When Yeshua, therefore, *had received the wine vinegar*, He said, 'It is finished!' and He bowed His head and gave up His spirit.'"

   a. This text parallels the previous three and speaks of Yeshua drinking the wine vinegar. Yeshua dies after He drank the wine vinegar and said, 'It is finished!' (v. 30)

I've made a schematic diagram of the two major Greek manuscripts that English Bibles are translated from. The Textus Receptus is the basis for the King James Version (and mostly for the New King James Version), while the Nestle-Aland Text (manuscript of the New Testament) is the basis for most all other English Bibles.

Below is a schematic breakdown of the cites and the two Greek words used for sour wine vinegar (*oxos*) and wine (*oi'nos*) that was mixed with gall/myrrh. The KJV translates *oxos* (sour wine vinegar) as vinegar, but note that the Text Receptus has *oxos* for both what Yeshua tasted and refused to drink (Mt. 27:23), and what he drank immediately before His death; Mt. 27:48), while the NA Text has *oi'nos* (wine) for what Yeshua tasted, but refused (Mt. 27:23) and *oxos* for what He drank (Mt. 27:48):

CITE	TEXTUS RECEPTUS KJV	NESTLE-ALAND TEXT[10] NIV
Mt. 27:34 .....*oxos*[11]	vinegar mingled with gall–refused.....*oi'nos*	wine mixed with gall–refused[12]
Mt. 27:48 .....*oxos*[13]	vinegar on a spunge/reed given to drink.....*oxos*	wine vinegar offered to Him

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8 Ibid., p. 144. The Hebrew word is *hometz*, wine vinegar (i.e. sour wine).

9 Ibid., p. 186. The Hebrew word *hometz*, wine vinegar (i.e. sour wine) occurs three times in the two verses.

10 From Wikipedia at http://en.wikipedia.org/wiki/Novum_Testamentum_Graece: "the designation Novum Testamentum Graece…refers to the Nestle-Aland editions, named after the scholars who led the critical editing work. The text…is currently in its 27th edition, abbreviated NA27. NA27 is used as the basis of most contemporary' NT 'translations, as well as being the standard for academic work in' NT studies."

11 The Textus Receptus has *oxos* (KJV 'vinegar,' i.e. wine vinegar), but it was most likely wine. The same event is mentioned in the Textus Receptus of Mk. 15:23 and there it's wine.

12 Bauer, Danker, Arndt and Gingrich, *A Greek-English Lexicon of the New Testament* (Accordance electronic ed. Altamonte Springs: OakTree Software, 2006), p. 701. "οἶνος, ου, ὁ…a beverage made from fermented juice of the grape, *wine…wine mixed with myrrh* Mk 15:23."

Louw & Nida, *Greek-English Lexicon of the New Testament*, n.p. "οἶνος, ου *m:* a fermented beverage made from the juice of grapes…wine."

13 Bauer, *A Greek-English Lexicon of the New Testament,* p. 715. "ὄξος, ους, τό…*sour wine, wine vinegar,* it relieved thirst more effectively than water, and being cheaper than regular wine, it was a favorite beverage of the lower ranks of society and of those in moderate circumstances…esp. of soldiers…Given to Jesus on the cross Mt 27:48; Mk 15:36; Lk 23:36; J 19:29f."

Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Accordance electronic ed. OakTree

Mk. 15:23	*oi'nos*	wine mingled with myrrh–refused	*oi'nos* wine mixed with myrrh–refused
Mk. 15:36	*oxos*	vinegar on a spunge/reed given to Him	*oxos* wine vinegar offered to Him
Lk. 23:36	*oxos*	vinegar offered to Him by soldiers	*oxos* wine vinegar offered to Him
Jn. 19:29	*oxos*	vinegar; a vessel full of	*oxos* wine vinegar; a jar of
Jn. 19:29	*oxos*	vinegar; on a spunge put on hyssop (reed)	*oxos* wine vinegar; sponge on hyssop
Jn. 19:30	*oxos*	vinegar; Jesus…received	*oxos* 'drink' (wine vinegar) received

In every instance the Textus Receptus and the Nestle-Aland Greek texts are identical for vinegar (KJV); wine vinegar (NA), and wine *except* for Mt. 27:34, which the KJV translates as vinegar, while NA has wine. From the only other Gospel account that has wine (Mk. 15:23), it would seem NA (*oi'nos;* wine) for Matthew is to be preferred over the TR (*oxos;* vinegar) because the Textus Receptus has *oi'nos; wine* for Mark 15:23. Since both accounts (Mt. 27:34; Mk. 15:23) record the same event (after tasting the beverage mixed with myrrh, which would have deadened His senses, Yeshua refuses it),[14] it seems that NA is correct in having *oi'nos;* wine, and not *oxos;* vinegar as the TR has.[15]

Immediately before Yeshua was crucified He was offered wine with gall, a deadening agent, but He refused to drink it. At the end of His crucifixion He was given some wine vinegar (sour wine) to quench his thirst and He drank it.

The sour wine vinegar was a favorite drink of the Romans and also of the Jewish people. In Yeshua refusing the first (wine with gall), but drinking the second (sour wine vinegar), the prophecy of Psalm 69 is seen:

> 'They also gave me gall for my food, and for my thirst they gave me (wine) vinegar to drink.' (Ps. 69:21)

Easton's Bible Dictionary says that the wine vinegar (sour wine),

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Software, 2006), n.p. "ὄξος …*vinegar*…i.e. the mixture of sour wine or vinegar and water which the Roman soldiers were accustomed to drink: Matt. 27:34…Mark 15:36; Luke 23:36; John 19:29f."

Greek to English Dictionary and Index to the NIV New Testament: Derived from the Zondervan NIV Exhaustive Concordance (Accordance electronic ed. Altamonte Springs: OakTree Software, 2006), n.p. "ὄξος, oxos, n. [3955]…wine vinegar." (Wherever 'n.p.' is it means, 'no page' was given by Accordance.)

Louw & Nida, *Greek-English Lexicon of the New Testament* (Accordance electronic ed. Altamonte Springs: OakTree Software, 2006), n.p. "ὄξος…a cheap, sour wine…a favorite beverage of poorer people and relatively effective in quenching thirst…sour wine…'he took a sponge and soaked it with sour wine.'"

[14] See p. 1, note 3.

[15] Matthew writes that the substance in the wine was χολή *(kolay)*, which is gall. Mark writes that it was σμύρνα (*smurnizo*) or myrrh. Thayer writes, 'since the ancients used to infuse myrrh into wine in order to give it a more agreeable fragrance and flavor, we must in this matter accept Matthew's account (mingled with gall) as by far the more probable.' Joseph Thayer, *Thayer's Greek-English Lexicon of the New Testament,* n.p. (Accordance Bible Software).

Carson states that gall (Mt.) deadens pain, while myrrh (Mk.) only makes wine bitter, and that the Roman soldiers did that as a form of amusement and torture for Yeshua. D. A. Carson, author; Frank E. Gaebelein, general editor; J. D. Douglas, associate ed., *The Expositor's Bible Commentary,* vol. 8, *Matthew* (Grand Rapids, MI, USA: Zondervan, 1984), Accordance Bible Software, n.p. If it was supposed to be humorous for the soldiers, it would seem more appropriate if they would have offered it to Him after He had nailed to the wood, nor before. Offering it before seems to have been done to dull the senses for what was to come about—His being pierced-through in His hands and feet with sharp nails.

Alfred Edersheim says that myrrh does deaden pain (citing Bemid. R. 10) and was administered as an act of compassion. Alfred Edersheim, *The Life and Times of Jesus The Messiah* (Peabody, MA: Hendrickson Publishers, 2000), p. 880. Scripture doesn't record that the soldiers laughed at Him for tasting, and then refusing, to drink the wine mixed with gall.

> 'was the common sour wine (*posea*) daily made use of by the Roman soldiers. They gave it to Christ…to assuage his thirst.'[16]

The *Zondervan NIV Bible Commentary* states how the soldier gave the wine vinegar to Yeshua:

> 'A sponge was filled with this wine vinegar, placed around the tip of a stick and held up to Jesus' lips so that he could suck the liquid from it.'[17]

Easton's Bible Dictionary notes that the common Hebrew word for wine is,

> "*yayin*, from a root meaning 'to boil up…to be in a ferment.' Others derive it from a root meaning 'to tread out,' and hence the juice of the grape trodden out. The Greek word for wine is *oinos*."[18]

The New International Encyclopedia of Bible Words says that *yayin* (wine) in Scripture is,

> 'fermented wine, which in Bible times contained about seven to ten percent alcohol. In the NT era the rabbis called for dilution of this wine when it was used at the Passover. But fermented wines were drunk at feasts, given as gifts (1st Sam. 25:18; 2nd Sam. 16:1) and used in offerings to God (Ex. 29:40; Lev. 23:13; Num. 15:7).'[19]

Since the Scriptures speak of Yeshua drinking wine vinegar at His crucifixion, vinegar cannot be prohibited for Passover week. My previous interpretation of Ex. 12:15, 19-20 and 13:7, that the prohibition of yeast and sour leavened products included vinegar products, was wrong. Vinegar can be eaten or drunk during Passover week. What can't be eaten are foods made of or with leaven (yeast).

In my previous article on *Yeshua and Vinegar* I misunderstood the following texts. I thought that *anything* fermented (i.e. vinegar) would fall under the prohibition not to have anything sour tasting because the definition of *hamaytz* חָמֵץ includes 'sour,' but I've come to see it means something like sourdough bread:

> Ex. 12:15: 'Seven days you must eat unleavened bread (*matza*), *and on the first day* you shall remove leaven/yeast *sor* שְׂאֹר from your homes, for whoever eats anything leavened *hamaytz* חָמֵץ from the first day until the seventh day, that person shall be cut off from Israel.'
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> Ex. 12:19: 'Seven days there shall be no leaven/yeast (*sor*) found in your homes for whoever eats what is leavened (*hamaytz*), that person shall be cut off from the Congregation of Israel, whether he is a stranger or a native-born of the Land.'
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> Ex. 12:20: 'You must not eat anything leavened (*hamaytz*) in all your dwellings. You must eat unleavened bread (*matza*).'
>
> Exodus 13:7: "Unleavened bread must be eaten seven days and no leavened bread (*hamaytz*) shall be seen among you, nor shall leaven/yeast (*sor*) be seen among you in all your quarters."

The verb חָמֵץ *hamaytz* means 'to be sour, to be leavened, *of bread*,' while the noun means, 'what is leavened, fermented.'[20] *HALOT* speaks of 'leavened bread and other food'[21] and *BDB* says, 'that which is

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[16] *Easton's Bible Dictionary,* 'Vinegar' (Accordance electronic ed. Altamonte Springs: OakTree Software, 2006), n.p. 'Vinegar: Heb. hometz, Gr. oxos…sour wine.'

[17] Kenneth L. Barker and John R. Kohlenberger, editors, *Zondervan NIV Bible Commentary* (Accordance electronic ed. 2 vols.; Grand Rapids: Zondervan, 1994), n.p.

[18] *Easton's Bible Dictionary*, 'Wine,' n.p.

[19] *New International Encyclopedia of Bible Words*, 'Wine' (Accordance electronic ed. Altamonte Springs: OakTree Software, 2006), n.p.

[20] Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Grand Rapids, MI: Zondervan Publishing

leavened.'[22]

The Hebrew word *sor* שְׂאֹר means 'sour (leavened) dough.'[23] The *Hebrew-Aramaic English Dictionary* says it's 'yeast, leaven.'[24] Both words, *hamaytz* and *sor*, mean the same thing and seem to be used to help emphasize one another—leavened products such as bread or cake.

The Hebrew word for vinegar (*hometz* חֹמֶץ) comes from the word *hamaytz* חָמֵץ, but this is where I misunderstood God's Word because *hometz* isn't meant. Yes, it's very close in English and in Hebrew, and without the vowel pointing in Hebrew, it's identical in spelling, which further lent itself to my previous interpretation, but the word cannot be used to mean both *hamaytz* (leaven-yeast) *and hometz* (wine vinegar) *at the same time*. It can only speak of one meaning, not both at the same time. It's either *hometz* or *hametz*. For example, let's say in English we have the two consonants of 't' and 'n.' If we add an 'a' to the middle we have 'tan.' If we add an 'o' to the middle we have 'ton.' The vowels determine what the two English words would be; *tan* or *ton*, but it can't be both at the same time even though their consonants are exactly the same. It's either *hometz* or *hamaytz*.

With the two different words used in the above Scriptures for leaven (*hamaytz* and *sor*) it seemed to me that vinegar (*hometz*) was also to be included, but I've come to see through this crucifixion study that vinegar cannot possibly be what God meant in the Exodus passages. The second word in Hebrew (*sor*) only further emphasizes that no food with yeast in it was to be eaten at Passover.

Hebrew parallelism is 'not a repetition of the same sound, but a repetition…of the same thought…the placing of two synonymous phrases or sentences side by side'.[25] This is particularly true for *hamaytz* and *sor* in Ex. 12:15; 19 and 13:7. When Ex. 13:7 says that 'no leavened bread (*hamaytz*) shall be seen among you, nor shall leaven/yeast (*sor*) be seen among you in all your quarters,' it's not speaking of two different things, but emphasizing the first thing in a slightly different way. This is also seen in Ex. 12:15, 19.

After I had come to my previous wrong conclusion I found out that there were other Jewish groups that also forbade vinegar for Passover week (e.g. the chasidic Lubavitch group). If not for the crucifixion passages I would still think that vinegar was forbidden, but with Yeshua drinking the wine vinegar (sour wine), I know that my previous interpretation was incorrect.

In Hebrew, wine vinegar (*hometz*) conceptually speaks of bitterness and anger (*hamotz*) and hence, it seemed that it went along with the concept of removing sin (leaven/yeast) from our lives. This only emphasizes to me that noble concepts can be attached to wrong things. An example of this is seen in the Jewish community forbidding the saying of the name Yahveh, and also in writing God and Lord without the 'o' in English (i.e. G-d; L-rd).[26] They teach that His Name is too holy to say, and that even writing out mere titles like God and Lord show a deplorable irreverence. This concept might 'sound good' to some, but nowhere in Scripture does God say or desire anything like that. It's Man trying to be holy, his way.[27]

House, 1979), pp. 264-265. Page 695. sor: leaven.

21 Koehler, *HALOT*, 1:329, חָמֵץ.

22 Brown, Driver, Briggs and Gesenius*, Hebrew and English Lexicon (Abridged;* Accordance electronic ed. Altamonte Springs: OakTree Software, 2006), n.p. חמץ. Forbidden 'at Passover, in all sacrifices; exceptions are' וְלֶחֶם (bread) 'of peace-offering and the wave-loaves.'

23 Koehler, *HALOT*, 3:1301, שְׂאֹר.

24 *Hebrew-Aramaic to English Dictionary and Index to the NIV Old Testament: Derived from the Zondervan NIV Exhaustive Concordance*, n.p. שְׂאֹר.

25 David Bivin and Roy Blizzard, *Understanding the Difficult Words of Jesus* (Shippensburg, PA: Destiny Image Publishers, 2001), p. 89.

26 See *God—The Missing 'o'* at http://seedofabraham.net/G-d-The-Missing-o.pdf.

27 Here are some cites where God is addressed as Yahveh: Ex. 3:16, 18; 5:2; 6:2-3, 8; 12:12; 14:30; 15:1-3, 11-13, 18, 21, 26; 20:2; Lev. 18:2, 4, 5, 7, 21, 30; 19:2, 3, 4, 10, 12, 14, 16, 18, 25, 28, 30, 31, 34, 36, 37; 2nd Sam.

On the other hand, Christianity attaches noble concepts of Messiah Yeshua to pagan holy days, like Sunday, Easter and Xmas, and says that they're not worshipping pagan gods and goddesses, but they have no authority from God to create their own holy days. If God had given that authority to Man it would be written of somewhere in the New Testament.[28] Easter and Xmas aren't even mentioned in the New Testament, and what do chocolate Easter eggs have to do with the resurrection of the *Lamb* of God?

Also interesting to note in regards to vinegar or *hometz* is that Yahveh is very specific about the Nazarite *not* having any *wine vinegar* or strong *vinegar* drink during his Nazarite Vow. Twice in Num. 6:3, God speaks of the Nazarite not having beverages of vinegar, along with prohibiting both wine and strong drink, but *nowhere* in the Passover accounts is wine vinegar or strong vinegar drink ever mentioned:

> Numbers 6:3: "he shall separate himself from wine and strong drink. He shall drink neither wine vinegar (sour wine, *hometz yayin* חֹמֶץ יַיִן) nor vinegar made from strong drink (*hometz shay'har* חֹמֶץ שֵׁכָר). Neither shall he drink any grape juice, nor eat fresh grapes or raisins."

With God mentioning four beverages, and specifically two vinegar drinks, it would seem that if He didn't want us eating or drinking things made of vinegar during Passover week, He would have mentioned it in some of the passages pertaining to the Feast of Unleavened Bread. With these two vinegar drinks in the Book of Numbers, it's not as though it wasn't known in the days when the Book of Exodus was also written. On the contrary, with wine vinegar and strong vinegar drink not being mentioned in the Passover prohibitions indirectly affirms that vinegar is alright to have for Passover and the Feast of Unleavened Bread.

The idea of Passover week is not to eat anything that has *hamaytz* חָמֵץ or *sor* שְׂאֹר in it, meaning something that has been made from yeast and is leavened, like bread, cake or beer.

Why no leavened bread? Because leaven is seen in this feast as representing the sin of pride. Those who are saved by the blood of the Lamb must not be filled with pride, but with the pure, sinless and holy Bread (*Matza*) from Heaven, Yeshua the Messiah. Bread without yeast (*matza*) pictures Him and those qualities. That's why the Apostle Paul could write to the Corinthians:

> 1st Cor. 5:6-8: 'Your boasting (pride) is not good. Do you not know that a little *leaven* leavens the whole lump of dough? *Purge out the old leaven* so that you may be a new lump (loaf of bread), just as you are *in fact unleavened*. For Messiah our Passover has been sacrificed. *Therefore let us celebrate the Feast* (Passover-Unleavened Bread), not with old leaven (pride), nor with the leaven of malice and wickedness, but with the unleavened bread (*matza*) of sincerity and truth.'

When we walk for seven days in Passover week (the Feast of Unleavened Bread; Mt. 26:17; Mk. 14:1; Lk. 22:1, 7), eating unleavened bread as we are commanded to do, we are symbolically and spiritually saying that we are putting off pride and sin and becoming pure and holy like Yeshua, for Yeshua is the *Matza* of Life, holiness and purity.

22:32; 1st Kings 18:21-39; Isaiah 47:4; 48:1, 2, 16, 17; Jer. 7:4, 10, 12, 14; Ezk. 20:5, 7, 19, 30, 33, 42, 44; 25:3, 5, 6, 7, 8, 11, 12, 13, 14, 15, 16, 17; Rev. 14:12. Here are two places where Yahveh says that Israelis should or would use His Name: Is. 48:20; Jer. 31:23.

[28] See *The Feasts of Israel as Time Markers After the Resurrection* at http://seedofabraham.net/The-Feasts-of-Israel-as-Time-Markers.pdf for why the Feasts of Israel, and consequently, Mosaic Law, are what God wants all Christians to walk in.

Conclusion

All four Gospels speak of Yeshua being given wine vinegar (sour wine) at His crucifixion just before He dies. John speaks of our Lord drinking it. This proves that vinegar and vinegar products are not prohibited during Passover week because we know that Yeshua never sinned, not even in the last seconds of His life., for that would have made His sacrifice worthless. If He had sinned just once, He would not have been the perfect, sinless sacrifice that He was.

The Nazarite restriction, of not having any wine vinegar during the Vow, also confirms that vinegar is allowable during Passover week because God makes no mention of wine vinegar nor strong vinegar drink being prohibited during Passover week. Thereore, vinegar products (like mayonnaise) can be eaten.

Although the Hebrew consonants are the same for leavened products and vinegar products (*hamaytz* חָמֵץ and *hometz* חֹמֶץ), the Hebrew vowel pointing distinguishes them. The Hebrew characters can only have one literal meaning per passage, not two, and so it's either leavened (yeast) products that God forbids for Passover week or vinegar. It can't be both meanings as I had previously, wrongly given it. Also, there's no second witness to the interpretation of *hamaytz* including *hometz* (vinegar/wine vinegar) as a prohibition for Passover.[29]

May the Lord bless your Passover!

[29] Revised on Monday, April 3, 2023.