

Journal of Arabic & Religious Studies

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EDITOR'S COMMENTS

In Abdusalam's article on classical Arabic poetry, he compares Hassan b. Thabit's eulogy and satire in the pre-Islamic and Early Islamic eras with illustrations on the poet's style of composition, his goals and the import of his works on the society. On the other hand, Nafiu attempts a comparative study of two prominent poets of the Turkish Era of Arabic literature and gives example of poetic extracts from their encomia (*mada'ih*). He concludes with a verdict that al-Hilhan was more concerned about elaborate artistic portrait of his patrons while the Sana' was fond of hyperbolic description of his subject-matter. He concludes by affirming that the two poets were good representations of their era.

Amin's article is on Shaykh Muhammad al-Amin al-kanemi, the progenitor of the Shehus of Borno in Nigeria. It examines the great scholar's mastery of Arabic as shown in one of his literary polemical epistles, to Shaykh Uthman b. Fodiyo of Sokoto Caliphate.

This volume presents three articles on Christian studies. All of them examine recent developments and how these developments affect, and are affected by the Christian message. On the global level, Dr. Abioye interrogates some new trends in the Catholic Church as paradigm for impending changes in Christian theology. On the other hand, the portrait of the suffering Messiah as explicated in the book of Psalm engages the attention of Dr. Ogunkunle who seeks to locate this portrait within the African Context. Technology and its perpetual relevance to every human enterprise is the focus of the next paper in Christian studies. Coming nearer home, Dr. Owoeye examines the influence of the electro-media technology on evangelism among the Pentecostal Churches of Yorubaland. Lastly, the paper on "social dynamics of spirit possession in the Ancient Near east" by Dada analyses controversies on the phenomenon of spirit possession as underscored by the perspectives of people of the ancient near east.

Songs are crucial components of rituals worldwide, this explains why Dr. Ayantayo examines the religious and ethical significance of Igbo song to the contemporary Igbomina in Osun State of Nigeria. This is the first of the two papers on comparative religious studies (History of Religion) in this volume. The second is an interesting interrogation of the legend of Sango by Oguntola-Laguda. This paper exposes misappropriations of information and assumption for the personality of Sango and seeks to rectify them as much as possible.

Four papers are hereby presented from the Islamic studies table. The first by Arikewuyo seeks to correct misconceived ideals of Islam on gender equity and sex roles. The second offers lesson for the youth from the story of Ashab Al-kahf and this is by Imam. A historical presentation of administration in Northern Nigeria up to the 19th century and the 'Ulama' is the focus of the next paper by Jawondo. The paper notes the

many significant contributions of the 'Ulama' to the social economic and political developments of Northern Nigeria till date. The last paper from this section analyses the impact of modern technology on Da' wah in third world nations, and it is by Adetona. He encourages Muslim organizations to invest on technology especially, communications technology.

These papers cover a wide range of topics but they all agree on the need to learn from the past, assess the present and to prepare for the future for the advancement of the course of religion.

The taste of the pudding they say, is in the eating. We have the honour of inviting scholars to read and digest this volume. As usual sincere comments and critiques of the articles are welcome.

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THE SUFFERING OF THE MESSIAH: A REFLECTION ON PSALM 22 IN THE AFRICAN CONTEXT

BY

C. O. OGUNKUNLE

Introduction

Jesus Christ is the central figure in the whole Bible. He Himself claimed to have been the subject of the Old Testament scriptures as reflected in His statements to two of His disciples on the way to Emmaus in Luke 24:25-27. Therefore, there is no doubt that Christology is a crucial topic in Christian theology¹. Specifically, it has been noted that Christology or the doctrine of the messiah is the most significant way in which Old and New testaments of the Bible are related to each other². Furthermore, the fact that Christology in the New testament is deeply rooted in the Old testament has been noted by W. Bousset who affirms that:

Many of the concepts in the New Testament have been
Taken over from the Old Testament, and it is necessary
When we are examining any passage in the New
Testament to look for passage in the Old Testament
Which may have influenced the writer to think and write
In the way he did³.

The Christological theme is found throughout the Old Testament especially, in Deutero-Isaiah⁴. The Christological concept is particularly pronounced in the Psalms. In other words the Psalms have had a significant influence in the life and ministry of Jesus Christ as He quoted from them extensively⁵. Right from His childhood Jesus quoted from Psalms 26:8 and 27:4 while talking to his earthly parents who were looking for him in Jerusalem after the feast of the passover (Luke 2:49). In the sermon on the mount, he quoted from Psalms 6:8 and 4:2 in his teaching (Mathew 5:35) and 7:23

. Jesus referred to Psalm 78:2 while teachings the multitude (Mathew 13:35). In the process of cleansing the Temple (Mathew 21:16), he quoted from Psalm 8:2. In his reply to the priests, (Mathew 21:42), he cited Psalm 118:22-23. While he was weeping over Jerusalem (Mathew 23:27), Jesus quoted from Psalm 91:4. In answering the Jews (John 10:34), he cited Psalm 82:6. At the last supper (Mathew 26:30) Jesus sang from Psalm 136. He quoted from the Psalms twice while on the cross. His word recorded in Mathew 27:46 were quoted from Psalm 22:1 and his words recorded in Luke 24:46 were quoted from Psalm 31:5. After the resurrection, Jesus referred to the Psalms while talking to his disturbed disciples:

These are my words, which I spoke to you, while I was
Still with you, that everything written about me in the
law Of Moses and the prophets and Psalms must be
fulfilled (Luke 24:44)

The focus of this essay is the examination of the suffering of the Messiah (Jesus Christ) with a reflection on Psalm 22⁶. It is assumed in this paper that Jesus Christ had a good understanding of Psalm 22 and he identified himself with it. Jesus Christ was fully aware of his suffering as he taught it to his disciples on several occasions (Matt. 16:21; 17:22-23; 20:17-18; Luke 9:44; 22:-1-2; John 12:32-33 and 15:20). Also, the Greek verb which means 'to suffer', occurs about 42 times in the New Testament and it is mostly used in the context of the suffering of Christ and those of his disciple⁷. Incidentally, Jesus suffered greatly in the hands of Scribes, Pharisees and Roman authorities. Therefore, an attempt will be made in this paper to understand the Messianic Psalm in general and Psalm 22 in particular. This will give us a solid background for our understanding of the suffering of Jesus Christ in the Testament⁸.

This research is carried out through a multiple approach. The historical method is used whereby various scholarly literature on Messianic Psalm in the Psalter is examined. Also, a comparative method is used whereby the suffering of the Messiah in Psalm 22 is compared with the suffering of African Christians. The terms 'suffering Messiah' and 'Jesus Christ' are used interchangeably in this essay.

Messiah Psalms in the Book of Psalms

The book of Psalms comprises of 150 Psalms which are divided into five book namely Book 1 (Psalm1-41); Book II (Psalms 42-72); Book III (Psalms 73-89); Book IV (Psalms 90-106); and Book V (Psalms 107-150). These Psalms deal with various topics that are connected with different experiences of man such as joy, sorrow, etc. One of the predominant themes in the Psalms is that of the Messiah of which about 10 percent of the 150 Psalms are classified as Messianic⁹. The Messianic Psalms include 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 89, 102, 110 and 118.

Biblical scholars are divided on the issue of the interpretation of the Messianic Psalms. On the one hand, some scholars, believe that the Messianic Psalms are historically grounded in the person of David yet they are prophetic in content and are fulfilled in Jesus Christ. One of such scholars is Derek Kidner who states that Messzianic Psalms are predictions or foreshadowing of the Christ¹⁰. Supporting the argument, E. Calvin Beisner is of the opinion that:

The title of Psalm 22 ascribes authorship to David and That surely is true. But the suffering described is beyond Anything David ever endured, and the descriptions are so clearly tied to crucifixion that Christian scholarship through the ages has overwhelmingly understood the Psalm as prophetic of Christ's passion and resurrection¹¹.

On the other hand, some scholars recognize that few Psalms such as 2, 16, 22, 69 and 110 are applicable to the coming Messiah yet they argue that the Psalms are not prophetic in the narrow sense¹². J. Clinton McCann while making a strong case for the connection between Psalm 22 and the Gospel accounts states that:

There is a relationship between Psalm 22 and the Gospel Accounts. It should not be understood in terms of prediction And fulfillment. Rather, either Jesus internationally Embodied the experience of the faithful sufferer in Psalm 22 Or the Gospel writers articulated their understanding of Jesus In the light of their knowledge of Psalm 22, or both¹³.

Some other scholars are in between the two extreme interpretations of the Messianic Psalms. A. F. Kirkpatrick presents four proposals: that some of the Messianic Psalms point to the Messiah as the son of God, king and priest; that some of the Psalms prepare the way for the suffering Redeemer; that some Psalms find their full meaning in the perfect son of man; and finally, that others foretell the Advent of Jehovah Himself to judge and redeem¹⁴. C. Hassell Bullock divides the Messianic Psalms into two groups namely, those that refer to the king and his rule (Psalms 2, 18, 20, 21, 45, 61, 72, 89, 110, 132, 144) and those that treat man and his life generally (Psalms 8, 16, 22, 35, 40, 55, 69, 102, 109)¹⁵. Speaking of the Psalms in the second group he says;

Generally the terms of these Psalms are viewed as perfectly Fulfilled in Christ. The human aspirations and frustrations have their ultimate extension and resolutions in Him. David's Cry of abandonment in Psalm 22:1 was used in its Aramaic form by our Lord on the cross (Matt 27:46)

And the author of Hebrews applied 22:22 to Christ (Heb. 2:12)¹⁶.

In the light of various interpretation given to the Messianic Psalms, we would like to submit that Psalm 22 indeed a Messianic Psalm which has its historical connection with David. It is obvious that Jesus Christ, the suffering Messiah was conscious of Davidic lineage hence, he identified himself with the nasty experiences

of David as recorded in the Psalm. In other words, Psalm 22 contains prophetic statements from David and these prophecies were fulfilled in Jesus Christ. This explains why several statement or phrases in Psalm 22 are repeated by Jesus Christ. Some them include:

- i) "My God, my God, why hast thou forsaken me?" Psalm 22:1' Mathew 27:46; mark 15:34.
- ii) "He committed his cause to the LORD, let him deliver him" Psalm 22:8; Mathew 27:43; Mark 15:29; Luke 23:35.
- iii) "they have pierced my hands" Psalm 22:16- John 19:37
- iv) "they divide my garments" Psalm 22:18 - Mathew 27: 35; Mark 15:24 Luke 23:34; John 19:27
- v) "I will tell of thy name to my brethren" Psalm 22:22 - Hebrew 2:12 ¹⁷.

The Messiah is called by various names and titles in the Psalms. These include: Anointed one (Psalms 2:2; 45:7), the king (Psalm 2:6); the son of God (Psalm 2:7); the Shepherd (Psalm 23:1); the king of Glory (Psalm 24:7-10); the Lord strong and mighty (Psalms 24:8); the mighty one (Psalm 45:3); the shepherd of Israel (Psalm 80:1); the firstborn (Psalm 89:27); etc.

Psalm 22 and the suffering Messiah

Psalm 22 is the clearest of all the so-called Messianic Psalms. Leupold calls it " a prophecy concerning the Messiah's suffering and victory"¹⁸. Craigie titles it a liturgy for one threatened with death"¹⁹. Structurally, Psalm 22 has, three kinds of materials namely 'lament' (verses 1-22), 'prayer', (verses 12, 20-22), and 'praise' and 'thanksgiving' (verses 23-32)²⁰. It has been noted that "the dark description of Christ's seemingly hopeless suffering, (verses 1-21) gives ways suddenly to a triumphant description of their results (verses 22-31)" ²¹. Thus, the sharp distinction between the two main sections of the Psalms has led some scholars to suggest that originally there were separate Psalms which were fused into one²². This view may sound good but it does not help us to appreciate the liturgical import of the Psalm of which Craigie says:

The mixture of forms and types of language suggests Strongly that the text of Psalm 22 is the basis of a Liturgy, in which the worshipper moves from lament to Prayer, and finally to praise and thanksgiving²³.

The fundamental issue in Psalm 22 is the identification of the sufferer vis-a-vis, the Messiah. Albert Barnes in his study of the Psalm makes three suggestions²⁴. One, that the suffer could be David who described his condition and feelings as he was forsaken by God and man. This view is with the background that David went

through nasty experiences in the hand of Saul as well as the experience of his rebellious son - Absalom²⁵.

Secondly, that the sufferer could be Jeremiah as described in his prison experience in Jeremiah 37:11-21, when he was seized, beaten, and imprisoned for many days, without a cause. People with this opinion argue that even though Psalm 22 is ascribed to David yet the suffering described in it is far beyond any thing that David endured. They believed that there are some expressions in the Psalm, which do not apply to David. For instance, David's hand was never pierced (v. 16) nor his garment taken (v. 18)²⁶.

Thirdly, that the sufferer could be Jesus Christ the Messiah as referred to by the Apostles. This is the position we have adopted in this paper and our argument is rested on the fact that several portions of the Psalm applied expressly to the Messiah in the New Testament. In other words, the internal character of the Psalm shows that it refers to the Messiah. In fact, Barnes is of the opinion that "the sufferer in Psalm 22 refers to the Messiah just as the sufferer in Isaiah 53 refers to the Messiah" 27.

It is appropriate at this point to examine the nature of the suffering, which the Messiah went through. In the first place, which the Messiah was left alone. The Psalmist says "My God, My God, why hast thou forsaken me, why art thou so far from helping me from the words of my groaning?" (Psalm 22:1). The Hebrew verb means "to leave, for sake, loose, or abandon"²⁸. In this context the word is used of God abandoning his son (cf Deut. 31:17; Isa. 42:16; 49:14; 54:7; Chron. 12:5; Ezra 9:9; Psalm 9:11).²⁹ Indeed, it was a period of agony for Jesus Christ. But then in the midst of this despair, the Messiah affirmed his faith in God that he could trust him.

Secondly, the Messiah was mocked. Psalm 22:7-8 All
who see me mock at me, they make mouths at me, They
wag their heads; he committed his cause to the LORD,
let him deliver him. Let him rescue him for the
Delights in him.

The Messiah did not only suffer physical agony and the awful separation from the father; he also suffered verbal abuse from the antagonists crowded, the chief priests, the scribes and the elders around the cross (cf. Mathew 27:43) 30.

Thirdly, the Messiah was thirsty and dried up physically. Psalm 22:14-15 says:

I am poured out like water, and all my bones are
out of Joint; my heart is like wax, it is melted
within my breast; My strength is dried up like a
poshed, and tongue Cleaves to my jaws, thou
dost lay me in the dust of death.

The fact that the strength of the Psalmist was dried up as he was thirsty connotes the experience of Jesus when he was thirsty as recorded in John 15:28. The idea of thirst is one of the several expressions used by the Psalmist to portray the immense suffering of Jesus Christ.

Generally, the suffering of the Messiah in Psalm 22 did not come as a result of sin hence there is no iota confession of sin in the Psalm. Writing on Psalm 22, Allen P. Ross says.

The interesting feature of this Psalm, is that it does not include one word of confession of sin, and no imprecation against enemies. It is primarily the account of a righteous Man who was being put to death by the wicked men³¹.

Psalm 22 in Relation to the Suffering of African Christians

Having examined the suffering of the Messiah in Psalm 22, it is appropriate at this time to consider the suffering of African Christians. Suffering is real in Africa even though it is not an experience that any man desires. It is an unpleasant experience whereby an individual is not in his normal state in terms of health, wealth, position, etc. Indeed, the African Christians can identify themselves with the suffering of the Messiah in Psalm 22. The situation is even more pronounced in the last two decades in Nigeria. It has been reported that:

Between 1991 and 2000, religious persecution led to Muslims killing thousands of Christians in Kaduna, Gombe, Sokoto, Kano, Bauchi, and other northern States the violence included the murder of pastors and destruction of hundreds of churches³².

February 20, 2000 is the day that will be remembered for long in Nigeria especially, by Christians in Kaduna. It was the day that thousands of Christians died in the city as a result of the attack by the Muslim militants who were protesting the implementation of Islamic (Shariah) law in the state³³. Many Christians in their attempt to propagate the Gospel have landed in serious trouble. Many of them have been molested, mocked, beaten, tortured and humiliated because of their religion. A good example is the case of one Monday Yakunat, a Kafanchan based itinerant preacher who was kidnapped on Friday 6th September 1996 by the fundamentalist Islamic Shiites because he preached the Gospel at the motor park that morning³⁴. He was beaten while preaching by the Shiites and thereafter was bundled to their slave house at 68, Borno Street Kafanchan. The goal of the Shiites leaders was to try Monday Yakunat according to Shariah law as they claimed that he blasphemed prophet Mohammed. It found guilty, he was to be executed³⁵. In spite of the life

threatening situation which Monday Yakunat found himself, he held on to his faith in God.³⁶ While his hands and legs were tied and a knife was placed on his neck and he was told that he would be killed, he simply requested that he should be allowed to pray. His request was granted and it is obvious that his prayer was answered as he was released after 10 hours of tortured 36.

Indeed, the suffering of African Christians as being experienced in Nigeria is uncalled for. According to the 1999 Constitution of Nigeria, Sections 33 to 42, every Nigerian is entitled to the right to life, right to dignity of human person, right to personal liberty, right to fair hearing, right to freedom to thought, conscience, religion, etc. This means that no Nigeria Christian should be harassed, molested or tortured because of his religion. However, while all the rights are recorded in the Nigeria's Constitution, there is ample evidence that Christians, especially in the northern part of Nigeria have experienced blatant violations of their rights, often with little or no redress³⁷. Summarizing the nature of the suffering of Nigerian Christians, Samuel P. Ango states that:

Christians have killed for being Christians in many
Incidents of religious bigotry. They have been harassed
And molested and their peaceful processions violently
Disrupted. Their properties, businesses, churches and
Private homes have been destroyed without
compensation.

They have been refused religious education for their
children, While they have discovered that getting land to
build places Of worship in the north is a nightmare³⁸.

Unfortunately, there are times when the Government is directly involved in the persecution and suffering of Christians. There are cases of discrimination against Christians through numerous anti-Christian policies that have been promulgated by the Government of some states in Nigeria. One of such cases was reported recently in Christianity Today that:

State official in Borno state demolished churches in the
capital city of Maiduguri... they plan to demolish more,
claiming the building infringe on city development
ordinances Christian leaders say officials to prevent
churches from acquiring land and erecting building³⁹.

Conclusion

Our study has demonstrated that suffering is real as experienced by the Messiah and the African Christians. Incidentally, the Messiah had his total trust in God in the face of suffering as noted in Psalm 22. Also, most of the African Christians have their total trust in God in times of suffering. Conclusively, the

suffering of the Messiah is a source of encouragement to African Christians. The Messiah chose to go through suffering without sin so that others might be saved. He was honoured eventually by the father because none of his bones was broken (Psalm 22:16; 34:20; John 19:36; 20:20, 25). The fact that Psalm 22 was concluded with loveliest expressions of praise is an indication that African Christians who are suffering currently will one day sing songs of praise to the Almighty God!

NOTES AND REFERENCES

1. For various issue and oppinions on Christology, see Gerald L. Bray "Recent Trends in Christology: Themelios 12 Number 2 (January 1987):52-56.
2. See R. E. Clements, " The Messianic Hope in the Old Testament" *Journal for the Study of the Old Testament* 43 (February 1989):4.
3. AS quoted by 1 Howard Marshall, *The origins of New Testament Christology* Update Edition, (Leicester, England: Inter-varsity Press, 1990), P. 16
4. For detailed work see, F. Duane Lindsey, *The Servant Song* (Chicago: Moody Press, 1985) and Frederick Alfred Aston, *The Challenge of the Ages: New light on Isaiah 53* Nineteenth Edition (New York Research Press ,1968)
5. Norman L. Geisler, *A Popular Survey of the Old testament* (Grand Rapids: baker Book House, 1983), pp 196-7
6. Even though Isaiah 52:13-53:12 has a good description of the suffering Messiah yet our focus in this essay in Psalm 22.
7. W. Michaelis " " in *Theological Dictionary of the New testament: Abridged in One Volume*. Edited by Geoffrey W. Bromiley, (Grand Rapids: William B. Eerdmans Publ. Co. 1985), p 799.
8. The Book of Psalms has various prophecies concerning Jesus Christ. For example, there is the Prophecy concerning the death of Christ in Psalm 41:9 which was fulfilled in John 13:18 and Acts 1:16. Also, the prophecy concerning resurrection in Psalm16:8-11 was fulfilled in Acts 2:25-28.
9. Some other type of Psalms include: Hymns (Psalms 8, 19, 29, 33 etc), penitential Psalms (6, 32, 38, 51, 102, 130 and 143), wisdom Psalms (37, 49, 73), Imprecatory Psalms (3, 35, 48, 69, 109 etc).
10. Derek Kidner, *Psalms 1-72 TOTC* (Leicester, England: Inter-varsity Press, 1973), p 18
11. E. Calvin Beisner, *Psalm of promise: Exploring the Majesty and faithfulness of God* (Colorado Springs, Colorado: Nav. Press, 1988), P. 245
12. See Raymond B. Dillard and Temper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Appollos; 1995), p. 233
13. J. Clinton McCann, *A Theological Introduction to the Book of Psalms* (Nasville: Abingdon Press, 1993), p. 169. Also, Roland E. Murphy argues that there is no need of interpreting Psalm22:1 as a prediction. See Roland E. Murphy, *Wisdom Literature and Psalms* (Nashville: Abingdon Press, 1988), p. 124.
14. A. F. Kirkpatrick, *The Book of Psalms* (Cambridge: University Press, 1957, pp. LXX VI-LXXIII.
15. C. Hassell Bullock, *An Introduction to the Old Testament Poetic Books: The wisdom and Songs of Israel* (Chicago: Moody Press, 1979, P. 142-3)
16. Ibid., pp. 143-4.

17. See Finis Jennings Dake's *Dake's Annotated Reference Bible* (Lawrenceville, Georgia: Dake Bible Sales; 1991), p. 557
18. H. C. Leupold, *Exposition of Psalms* (Grand Rapids: Baker Book House, 1984), p. 184.
19. P. C. Craigie, *Psalms 1-50* WBC, (Waco, Texas: Word Books Publisher, 1984), p. 184.
20. Ibid., p. 197
21. Beisner, *Psalms of promise*, p. 245.
22. Ibid. One of the such scholars is Pius Drijvers who classified Psalm 22:1-22 under Private Psalms of petition and Psalm 22:23-32 he classified under Private Psalms of thanking. See Pius Drijvers. *The Psalms: their Structure and Meaning* (London: Burns and Oates, 1965), Appendix I, tables A and B.
23. Craigie, *Psalms 1-50*, p. 197 cf. Artur Weiser, *The Psalms: A Commentary* (Philadelphia: Westminster Press, 1962), p. 219.
24. See Albert Barnes, *Notes on the Old Testament Psalms, volume I* (Grand Rapids: Baker Book House, 1950), pp. 190-2.
25. Ibid., p. 190
26. Ibid., pp. 190 -1
27. Ibid., 192
28. Francis, brown; S. R. Driver and Charles A. Briggs, *the New brown Driver - Briggs - Gesenius Hebrew and English Lexicon with Appendix containing the Biblical Aramaic* (Peabody, Massachusetts: Hendrikson Publishers, 1979), p. 736.
29. Ibid., p. 737.
30. Fred Hartman, "Messiah in the Psalm" *Israel My Glory* Volume 50, No. 5 (October- November, 1992): 14.
31. Allen P. Ross, "Psalms" in *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary faculty: Old testament*, Edited by John F. Walvoord and Roy B. Zuck (Wheaton, illinois: Victor Books, 1985), pp. 809-10
32. See *Christianity Today* (February 2003), p 82.
33. Glenn M. Penner, "The Cost of Discipleship in Nigeria" *The Voice of the martyr* (May 2002), pp. 2-3. Also, Islamic extremists in Plateau State attacked several villages in June 2002, leaving 1,000 Christians homeless and razing all churches in the village of Wase F. *Christianity Today* (February 2003), p. 82.
34. See *Today's Challenge*, Number 2, (1996), p. 10
35. Ibid.
36. Ibid.
37. See Samuel P. Ango, "Pauls Recourse to Civil Rights: Implications for the Position of Nigeria Christians on Security". The Keynote Address Presented at

the West African Association of Theological institutions. (Nigerian Zone) held at UMCA theological College, Ilorin on July 31st August 3rd, 2001, pp.3-4.

38. *Ibid.*, P. 4, Cf_ the New (6 march, 2000) pp. 12-18 and Emman usman Shehu, "Sharia and the fate of Northern Christians" *The warrior magazine*_(Vol. 2 No. 1), pp. 10-13.
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