

INTRODUCTION
TO THINGS MESSIANIC

BOOKS BY J.K. McKEE

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Introduction to Things Messianic

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INTRODUCTION TO THINGS MESSIANIC

An Introduction for Newcomers
to the Messianic Movement

J.K. McKee

MESSIANIC APOLOGETICS
messianicapologetics.net

Introduction to Things Messianic

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Abbreviation Chart and Special Terms

The following is a chart of abbreviations for reference works and special terms that are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as TWOT for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

Special terms that may be used have been provided in this chart:

- ABD: *Anchor Bible Dictionary*
AMG: *Complete Word Study Dictionary: Old Testament, New Testament*
Apostolic Scriptures/Writings: the New Testament
ATS: ArtScroll Tanach (1996)
b. Babylonian Talmud (*Talmud Bavli*)
B.C.E.: Before Common Era or B.C.
BDAG: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Bauer, Danker, Arndt, Gingrich)
BDB: *Brown-Driver-Briggs Hebrew and English Lexicon*
BKCNT: *Bible Knowledge Commentary: New Testament*
BKCOT: *Bible Knowledge Commentary: Old Testament*
C.E.: Common Era or A.D.
CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament*
CJB: Complete Jewish Bible (1998)
EJ: *Encyclopaedia Judaica*
ESV: English Standard Version (2001)
Ger: German
GNT: Greek New Testament
Grk: Greek
HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
Heb: Hebrew
IDB: *Interpreter's Dictionary of the Bible*
ISBE: *International Standard Bible Encyclopedia*
IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
KJV: King James Version
Lattimore: *The New Testament by Richmond Lattimore* (1996)
LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
LS: *A Greek-English Lexicon* (Liddell & Scott)
LXE: Brenton's English translation of the Septuagint
LXX: Septuagint
m. Mishnah
MT: Masoretic Text
NASB: New American Standard Bible (1977)
NASU: New American Standard Update (1995)
NEB: New English Bible (1970)
Nelson: *Nelson's Expository Dictionary of Old Testament Words*
NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*
TDNT: *Theological Dictionary of the New Testament*
TNIV: Today's New International Version (2005)
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
WBC: *Word Biblical Commentary*
YLT: Young's Literal Translation (1862/1898)

Introduction

One of the most critical elements of our faith is the need to be growing and maturing and moving forward. Where we are today in our faith needs to be different from when we were first born again and received salvation. Our goal needs to be striving for full compliance with Holy Scripture, and we need to be willing to accept the truth, regardless of what anyone says. We need to be open to the will of God in our lives, and be sensitive to the Holy Spirit. We need to follow the life example of Yeshua the Messiah (Jesus Christ), who was the perfect embodiment of love and compassion, but at the same time kept His Father's commandments perfectly. While He is surely the Source of our righteousness (Philippians 3:9), He is also our example of obedience to emulate (John 14:15; 15:10).

Those of us who have entered into the Messianic movement and live a Messianic lifestyle have had to keep these principles in mind as we have been seeking the Lord and His righteousness. The Messiah tells us that "If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you" (John 15:7). He also admonishes us to "seek first His kingdom and His righteousness, and all these things will be added to you" (Matthew 6:33). If we truly wish to have the best possible relationship with God that is attainable, then we will love Him "with all [our] heart, with all [our] soul, and with all [our] resources" (Deuteronomy 6:5b, ATS). We will put the Lord first in our lives and have the assurance that He will direct our paths and show us what we are to do.

Seeking God is not always an easy task. When a person enters into the Messianic movement from an evangelical Christian background, one can quickly discover that a substantial amount of today's Christian thought is "incomplete" when it comes to the Messiah, His ministry on Earth, how He lived His life, and how His Disciples lived their lives. Yeshua the Messiah came to restore the Kingdom to Israel, He was a Torah observant Jewish Rabbi who followed the Law of Moses and taught from it, and the First Century Jewish Believers likewise followed the Torah as their Instruction after His ascension into Heaven. The New Covenant is the promise of God writing His Law onto the hearts of His people by His Spirit (Jeremiah 31:31-34; Ezekiel 36:26-27).ⁱ

This runs contrary to what many in contemporary Christianity may teach or believe, as they think that the Messiah abolished the Law. Many Christians believe that the only applicable or relevant Scriptures today are the "New Testament" or Apostolic Writings. Many, unfortunately, do not have a Torah foundation for their faith and do not realize that it is imperative to understand the Tanach (Old Testament or Hebrew Scriptures, in order to understand the Messianic Scriptures.

ⁱ Cf. Romans 11:27; Hebrews 8:8-12; 10:16-17.

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But in our day and age as we may be approaching the return of the Messiah, many Believers have been led to study their Hebraic Roots and reevaluate some of the things they have been taught in the past. The Holy Spirit has convicted many people that the Torah is indeed for them, that they are a part of the Commonwealth of Israel, and that they have a call on their lives to truly live as Yeshua lived. Admittedly, those of us who have committed ourselves to this walk of faith must fully place ourselves in the hands of the Lord. However, it is safe to say that none of us suffer from having a stagnant faith—as we are being continually challenged to dig deeper into the pages of Scripture, pray and meditate on the Word, and seek to know God unlike we have ever known Him before! Hopefully, this is evidenced in our lives by a positive lifestyle change that will impact others with the truth of the gospel via our good works (Ephesians 2:8-10).

This study, *Introduction to Things Messianic*, is a compilation of articles from the designed to compliment our book *Hebraic Roots: An Introductory Study*. They were originally posted in a series of e-mail teachings during Spring 2004, and have since been edited to use in a Bible study format (and, updated for this 2009/2012 printing).ⁱⁱ This publication is geared to be an introduction to the Messianic movement, but is intended to be much more detailed and theological than that previous work. This publication is rather technical in some places, but is still broad-sweeping in the wide array of content it addresses. This publication can also be used as an excellent primer to other publications available from Outreach Israel Ministries and Messianic Apologetics.

My personal motivation for being in the Messianic movement is the fact that I want as much of God as I can get. I will not settle for just doing what is “minimally required” for entry into the Kingdom, but I honestly want to please my Father because I love Him. I want to emulate the Messiah as much as I can and I genuinely want to be a positive impact on others. It is my sincere hope and prayer that this publication gives you a good, detailed introduction to the Messianic movement and what we are all about. I hope you have a heart-felt desire to seek more of God and to know Him and serve Him the best way that you can!

J.K. McKee
Editor, Messianic Apologetics

ⁱⁱ In particular, with references to additional publications and articles that our ministry has produced, or other resources we can recommend for further consultation.



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In studying the Bible, many Christians unfortunately find themselves only reading the New Testament or the Apostolic Scriptures. Although these important Scriptures speak of the gospel message, testify to the works of our Lord Yeshua (Jesus), and speak of issues that the First Century Believers had to contend with, these writings comprise less than one-third of the Bible. Those whose focus is almost *exclusively* in this part of the Bible can have an unbalanced approach to our Creator and His plan for the ages.

Although the Messianic Scriptures were written in Greek,¹ their very nature is Hebraic. The man who authored more than half of these writings was the Apostle Paul, a Rabbinical scholar who studied with Gamaliel (Acts 22:3; Philippians 3:5), a revered sage of Judaism to this day (b.*Megillah* 21a).

Our Messiah Himself was a Hebrew, as are many of His expressions and sayings. Consider the following examples:

“If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell” (Matthew 5:29).

“The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!” (Matthew 6:22-23).

The above quotations are just two examples of the Hebraic nature of our Savior’s teachings. In theological studies they are generally referred to as Hebraisms or Semitisms in the Biblical text. For centuries, scholars have debated verses such as those above. Many have been confused. Do they require such a literal viewpoint that demands a physical “plucking out of eyes”? Not at all. To a First Century Jew, the eye can mean more than just an organ with which one sees. It can be a person’s mind, emotions, will, or good sense, depending on the context.

¹ There is the belief among some in the Messianic movement that the Apostolic Scriptures were written in Hebrew. This view, however, is not based in historical fact. For a further analysis, consult the author’s workbook *A Survey of the Apostolic Scriptures for the Practical Messianic*.

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There can be a very deep meaning to Yeshua's statements when one understands that there is an Hebraic nature behind them. This is where the Messianic movement steps in and where a First Century Jewish perspective of the Scriptures is crucial.

Although the Messianic movement is composed of people from many theological traditions: largely Conservative and Reform Judaism, and evangelical Christianity, the emphasis concerning the Hebraic Roots of our faith in the Messiah is very important concerning the times in which we live. Several decades ago, if one uttered the name "Yeshua," very few would have known who, or for that matter, what the person was talking about. However, many Christians today are aware of the fact that *Yeshua* (ישוע) is the original Hebrew name of the Messiah.² Why has this come about? **Because many now realize the fact that understanding the Hebraic Roots of our faith is important.**

Why is it important to understand the distinctive Hebraic Roots of our relationship with God? Yeshua the Messiah is returning to Jerusalem and the gates of New Jerusalem are named after the Twelve Tribes of Israel (Revelation 21:10-12). The Apostle Paul himself says that if you are in the Messiah, you are a part of the Commonwealth of Israel (Ephesians 2:11-12) or the Israel of God (Galatians 6:16). Our faith in Messiah Yeshua is undeniably connected to Israel and to the Jewish people, because it did start as a sect of Second Temple Judaism (cf. Acts 24:14). Knowing about the origins of our faith is imperative if we are to return to truly having an "Apostolic" theology.

Knowing about "things Messianic" and distinctively Hebraic is the first step toward new enrichment of our faith from Genesis to Revelation. By understanding the Hebraic origins of our faith, many of the obscure parts of the Apostolic Scriptures (New Testament) begin to become clear and take on a new depth, as we consider their background and the lifestyle practices of the first Believers in Yeshua. They lived out the missional expectations of the Tanach or Old Testament in evangelizing the ancient world (Exodus 19:6; Deuteronomy 4:6; Isaiah 42:6; 49:6), something that we are to surely continue today.

"The Church" (*Ekklesia*)

Many Christians believe that "the Church" started at Pentecost following Yeshua's ascension into Heaven. They believe that "the Church" is a group of chosen ones separate from Israel, and perhaps that it is not important to really study the Tanach or Old Testament, because it does not directly apply to "the Church." The Biblical truth is that the called out body of God's chosen existed long before this time.

The word "church" never appears in the Greek texts of Scripture. The word commonly translated as such comes from *ekklēsia* (ἐκκλησία). LS defines *ekklēsia* as "an assembly of the citizens regularly summoned, the legislative assembly" and "in N.T.

² The most public usage of the name "Yeshua" I have seen to date was during Pastor Rick Warren's prayer at the inauguration of President Barack Obama, 20 January, 2009.

the Church, either the body, or the place."³ In the Apostolic Scriptures *ekklēsia* is used as a term to define the Body of Messiah, and thus by extension, is rendered as "church" in most English translations of the New Testament. *TDNT* remarks that "Since the NT uses a single term, translations should also try to do so, but this raises the question whether 'church' or 'congregation' is always suitable, especially in view of the OT use for Israel and the underlying Hebrew and Aramaic... 'Assembly,' then, is perhaps the best single term, particularly as it has both a congregate and an abstract sense, i.e., for the assembling as well as the assembly."⁴ This Christian resource says that "assembly" would be the best, consistent translation for the word *ekklēsia*.

The Septuagint (LXX), the ancient Greek translation of the Hebrew Bible, frequently translates the Hebrew word *qahal* (קָהָל), or assembly/congregation, as *ekklēsia*. *Qahal* is a Hebrew term for "assembly" or "congregation" used in the Tanach, which almost exclusively refers to Israel. *TWOT* tells us, "usually *qāhāl* is translated as *ekklēsia* in the LXX."⁵ When the Jewish Apostles used the Greek word *ekklēsia*, often rendered as "church" in our English Bibles, they did not see the *ekklēsia* as a separate assembly or group of people away from Israel. They considered the *ekklēsia* to be Israel, and the non-Jewish Believers to be "fellow heirs" (Ephesians 3:6) with them. It is not surprising by any means that one of the definitions given for the word *ekklēsia* does in fact include "Israel." *Thayer* states that "in the Sept. [*ekklēsia* is] often equiv. to קָהָל, *the assembly of the Israelites*."⁶ It is unfortunate that *ekklēsia* in most Bibles has been translated as "church," whereas it would be best rendered as either "assembly" or "congregation."⁷

It is important to know that the *ekklēsia* or assembly of God's chosen has always existed. The Holy Spirit being poured out at Pentecost was a fulfillment of prophecy, recorded in both the Tanach (Old Testament) and the Apostolic Scriptures (New Testament). But the events that occurred on this day did not start a "new group of elect." Pentecost, in actuality *Shavuot* (שָׁבֻעוֹת) or the Feast of Weeks—one of the Biblical festivals specified in Leviticus 23—is one of the commanded times of ingathering in the Torah or Law of Moses (Deuteronomy 16:16). The Apostle Peter attested that what occurred when the Holy Spirit was poured out was a fulfillment of prophecy:

"[B]ut this is what was spoken of through the prophet Joel: 'AND IT SHALL BE IN THE LAST DAYS,' God says, 'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND;

³ H.G. Liddell and R. Scott, *An Intermediate Greek-English Lexicon* (Oxford: Clarendon Press, 1994), 239.

⁴ K.L. Schmidt, "*ekklēsia*," in Geoffrey W. Bromiley, ed., *Theological Dictionary of the New Testament*, abrid. (Grand Rapids: Eerdmans, 1985), 397.

⁵ Jack P. Lewis, "qāhāl," in R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1980), 2:790.

⁶ Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson, 2003), 196.

⁷ Two Christian translations that render *ekklēsia* as "assembly" include Young's Literal Translation and the Literal Translation of the Holy Bible by Jay P. Green.

Do note that the English term "church," while not being the best rendering for *ekklēsia*, is not a word of pagan origins. Consult the FAQ, "Church, word of pagan origin."

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AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT and they shall prophesy. AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE. THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME. AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED” (Acts 2:16-21).

The events at Pentecost/*Shavuot* were expected in Joel 2:28-32:

“It will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on the male and female servants I will pour out My Spirit in those days. I will display wonders in the sky and on the earth, blood, fire and columns of smoke. The sun will be turned into darkness and the moon into blood before the great and awesome day of the LORD comes.”⁸

So did the *ekklēsia*, or assembly of God’s elect, begin at Pentecost/*Shavuot*? All the Book of Acts says is that there was a fulfillment of prophecies in Joel that will be fully completed in the Last Days. Interestingly enough, the martyr Stephen tells us that “the Church” (meaning, God’s elect) actually existed much earlier at Mount Sinai. In the KJV, he is recorded as saying, “This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in **the church in the wilderness**⁹ with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us” (Acts 7:37-38). The so-called “Church Age” did not begin in 30 C.E. Yeshua the Messiah only speaks of this age and the age to come (Matthew 12:32, 13:49; Mark 10:30; Luke 18:30), meaning the future Messianic Kingdom.

In reference to the Hebraic Roots of our faith, it is important to remember that the Apostles and the early Believers in the Messiah were not at all foreign to the Hebrew Bible. Numerous references to “the Scriptures” in the Apostolic Writings (New Testament) are referring to the *Torah*, *Nevi'im*, and *Ketuvim*—or the Law, the Prophets, and the Writings: the Tanach/Tanakh (תנ"ך). The Gospels, Epistles, and many of the other Messianic Writings had yet to be canonized or even written when “the Scriptures” were referred to or appealed to by the Apostles.¹⁰ When Paul wrote Timothy, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness” (2 Timothy 3:16), it was the Tanach or Old Testament of which he was specifically speaking.¹¹

⁸ There is still obviously future fulfillment to be expected with this prophecy. Consult the author’s article “What Happened to Our Eschatology?” appearing in *When Will the Messiah Return?*

⁹ Grk. *tē ekklēsia en tē erēmō* (τῆ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ).

¹⁰ Acts 17:2, 11; 18:24, 28; Romans 15:4; 16:26; 1 Corinthians 15:3-4.

¹¹ Walter C. Kaiser considers this verse to be “One of the strongest statements on the authority and use of the Old Testament Scriptures” (*The Promise-Plan of God: A Biblical Theology of the Old and New Testaments* [Grand Rapids: Zondervan, 2008], 354).

As we have previously mentioned, Paul was a Rabbinical scholar fluent in the Tanach, and when witnessing to fellow Jews in the Synagogue he would have tried to show them how Yeshua fulfilled the prophecies and prophetic patterns seen in His life from the Hebrew Bible. Acts 17:2 records how it was Paul's frequent ministry technique to reason with his Jewish brethren on the Sabbath, proving to them from the Scriptures that Yeshua was the Messiah: "And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures."

It is also important to note that prior to 70 C.E., the year the Romans destroyed Jerusalem, what we commonly call "Christianity" today was a legal religion in the Roman Empire as Rome considered it to be a sect of Judaism which was exempt from worshipping Caesar. However, as the *Hebrew-Greek Key Study Bible* explains, "Jewish Christians (Messianic believers) were considered to be a sect (Acts 24:5) of Judaism. But, after A.D. 70, all Christians were on their own; they were recognized as separate from Judaism."¹² After that time, the assembly of Believers steadily distanced itself from its Hebraic Roots. Much of this was created by Roman anti-Semitism, and was coupled by the Synagogue authorities ejecting many Believers in Yeshua.¹³

What we know today as "Christianity" originated from First Century Judaism and has changed tremendously since then. Our faith in Yeshua the Messiah (Jesus Christ) at its very core is Hebraic. The Messiah, Yeshua, is an Israelite and is the Lion of the Tribe of Judah (Revelation 5:4-5). He is coming to reign from Jerusalem, not Rome as some Catholics might believe or Salt Lake City as Mormons may espouse.

So why should we study the roots of our faith? You cannot have a house without a foundation. The foundations of the *ekklēsia* pre-Pentecost are definitively Hebraic. It is crucial to understand the worldview that Yeshua, the Apostles, and the early Believers in the Messiah had, so we can more fully understand Scripture as it was originally composed: God-inspired from an Hebraic world view.

The Jerusalem Council

In the very early days of the community of Believers following Pentecost or *Shavuot*, the vast majority of the Believers were Jewish. Later, however, the gospel message began to spread beyond the borders of the Land of Israel. Israel, of course, was to be a light to the nations, and God's conduit by which He would save the

¹² Spiros Zodhiates, ed., "Galatians," in *Hebrew-Greek Key Study Bible*, NASB (Chattanooga: AMG Publishers, 1994), 1548.

¹³ Consult the benediction against heretics, actually seen in the Jewish siddur until this very day (Joseph H. Hertz, ed., *The Authorized Daily Prayer Book*, revised [New York: Bloch Publishing Company, 1960], 283; Nosson Scherman and Meir Zlotowitz, eds., *Complete ArtScroll Siddur, Nusach Ashkenaz* [Brooklyn: Mesorah Publications, 1984], 107), and a summary of early Christian remarks toward the Jewish people seen in "Jew, Jews," in David W. Bercot, ed., *A Dictionary of Early Christian Beliefs* (Peabody, MA: Hendrickson, 1998), pp 374-378.