

# Behold, I Come Quickly...

## A Study of Revelation

### PART 1 Revelation 1:1 - 3:22

## The Seven Churches

### LESSON 2 Revelation 1:1 - 8

## The Time is at Hand {The Things Which Thou Hast Seen – Rev 1:19}

**Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.** (Revelation 22:7)

**Rev 1:19** Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

Many scholars believe that Revelation 1:19 contains the three divisions of the book of Revelation. The first division represents the things that John had seen described in chapter 1. The second division represents the things which are described in chapters 2 and 3, the letters to the seven churches. The third division represents the things which shall be hereafter, described in chapters 4 through 22.<sup>1</sup> In chapter 1 we will see what John has seen.

### Prologue

**REV 1:1** The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

"The Revelation of Jesus Christ" means either that it is Christ being revealed or that Christ is revealing.<sup>2</sup> It may be said that both are true, it is the person of Christ and the purposes of God that are revealed in the book of Revelation. "Which God gave unto Him" shows that the revelation was given to Christ from the Father to reveal to His servants. John is the one that witnessed the revelation through the messenger (angel) sent by Christ.<sup>3</sup> The world has seen His humanity and has rejected Him. In the book of Revelation we will now see His Deity.

This is a book of the prophecies of things to come in fulfillment of the purposes of God. The word "must" indicates the absolute certainty of the prophecies.<sup>4</sup>

The Revelation was "sent," but it was also "signified," meaning to give a sign or signal. The word translated "signified" is the Greek word *semeion*, meaning "indicate or communicate by means of signs and symbolic language."<sup>5</sup> The book is about future events not yet happened. Since it spoke of things foreign to the understanding of the day, it necessitated the use of signs and symbols. The meaning of these signs and symbols are explained or can be gleaned from reference to their use in other parts of the Bible.

<sup>1</sup> Walvoord, THE REVELATION OF JESUS CHRIST, pp. 47, 48.

<sup>2</sup> Albert Barnes, NOTES ON THE NEW TESTAMENT: REVELATION, Grand Rapids, MI: Baker Books, 1884-1885, reprinted 1996, p. 33.

<sup>3</sup> Levy, REVELATION: Hearing the Last Word, pp. 15, 16.

<sup>4</sup> Levy, REVELATION: Hearing the Last Word, p. 15.

<sup>5</sup> Levy, REVELATION: Hearing the Last Word, p. 16.

That these things would "shortly come to pass" must be accepted from God's perspective. It does not mean that they would happen immediately. The idea to be understood is that "when the prophecies begin to be fulfilled, they will happen suddenly, in rapid succession, and without delay."<sup>6</sup>

**REV 1:2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.**

"Who bare record of the word of God" clearly, despite liberal critics, identifies the writer as the apostle John. It was not until the third century that doubt as to his authorship was raised.<sup>7</sup> This was John's theme in the first chapter of his gospel. John states that he wrote the "word of God," inspired by the "testimony of Jesus Christ," and that it pertains to what "he saw."<sup>8</sup> Note the similarity of the opening statements in John's other writings.<sup>9</sup>

**JOH 1:1** In the beginning was **the Word**, and **the Word** was with God, and **the Word** was God.

**JOH 21:24** **This is the disciple which testifieth of these things, and wrote these things:** and we know that his testimony is true.

**JOH 19:35** **And he that saw it bare record, and his record is true: and he knoweth that he saith true,** that ye might believe.

**1JO 1:3** **That which we have seen and heard declare we unto you,** that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

A favorite attack of the critic is to try to discredit the authorship. They do this to try to push the date of writing out of the realm of eyewitness's testimony. They can then claim that it is hearsay and further question the content. The New Testament is credible because it is eyewitness testimony. Of this Peter writes:

**2PE 1:16** **For we have not followed cunningly devised fables,** when we made known unto you the power and coming of our Lord Jesus Christ, but **were eyewitnesses** of his majesty.

Concerning this Luke's voice is heard:

**LUK 1:1** Forasmuch as many have taken in hand to set forth in **order a declaration of those things which are most surely believed among us,** **2** Even as **they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;** **3** It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, **4** That thou mightest know the certainty of those things, wherein thou hast been instructed.

Luke also mentions that his Gospel preceded the writing of Acts, with this statement:

**ACT 1:1** **The former treatise have I made,** O Theophilus, of all that Jesus began both to do and teach,

That the book of Acts was probably written before 70 AD can be assumed from the fact that no mention is made of the destruction of Jerusalem in 70 AD or the death of Peter and Paul a few years earlier. In fact, not mentioning the death of Peter or Paul certainly gives credence to the book of Acts being written earlier than 64 AD. Luke in Acts 12:2 records the death of the Apostle James (about 42 AD), but no mention is made of the deaths of Peter or Paul. This would certainly be strange if the book of Acts was written later than about 64 AD. The writing of Luke's Gospel was therefore most assuredly in the bookstores before 64 AD. Using the same logic, we know that the book of Acts was not written earlier than 43 AD, after the death of James. The preceding scriptural references provide internal evidence attesting to the eyewitness testimony and truth of the New Testament, that these accounts were written down within the lifetime of the eyewitnesses. The importance of the eyewitness account is that any errors or falsehoods would have been exposed within the lifetime of those who witnessed the events.

<sup>6</sup> Walvoord, THE REVELATION OF JESUS CHRIST, p. 35. Levy, REVELATION: Hearing the Last Word, p. 15.

<sup>7</sup> Phillips, EXPLORING REVELATION, pp. 11-14. Daymond R. Duck, Larry Richards (Editor), REVELATION: GOD'S WORD FOR THE BIBLICALLY-INEPT, Lancaster, PA: Starburst Publishers, 1998, p.14. Morris, THE REVELATION RECORD, p. 34. Bullinger, COMMENTARY ON REVELATION, p. 134.

<sup>8</sup> Morris, THE REVELATION RECORD, pp. 34, 35.

<sup>9</sup> Morris, THE REVELATION RECORD, pp. 34, 35.

**REV 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.**

This is the first of the seven beatitudes (blessings) found in Revelation. Those who read this book will be blessed. The greatest blessing will accrue to those who “hear the words” and heed (“keep”) what the book has to say. The intent is to pay attention.

“The phrase *at hand* does not mean that these prophecies would be fulfilled immediately. It means that their nearness should be kept in mind, as if they were imminent, as a reminder to be prepared for what is to come.”<sup>10</sup> The time is always imminent. We must always live our lives expecting the time is now, at any moment. We will then always be alert.<sup>11</sup> The book must always be read with one’s heart.<sup>12</sup>

## Greetings and Praise to God

**REV 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,**

The reference to "seven churches" is intended to embrace all churches at the time of writing, and all the churches of all time. We will see more of this in future lessons. "Seven" expresses perfection, totality, or completeness.<sup>13</sup>

"Him which is, and which was, and which is to come," refers to God the Father, and the expression refers to his eternal nature.<sup>14</sup> This eternal nature is reinforced by Wiersbe referring to verse 4, “God stands above history; He is not limited by time.”<sup>15</sup> A quote attributed to Erwin A. Moon of the Moody Institute of Science by John Phillips addresses the eternal nature of God and the eternal consequences of sin as follows:

## Eternal God, Eternal Consequences

According to Irwin A. Moon of the Moody Institute of Science:

***All of us have looked up, on a clear night, and seen the sparkling, twinkling stars. But, how many of us have realized that we cannot see the stars as they now are? Every time we look, we are looking into the past, seeing them as they were.... As a result, we are looking into the past. But this works both ways. If you were on one of the stars you would – assuming an adequate telescope – see the earth as it was sometime in the past. From the star Sirius, you could see what you are doing nine years ago, because, in a profoundly true scientific sense, you are still doing it. Yes, everything you have ever done, you are still doing. The ghost of your past haunts the universe. But remember... God is omnipresent. This means that, for God, every sin you have ever committed, every evil thing you have ever done, you are still doing, and will continue to do forever, apart from God’s forgiveness. Only the omnipotent, eternal God, who controls all the factors of time, space and matter, could ever remove sin.***<sup>16</sup>

This timelessness nature of God is further expressed by Solomon writing in Ecclesiastes:

<sup>10</sup> Levy, *REVELATION: Hearing the Last Word*, pp. 17, 18. Walvoord, *THE REVELATION OF JESUS CHRIST*, p. 37.

<sup>11</sup> Phillips, *EXPLORING REVELATION*, p. 14-16. Levy, *REVELATION: Hearing the Last Word*, pp. 17, 18.

<sup>12</sup> Duck, Richards, *REVELATION: GOD’S WORD FOR THE BIBLICALLY-INEPT*, p. 15.

<sup>13</sup> Philip Mauro, *THINGS WHICH SOON MUST COME TO PASS*, Sterling, VA: G. A. M. Publications, 1990, Originally published in 1925 as "The Patmos Visions", p. 53. Robert Jamieson, A. R. Fausset, David Brown, *A COMMENTARY: CRITICAL, EXPERIMENTAL, AND PRACTICAL ON THE OLD AND NEW TESTAMENTS*, Grand Rapids, MI: William B. Eerdmans Publishing Company, Reprinted April 1993, Vol. III, Part III, p. 656. Revelation 1:4: "Seven churches - not that there were not more churches in that region, but seven expresses totality. These seven represent the universal Church of all times and places." (from Jamieson, Fausset, and Brown Commentary, Electronic Database. Copyright © 1997, 2003, 2005, 2006 by Biblesoft, Inc. All rights reserved.) Levy, *REVELATION: Hearing the Last Word*, p. 16.

<sup>14</sup> Revelation 1:4: "Him which is ... was ... is to come - a periphrasis for the incommunicable name Yahweh, the self-existing, unchangeable. [apo ho oon kai ho een kai ho *erchomenos*.] The indeclinability implies His unchangeableness. Perhaps 'He which is to come' is used instead of 'He that shall be,' because Revelation's grand theme is the Lord's coming (Rev 1:7). Still, THE FATHER (Rev 1:5) is here meant. But so one are the Father and Son, that the designation, "which is to come," special to Christ, is used here of the Father." (from Jamieson, Fausset, and Brown Commentary, Electronic Database.) Levy, *REVELATION: Hearing the Last Word*, p. 17.

<sup>15</sup> Revelation 1:4, (from Wiersbe's Expository Outlines on the New Testament. Copyright © 1992 by Chariot Victor Publishing, an imprint of Cook Communication Ministries. All rights reserved.)

<sup>16</sup> Phillips, *EXPLORING REVELATION*, p. 17, 18.

**ECC 3:14** I know that, whatsoever God doeth, it shall be for ever: **nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.** **15** That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Furthermore, Revelation 1, verses 4 and 5, indicate that "Grace" comes not only from the Father, but also from the Seven Spirits, and from Jesus Christ. Since Jesus is mentioned separately, the Father must be the One referred to as "Him which is, and which was, and which is to come." "Grace" comes from God. This verse indicates that "Grace" not only comes from the Father, but also from the "Seven Spirits" and from "Jesus Christ," thus putting them on equal standing with God the Father. This clearly imputes divinity to each, and that each may be worshipped. We now see clearly the First and Second Persons of the Godhead, but who are the "Seven Spirits?" Now if "Grace" comes from the "Seven Spirits" it indicates that the "Seven Spirits" share equally with the Father. It therefore follows that the "Seven Spirits" represent the sevenfold nature of the Holy Spirit. That they are represented as being before the throne in no way diminishes the Holy Spirit. It would indicate the Holy Spirit's readiness to be sent forth to perform the works of the Father and the Son. This is a clear representation of the Trinity.<sup>17</sup> Other commentators believe that these are simply angels before the throne of God, however, the context implies the Holy Spirit.<sup>18</sup> Proverbs mentions "seven pillars."

**PRO 9:1** **Wisdom** hath builded her house, she hath hewn out her **seven pillars**:

These seven pillars are further described by Isaiah:

**ISA 11:2** And **the spirit of the LORD [1]** shall rest upon him, the spirit of **wisdom [2]** and **understanding [3]**, the spirit of **counsel [4]** and **might [5]**, the spirit of **knowledge[6]** and of the **fear of the LORD [7]**;

## **The Sevenfold Nature of the Holy Spirit<sup>19</sup>**

The "seven pillars" can therefore be described as follows:

**The Seven Pillars of Wisdom** of the Holy Spirit:

1. **The Spirit of the Lord.**
  - a) The Spirit of **Prophecy (See: Revelation 19:10)**.
  - b) The Spirit Who works in redemption.
  - c) The nature of Jesus
2. **The Spirit of Wisdom.**
  - a) The ability to see things as they are, and to make the right decision.
3. **The Spirit of Understanding.**
  - a) The ability to distinguish between good and evil.
  - b) The ability to rightly understand in all circumstances.
4. **The Spirit of Counsel.**
  - a) The ability to weigh facts and come up with the right conclusions, and to give good advise.
5. **The Spirit of Might.**
  - a) Courage and strength to carry out God's will.
6. **The Spirit of Knowledge.**
  - a) Personal knowledge of God that comes from fellowship with Him in love.
  - b) The ability to know beyond human comprehension.
7. **The Spirit of the Fear of the Lord.**

<sup>17</sup> Bullinger, COMMENTARY ON REVELATION, p. 39-43. JBS commentary of Revelation 1:4 indicates: "...literally, 'in the presence of.' The Holy Spirit in His sevenfold (i.e., perfect and universal) energy. (from Jamieson, Fausset, and Brown Commentary, Electronic Database). Levy, REVELATION: Hearing the Last Word, p. 17.

<sup>18</sup> Levy, REVELATION: Hearing the Last Word, p. 17. Walvoord, THE REVELATION OF JESUS CHRIST, p. 37.

<sup>19</sup> Duck, Richards, REVELATION: GOD'S WORD FOR THE BIBLICALLY-INEPT, p. 15. Jamieson, Fausset, Brown, A COMMENTARY: CRITICAL, EXPERIMENTAL, AND PRACTICAL ON THE OLD AND NEW TESTAMENTS, Vol. II, Part I, p. 441.

- a) A reverence that exalts God and that is the beginning of Wisdom.
- b) The ability to respect God's will.

Five times Christ is called "the first begotten." Another five times He is called "the only begotten." The term "only begotten" refers to His incarnation, while "first begotten (or firstborn) refers to His resurrection.<sup>20</sup> Jesus was the first of the resurrection from the dead.<sup>21</sup> It does not refer to His being a created being. He always existed.

Five is significant in another way. Five represents Divine favor, or Grace. Because of His Grace, God has redeemed us through the death and resurrection of Jesus Christ.<sup>22</sup>

John gives Christ three titles. The first is "the faithful witness." The word "witness" is from the Greek word *martus* from which we get martyr. Jesus was faithful unto death. He laid down His life, but had the power to take it up again. He therefore is referred to as the "first begotten from the dead." He is next referred to as "prince," from the Greek *archon* meaning "chief." He is King of kings and Lord of lords.<sup>23</sup>

**REV 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.**

We are no longer bond slaves of sin.

**ROM 6:20** For when **ye were the servants of sin**, ye were free from righteousness. **21** What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. **22** But **now being made free from sin**, and **become servants to God**, ye have your fruit unto holiness, and the end everlasting life.

We have been made kings and priests, and will reign with Him.

**EPH 2:6** And hath raised us up together, and **made us sit together in heavenly places** in Christ Jesus:

**REV 20:6** Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, **but they shall be priests of God and of Christ, and shall reign with him** a thousand years.

**2TI 2:12** If we suffer, **we shall also reign with him**: if we deny him, he also will deny us:

Even though we reign we are still His servants and will acknowledge His glory and dominion for ever.<sup>24</sup>

**REV 22:3** And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and **his servants shall serve him**:

**REV 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.**

Jesus will come in the clouds and all those on earth shall see and mourn. Notice all the following references to Christ's return:

**MAT 24:27** For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be....

**30** And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds** of heaven with power and great glory.

**ACT 1:9** And when he had spoken these things, while they beheld, **he was taken up; and a cloud received him** out of their sight. **10** And while they looked stedfastly toward heaven as he went up,

<sup>20</sup> Jack Van Impe, REVELATION REVEALED, Troy, MI: Jack Van Impe Ministries, 1982, Revised 1992, p. 13, 14. Walvoord, THE REVELATION OF JESUS CHRIST, p. 38.

<sup>21</sup> Revelation 1:5: (from Jamieson, Fausset, and Brown Commentary, Electronic Database). Levy, REVELATION: Hearing the Last Word, p. 18.

<sup>22</sup> E. W. Bullinger, NUMBER IN SCRIPTURE, Grand Rapids, MI: Kregel Publications, 1967, p. 135.

<sup>23</sup> Morris, THE REVELATION RECORD, p. 37.

<sup>24</sup> Morris, THE REVELATION RECORD, p. 38.

behold, two men stood by them in white apparel; **11** Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.**

**ZEC 12:10** And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.**

We need to remember here that it was all people that pierced Christ. We are all responsible. The Jews called for Christ's death, while it was the Romans who performed the crucifixion.<sup>25</sup> During this time, "Terror will fill the hearts of unsaved people, who will cry out for the mountains to fall on them in order to hide from Christ's wrath (Revelation 6:16-17)."<sup>26</sup>

**REV 1:8** I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

If God the Father is described in revelation 1:4 as "Him which is, and which was, and which is to come," then who is talking here?

### Who is Talking Here?<sup>27</sup>

John claimed that Jesus was God, but what did Jesus claim?

The Jehovah Witnesses say that the Person described as the Almighty is Jehovah God. The following is a fun little exercise to demonstrate that Jesus called Himself God:

- Revelation 1:7, 8 - **Someone is coming who was "pierced."** According to verse 8 it is the Lord. But, verse 7 says that it was one who was "pierced." **The Father was not pierced, Jesus was.**
- Revelation 1:8 - **The one who is coming is described as "the Alpha and the Omega."** Verse 8 also identifies the Alpha and the Omega as "the Almighty."
- Revelation 22:12, 13 says "**Look! I am coming quickly...**" So the Lord is coming quickly. **The one who is coming quickly is described as "the Alpha and the Omega."**
- Revelation 22:20 "'Yes; I am coming quickly.' Amen! Come, Lord Jesus." Is it Jehovah God? No! **It's Jesus who is coming quickly.**
- Revelation 2:8 "These are the things that he says, '**the First and the Last,**' who became dead and came to life [again]..." This is obviously Jesus. **Jesus called Himself "the First and the Last."**
- Now look at Isaiah 48:12-13

**ISA 48:12** Hearken unto me, O Jacob and Israel, my called; **I am he; I am the first, I also am the last.**  
**13** Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.

**Who is the First and the Last in this verse? It is The Lord God Almighty. Jesus therefore has called Himself God, on equal terms with the Father.**

Jesus here is referred to as "the Almighty." Jesus describes Himself as "'I AM'... Alpha and Omega." We see God (Yahwey) describing Himself thusly when we look at the following verses:

**ISA 41:4** Who hath wrought and done it, calling the generations from the beginning? **I the LORD [Yahwey], the first, and with the last; I am he.**

**ISA 44:6** Thus saith the LORD [Yahwey] the King of Israel, and his redeemer the LORD [Yahwey] of hosts; **I am the first, and I am the last; and beside me there is no God.**

<sup>25</sup> Levy, REVELATION: Hearing the Last Word, p. 19.

<sup>26</sup> Levy, REVELATION: Hearing the Last Word, p. 19.

<sup>27</sup> Ron Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, Eugene, OR: Harvest House Publishers, 1993, p. 250.

**ISA 48:12** Hearken unto me, O Jacob and Israel, my called; **I am he; I am the first, I also am the last.**

Jesus claimed to be God, and the Jews Understood the Implication. In John 10:30-33 Jesus says "I and My Father are one." **If Jesus was not claiming to be God, why did the Jews pick up stones to cast at Him?** The Jews clearly responded that they understood that Jesus was making Himself out to be God.<sup>28</sup>

**JOH 10:30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32** Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? **33** The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and **because that thou, being a man, makest thyself God.**

We see a similar occurrence in John 8:58 where **Jesus says "Before Abraham was, I am."** The Jews on this occasion also picked up stones because **He was saying that He was God, the great "I AM" of Exodus 3:14.** His Jewish listeners knew exactly what He was saying. The name "I AM" conveys the idea of eternal self-existence. The Jehovah's Witness's New World Translation mistranslates this as "I have been" to support their doctrinal position. They also mistranslate Exodus 3:14 as "I SHALL BE WHAT I SHALL PROVE TO BE."<sup>29</sup>

**JOH 8:58** Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.**

**EXO 3:14 And God said unto Moses, I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

The Septuagint is a Greek translation of the Hebrew Old Testament dating prior to the birth of Christ. Having had no axe to grind, **the translators of the Septuagint, render the Hebrew phrase for God's name in Exodus 3:14 as ego eimi. Ego eimi is the exact same Greek phrase found in John 8:58. This same Greek phrase used in both Exodus 3:14 and John 8:58 indicates that no matter what the English translation is, Jesus claimed to be God.** The New World Translation correctly translates *ego eimi* as "I am" everywhere else in John's Gospel except where it would indicate Jesus is God. (See: John 4:26; 6:35, 48, 51; 8:12, 24, 28, 58; 10:7, 11, 14; 11:25; 14:6; 15:1, 5; and 18:5, 6, 8).<sup>30</sup>

<sup>28</sup> Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 246, 247.

<sup>29</sup> Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 114-120. NEW WORLD TRANSLATION OF THE HOLY SCRIPTURES, New York, NY: Watchtower Bible and Tract Society of New York, Inc., 1961, 1981, 1984 The Watchtower Bible and Tract Society of Pennsylvania and International Bible Students Association.

<sup>30</sup> Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 114-120.