

Looking to God

Lessons from Luke: A Study of the Parables – Part IV

Luke 11:5-8; 18:1-14

Introduction

Let me invite you to turn in your Bible to the Gospel of Luke, chapter 11. The message I will be speaking today is entitled “Looking to God”. We will look at two passages of scripture in Luke – chapters 11 and 18.

Many of you may watch professional football on Monday evenings. A number of years ago during a Monday night football game between the Chicago Bears and the New York Giants, one of the announcers observed that Walter Payton, the Chicago Bears great running back, had accumulated over 9 miles in career rushing yardage. The second announcer remarked, “Yeah, and that’s with someone knocking him down every 4.6 yards.”

When it comes to football, even the best running backs get knocked down. However, what makes them the best is that they get back up. The key to success for them is that they get up and run again.

The key is to be *persistent*.

I came across a cartoon in a Christian magazine that showed a little fellow kneeling down beside his bed for his bedtime prayer. He says with some measure of disgust, “Dear God, Uncle Jim still doesn’t have a job, Sis still doesn’t have a date for the social, Grandma is still feeling sick, and I’m tired of praying for this family and not getting results.”

There is no doubt that all of us have felt like quitting at some point in time in one matter or another. We have all probably felt like giving up on seeing answers to prayer. Some have stopped praying, perhaps not altogether, but at least for certain things that God had laid on their hearts at one time.

There are three parables in Luke’s gospel that have as their focus – at the heart of their message – teachings concerning prayer. However, they are not as much about prayer as they are about the God to whom we pray and the attitude that we should have when we do pray. Because God is so eager and desirous to assist and to forgive, they are really parables of encouragement. They offer a message that we started in our previous talk about a pattern for

prayer and we will continue further with this discussion today in these parables.

We will look at all three of these parables and this will be our last discussion on parables about prayer in our study. They have a message that prayer works, that we should pray always, and that when we pray, we should pray with the right heart.

Before we look at the parables, turn with me to Luke chapter 11 and, if you remember, we previously read in verse 1,

It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, “Lord teach us to pray just as John also taught his disciples.”

As Jesus answers and speaks on prayer in the next few verses, He gives us the pattern for prayer. We pray and know it as the Lord’s Prayer. In the Sermon on the Mount, Jesus used the same pattern and taught on a different occasion how to pray. He prayed in a pattern, saying,

*. . . Our Father who is in heaven,
hollowed be Your name.*

*Your kingdom come. Your will be done,
on earth as it is in heaven.*

Give us this day our daily bread.

*And forgive us our debts, as we also have
forgiven our debtors.*

*And do not lead us into temptation, but
deliver us from evil. . . .*

(Matthew 6:9-13)

Jesus teaches His disciples how they ought to pray. He follows this with a parable that is given to us in Luke’s gospel. Let us look at this parable.

The Friend at Midnight

The first parable, which we entitle “The Friend at Midnight,” is found in Luke 11:5-8. It offers us a message about the certainty of prayer.

The Parable

*Then He said to them, “Suppose one of
you has a friend, and goes to him at midnight*

and says to him, 'Friend, lend me three loaves;

“for a friend of mine has come to me from a journey, and I have nothing to set before him”;

“and from inside he answers and says, ‘Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything.’”

(Luke 11:5-7)

When Jesus begins to tell this story, as in many of the parables, it comes from every day occurrences that people lived through in their daily experiences and understood. This parable describes something that was customary when a traveler arrived.

We might question why a traveler would arrive near midnight, however. In Jesus' day, when people traveled, they frequently did not travel in the heat of the day, but well into the dark hours when it was cooler and easier to travel.

We know this because it is the way Mary and Joseph traveled (Matthew 2:9, 14). Tired, hungry, and looking for hospitality, they did not pull in to a four-star Hilton or Sheraton Inn. They did not have such places in that day. There were some inns at the time, but relatively few.

So the emphasis among the Jews was on hospitality, and it was incumbent upon them to take a friend in. If someone arrived at the home of a Jew, they would welcome the visitor and then, the custom was to offer them a meal. The meal would include bread and three loaves was customary.

In this parable, someone arrives at a friend's house late in the day. The host, however, does not have any food to offer the guest. Now, often the Jewish homes would share a common courtyard and sometimes a common oven as well. Knowing someone had baked that day, the host goes to that friend's home and knocks on the door as the family is sleeping. The family is probably in a common bedroom separated by a curtain, and the man of the house says, "I cannot get up or it will wake my sleeping family." He does not want to get up and actually says, "Do not bother me . . ." and does not call him "friend". We then read,

I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs.
(Luke 11:8)

The Greek word used for "persistence" in this verse means "shamelessness". The man is going to give the host bread because he stays there and is not ashamed to come at the midnight hour.

The Lesson

This parable addresses the implied question, "Will God respond to prayer?"

The argument that is in this parable is, "If among humans a request is granted even when or because it is rude, *how much more* will your heavenly Father respond to your request?"

Keep "how much more" in mind, by the way, because when these parables make a contrast, Jesus is trying to get across to His hearers "how much more".

So this parable is teaching the certainty of a God who hears our prayers and responds. In other words, we can pray with confidence.

Jesus prayed – prayer works!

The Application

In verse 9, Jesus will go on to talk about the fervency or intensity of prayer. Notice the three terms He uses in this verse as they increase in importance.

- The first term is *ask*.

So I say to you, ask, and it will be given to you . . .

Literally, this is saying to keep on asking; to make it a habit to ask. "Pray without ceasing," as Paul would say (I Thessalonians 5:17).

This implies humility or a consciousness of a need. We ask because we know we cannot meet the need. We are looking to someone else and we are asking continually.

- The second term in verse 9 is *seek*.

. . . seek, and you will find . . .

Literally, keep on seeking. This habit of seeking involves asking plus acting, and then we will find.

- The third term, also in verse 9, is *knock*.

. . . knock, and it will be opened to you.

This again literally means to keep on knocking, which involves asking, acting, plus persevering, and it will be opened to us.

We see then the fervency in prayer. And we read that it receives an answer, according to verse 10.

For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.

God promises that if we pray this way, our prayers will be answered.

Let me give two truths to keep in mind.

- First, an answer is certain; there is no such thing as unanswered prayer.

James writes,

. . . You do not have because you do not ask. (James 4:2b)

Keep praying until an answer comes. God is not asleep.

- Secondly, the answer to prayer may not be what we anticipate or want.

Sometimes we do not receive the desires that we feel we need. James also says,

You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures. (James 4:3)

God knows better. His answer may not be what we want and sometimes it may not be when we want it. The Jews prayed for 490 years for deliverance from their bondage in captivity in Egypt. Generation after generation prayed, and God was listening to their prayers.

We cannot pray for just anything and expect to receive it if we are persistent. My mother talks about the fact that when I was a youngster in grade school, I used to believe that when I wanted something badly enough, I just needed to keep pestering. I would persist until I got what I wanted.

By the way, grocery stores and other similar places are set up this way. When we place young children in the carts, things they would want are right at eye level. It starts the moment we step into the store and by the time we are ready to leave, the persistent nagging and pestering has become so annoying that we succumb. My parents were wiser than this, although I did not know they were that wise.

You may remember the remark of Mark Twain, who left home at the age of sixteen, "When I was sixteen years old and left home, my dad was the dumbest man I had ever met. When I returned at the age of twenty-one, I was amazed at how much my dad had learned in those five years!"

God knows what is best for us. Sometimes we wonder why He does not respond. He will because of who He is. Verses 11-12 teach us the truth that God, as our heavenly Father, knows His children and is sensitive to their needs.

Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he?

Or if he is asked for an egg, he will not give him a scorpion, will he?

God is sensitive to our needs. He is not bothered. His door is always open.

Then we read in verse 13,

If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?

Our heavenly Father delights in answering our prayers. This is a lesson of certainty in prayer. We can come to God in prayer.

The Unjust Judge

Let us move on to another parable in Luke chapter 18 that begins in verse 1 and goes through verse 8. This is known as the parable of an unjust judge.

We learn lessons from these parables in Luke of not only the certainty in prayer, but that when we pray, we are to be persistent.

The Parable

Look at verse 1 of Luke 18.

Now He was telling them a parable to show that at all times they ought to pray and not to lose heart,

The setting of this parable is given by Luke as a time when Jesus was instructing His disciples to pray, and to not lose heart.

As we look at this verse, we see that it begins by saying, "Now He was telling them . . .". The word "Now" is a direct reference to the setting or the context. When we read or speak of the Bible, we should always do so in light of the context. Why is Jesus teaching His disciples about the importance of the persistency in prayer; that they should pray and not lose heart?

To understand this, let us turn back to Luke chapter 17. As Jesus' ministry is drawing to a close, the disciples are becoming eager for the earthly kingdom that He had been speaking of. In verse 20, the Pharisees ask Him when it will come. Look at verses 20-21.

Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed;

"nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst."

This is interesting – it is within us.

In Jesus' day, when He was talking about the kingdom, the people were thinking in the same way you and I think when we hear the word "kingdom". For example, when we hear of the United Kingdom, or Great Britain, we think of the earthly location or the dirt, the royal realm, the king and the subjects or those being ruled; of something established and visible for all to see.

The Bible teaches, in fact, that the day is coming when Jesus will be here visibly. We will soon be hearing more in our series that deals with the millennial kingdom on earth where Jesus will rule and reign for a thousand years – the kingdom of God.

We have a sense that when there is a kingdom, there is a king with the authority and power to rule. In Luke 19, there is a parable in which Jesus says in verse 12,

. . . A nobleman went to a distant country to receive a kingdom for himself. . .

This nobleman did not go to get the dirt. He went to receive the signet ring and the authority to rule and reign.

There is a sense also that if we are looking for the kingdom and its rule here on earth, we should be excited about it if we know the king. In the Gospels, Jesus is among the religious leaders. He talked to the Jewish people about the kingdom and His kingship. This is what He is talking about in this parable – His authority to rule and reign and for these people to put themselves under His rulership, to seek first the kingdom of God.

We call Jesus "Lord". We have been rescued by Him from the realm of darkness and transferred to the kingdom of God's beloved Son (Colossians 1:13).

The kingdom is not here. We hear people talking about the kingdom, but it is not visible here on earth.

However, for us as believers who are future kingdom dwellers, there is a sense that His rulership is in our lives. It should be, for we have confessed with our mouths that Jesus is Lord and He is the sovereign of our lives.

The Pharisees rejected this. So notice that Jesus then speaks to His disciples and the religious leaders, saying, "The King is in your presence."

And He said to the disciples, "The days will come when you will long to see one of the days of the Son of Man [the technical title of the Messianic Ruler], and you will not see it.

"They will say to you, 'Look there! Look here!' Do not go away, and do not run after them.

"For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.

"But first He must suffer many things and be rejected by this generation ["ganea" or this people]."

(Luke 17:22-25)

Before the kingdom comes, Jesus speaks to His disciples about the truth – there is going to be suffering.

We have recently heard many sermons on this suffering that we know as the Tribulation. It will be seven years of the most horrific time the world will ever see. The covenant is signed which begins this seven year period. The latter part of this, or the last three and a half years, is called "Jacob's Trouble" and is a time like the world has *never* seen. Just before the Tribulation, the rapture of the church will occur and we, as believers, will not be here. At the end of the seven years, in a world state that is unimaginable, the Son of Man returns and sets up His thousand-year rule.

This is coming, but Jesus is saying that there is an interim time. From the time He was on earth and would suffer and be rejected until He returns, there is an interim period of time.

This time, by the way, is *now*. It will be a time of difficulty for those who know the Lord; it will be a tough time in which His followers will experience persecution and suffering, just like He did. During this interim period, this delay before His return, the tendency for us, as believers, is to become discouraged, to lose heart, and to give up.

The Lesson

So Jesus, knowing all things, including this tendency, did not just show principles and how to live as a disciple, but went further to show His disciples that they have a resource that they can go to for strength. We can go to God in prayer during the interim. He tells a parable on the persistency of prayer.

Notice Luke 18, verses 2-5.

saying, “In a certain city there was a judge who did not fear God and did not respect man.

“There was a widow in that city, and she kept coming to him, saying, ‘Give me legal protection from my opponent.’

“For a while he was unwilling; but afterward he said to himself, ‘Even though I do not fear God nor respect man,

“Yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.”

We read this and see an unjust judge, who neither feared God nor cared about men, refuse a widow’s plea for justice. It was his obligation, by the way. During Jesus’ day, the leaders and others were obligated to look out for widows. Jesus picks someone in this society – a widow – that the people knew should have been helped.

Listen to what Simon Kistemaker writes about this.

Widows in Israel seemed to have experienced great difficulty. The numerous protective laws indicate that oppression and hardship were their lot. God Himself defends the cause of the widow (Deuteronomy 10:18) and places a curse upon the man who withholds justice from her (Deuteronomy 27:19). The widow took the place of her deceased husband and in court, was considered equal to a man. In Numbers 30:9 we read, any vow or obligation taken by a widow will be binding on her. Anyone wishing to deprive the widow of her rights would have to face God, the defender of widows (Psalm 68:5).ⁱ

This judge says, “No,” so the widow continues to persistently come.

When we read this, it is not necessary to know what this widow’s adversary had done or what had oppressed her. Perhaps it had to do with property that was unjustly taken. Whatever the circumstances may have been, she came for justice which this judge

was able to give and whose duty it was to do so, as we just read in the passages in Deuteronomy.

After the refusal of the judge, many widows would have simply gone away and nursed their sorrows by themselves. However, this widow keeps coming again and again. It is her intention, evidently from this parable, to keep coming until her request is granted.

The judge concluded that neither fear of God nor respect for man would cause him to do justice. He was tired of having the widow come, however, so he finally conceded to her request.

This parable is a story of contrasts. Continue to Luke 18, verses 6-8.

And the Lord said, “Hear what the unrighteous judge said;

“now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?”

“I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith [literally, faithfulness] on the earth?”

The message of this parable, its central focus, its lesson that Jesus wanted His disciples to grasp is simply the fact that if a widow can obtain justice by continually calling on an unrighteous judge who does not fear God or man, how much more should Christians be encouraged to persist in their cries to the Judge of all the earth who does right?

This parable emphasizes the character of a God who is not at all like the uncaring, unrighteous judge, but is merciful, patient, and eager to assist His people.

There is a second lesson in this parable that deliverance from difficulty may not come immediately. We know this. Most of us have experienced this.

The Application

As verse 8 indicates, therefore, faithfulness is required. This kind of faithfulness is enabled and accompanied by prayer.

We ought to pray. And because of its certainty, we should pray with persistency.

The Pharisee and the Tax Collector

Two questions would arise in the minds of those whom the Lord was instructing concerning prayer: “What is the basis of prayer? What is the ground of one’s approach to God?”ⁱⁱ

With this in mind, Jesus will take us into another parable in Luke 18, verses 9-14, about a Pharisee and a tax collector. Look at this passage as we discuss the last of our parables dealing with prayer.

This parable also has a truth. We should not only pray with certainty, confidence, and persistency, but when we come to God, we should pray with the right attitude – an attitude of humility.

Look at Luke 18, verse 9.

And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt:

This parable was not addressed to Jesus’ disciples, but rather, as we read in this verse, to those who trusted in themselves and treated everyone else with contempt. So He is giving a challenge to people on having a right attitude.

As we look at this parable, ask yourself, “Do I see myself?”

We need to see ourselves the way God sees us. In the book of James, we read about the mirror of God’s word (James 1:23). Did you look in the mirror this morning? All of us probably did.

In my bathroom at home, the whole wall is a mirror. I just got a haircut yesterday and before I came to preach this morning, I looked in the mirror to make sure my hair was not sticking up in the back.

I grew up with very curly hair, although that is hard to believe now! However, when I get a haircut, the hair tends to stick up in the back. It is bad enough having almost no hair, but it is even worse when the back of it sticks up. So I looked in the mirror this morning to see how it looked.

I really do not get along too well with mirrors – I look in them and though I try to deny it, I am bald! I did not appreciate going bald. Years ago as it was happening, I decided to grow out what I could and comb it over. As a result, I had hair – until the wind blew or I went swimming in a pool. So I cut it off and now I am short and bald and can say, “inconceivable,” and people understand my lot in life.

For a long time, every time I looked in the mirror, I denied that I was bald. When you look in the mirror, what do you see?

As we look in the mirror, we are going to see one of two individuals. We will see someone perfectly content with self, or we will see someone quite different, someone completely reliant upon God.

The Parable

As we look at this parable, Jesus told it to some who trusted in themselves that they were righteous and viewed others with contempt.

Continue to verse 10 of Luke 18.

Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

When He said this, there would have been a collective gasp in His audience. Jesus picked the two people of that day who were at completely opposite ends of the social spectrum.

Now you and I have gained an image of Pharisees, as we have read about them, that they were probably the most evil people of Jesus’ day. We have read illustrations using Pharisees as examples of wrong and corruption, and 2,000 years have not changed this view. This is not the case, however.

Two hundred years before Christ came to earth, the Pharisees, whose title meant “the separated ones,” set as their course to be “the upholders of the law”. When all the influence of the Hellenistic culture was corrupting the people, the Pharisees wanted to bring about a revival so that people would build their lives on the word of God. They wanted to bring the word of God to bear on *every* situation in life. They were orthodox and were militant in this orthodoxy, so much so that they created traditions, based on the scripture, for *every* situation in life. And they were seen as *the* religious practitioners, the orthodox ones of the day.

Jesus said,

“ . . . unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.”
(Matthew 5:20)

There were some good Pharisees, such as Nicodemus, Joseph of Arimathea and others. They were not all evil men, so our image has been a little tainted black in that direction. The problem is that sometimes they did keep the law, like the Pharisee in this parable.

There is another Jewish man of that time in this parable – a tax collector or publican. He worked for the republic, the imperial government of Rome. He extorted taxes, often beyond what he should. He would pay what he had contracted to Rome, and keep the excess for himself and for those he had hired. He was known as an extortioner.

Jewish tax collectors were given the name of “traitor” in their own country and were considered rotten men at heart. They were usually only concerned with self – their interest being financial. They typically had no religious interests, or at least no interest in the things of God.

When I hear Jesus talking about the two men in this parable who are going to the temple to pray – one a Pharisee and the other a tax collector – my money is riding on the Pharisee.

The Lesson

Listen to what Jesus says in Luke 18:11-12, however.

The Pharisee stood and was praying this to himself: “God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.

“I fast twice a week; I pay tithes of all that I get.”

We read that the Pharisee, who is perfectly content with himself, stood and was praying this to himself, by himself, about himself – he is self-centered.

This Pharisee is also self-righteous – his prayer begins, “God,” as if God should be pleased that he is entering His presence. He is self-righteous in his approach to God.

The nature of this man’s prayer is self-righteous as he says, “I thank You that I am not like other people . . .” This is not a prayer for confession or for petition. Instead, since he believes he has done no wrong, he rejoices over himself.

Notice this Pharisee’s attitude toward others. He says, “I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.”

He also makes comparisons with the religious standards of the day, saying, “I fast twice a week . . .” He is self-confident. The Jew in that day fasted one day a year – on the Day of Atonement – it was their obligation.

In addition, he says, “I pay tithes of all that I get.” The Jews were to tithe of their crops, but this

Pharisee tithes of *everything*. He is completely self-confident.

Continue to verse 13 in this parable to read of the other man who was reliant upon God.

But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, “God, be merciful to me, the sinner!”

Notice that this tax collector is conscious of his personal sinfulness, his guilt as we read, “standing some distance away”. In his humble spirit, he knows he is unworthy and will not even come close. He realizes he is the object of the scorn and derision of man, so he stands some distance away.

In his broken spirit, this man is even unwilling to lift up his eyes to heaven. His conscience is bothering him because he knows there are other people there that he has swindled.

This tax collector is also beating his breast over and over again. To beat or smite the breast means that the source of the problem is inside, not in the external actions, and it is something that cannot be gotten to. This man is doing something to show that the source of his problem is in his heart.

As he is doing these things, this tax collector is praying, “God, be merciful to me . . .” He gives no excuses, no explanations, and no comparisons. Literally, he is simply praying, “God, let Your anger be removed from me.”

We sometimes hear the word “propitiation,” which is used in scripture at times. The word “propitiate” means “to take the anger off”.

This man is asking for the wrath of God to be removed. David prayed the same prayer in Psalm 51:1 and the tax collector is actually quoting this.

He says, “God, be merciful to me, the sinner!” He recognizes his condition and has nowhere to turn but to God.

As a tax collector, he owes people that he has cheated. And, by the way, he not only is to pay these people back, he is to pay them two-tenths more. He cannot do it. He does not even remember all the people he has cheated. However, he knows the terribleness of his soul and his anguish.

The tax collector knows he is a sinner – and that is the key. Jesus says in verse 14,

I tell you, this man went to his house justified rather than the other . . .

This is a beautiful passage that talks about and shows us our need. We can be self-centered in our lives and righteous in our own eyes – and when I look in the mirror I have hair. In other words, I think I am right before God in purity. Yet, the Lord says, “When I first looked at you, Dave, all your works of righteousness were as filthy rags – band-aids, the clothes that were perhaps wrapped around the leper, putrefying. If Adam and Eve had lived and had one child, not Cain or Abel, but Dave Burggraff, Jesus would have come and died for me. Not the whole world – I sent Him to the cross.

The Application

With this same attitude, we must come before God and say, “Lord, save me, the sinner.”

What He does then, we cannot pay back. We cannot do right works. He gives us then the gift of eternal life, in His grace and His mercy. We become His children.

There are two kinds of people in the world. There are sinners and there are saved sinners. And as a saved sinner, when I pray, I ought to come before God in humility, and say, not this prayer, but this pattern:

*. . . Our Father who is in heaven,
hallowed be Your name. [You are holy, God.]*

*Your kingdom come. Your will be done,
on earth as it is in heaven.*

*Give us this day our daily bread. [This is
talking about our need of Him for
sustenance, for existence.]*

*And forgive us our debts, as we also have
forgiven our debtors.*

(Matthew 6:9-12)

I come before Him recognizing that I have sinned again and am dependent on Him again. And are we not glad He never gets tired of us confessing our sins and coming before Him this way day-in and day-out?

It is wonderful to be a child of God. He delights in us praying to Him and He delights to answer our prayers.

When we look in the mirror and we ought to see ourselves the way we should – in humility – and say, “Lord, here I am again, dependent on You.” He says, “Welcome into My presence.”

He is a great God. It is a tremendous privilege that we have to live for Him and serve Him. We can thank Him for His goodness to us and ask Him to teach us that we ought to pray with certainty and

confidence, and with persistence. He never gets tired or weary. Nothing bothers Him. We should pray without ceasing because He wants to hear us express our every need to Him. And we ought to pray in humility.

We can also ask God to help us never have an attitude when we drive down the street or walk in the mall. As we look at the crowds, we should ask Him to help us be heart-struck at the need and do something about it. And we can ask Him to help us as we look about to not click our tongues and think, “Boy, I’m glad I’m not like that.” We were like that and are to be thankful for His mercy and forgiveness of us, His children.

ⁱ Simon Kistemaker, The Parables: Understanding the Stories Jesus Told (Baker Books, 2002), p. 250.

ⁱⁱ J. Dwight Pentecost, The Parables of Jesus: Lessons in Life from the Master Teacher (Kregel Publications, 1998), p. 119.