

Know the Lord is Greater (Exodus 6:9-7:7)

By Pastor Phil Layton (www.gcb.church)

When my wife and I were newly married we had a couple's retreat with our Sunday School and Bob Vernon was the speaker.

- Bob was a director of Hume Lake Camps and he leads Point Man Ministries
- most famous for high-profile cases when he was Assistant Chief of LAPD before retiring.
- A story he told reminded me of our last message in Ex 6, where we'll be today.

When he was on patrol, he talks about a time he and his partner saw a car with 4 young teens.

'They all looked 14-15 years old. So we were giving them the cop look... the kid who was driving jumps in the back seat. And of course, car goes out of control, jumps a curb, hits a tree, doors open up and everybody splits. And being real sharp police officers, we said "that's a clue"

... it was a stolen car... the kid who was driving... [they caught and as they were booking him at juvenile hall, they asked which parent they could call, he said his mom died when he was 2 and never knew his dad or if his mom knew, he was living with his grandma but he begged the officers] "don't call her, she's bedridden, this will kill her. I'll handle it..."

We went to court a couple weeks later for what they call a pre-detention hearing... Nick, my partner raised his hand and asked "your honor, may I make a couple statements, ask you a question?"

The judge said "well you're one of the arresting officers, we're a little more informal in juvenile court, go ahead."

Nick said "well, sir, it looks like this young man needs a father, he doesn't have anybody. You know, my wife and I...for over 30 years we haven't been able to have children and always wanted a son. Could I take this boy home and be his dad?"

Judge says "you realize what you're asking? You already know this about the boy: he's a thief. You want to take him home to your house?" [My partner replied to the judge] "Yes, sir."

[Bob Vernon said] There weren't a lot of dry eyes in that court, I'll never forget that day ... probation department later gave Nick permission to be a foster parent and take him.

And it wasn't easy. Can you imagine going from having no dad to having a cop for a dad? Kind of a radical change! And there was one time I'll never forget when I went by to pick up Nick to go to work and he came out the back door [with his boy] in hand and drug him out to the car and he opened the back door of my [patrol] car, slammed the door. I said "Where we taking him?"

Nick said "We're taking him down to the station and I'm throwing him in the slammer while we work and then I'll bring him home tonight!"

But you know, a relationship developed [it took time to build trust until the boy] loved his adoptive parents...God knows all about you and me, He knows what's in our hearts and He still wants to take us home, live with Him...¹

Adoption doesn't erase the past or sin's effect or make us heal or heed our new dad instantly

In the Bible that's Israel's story and ours.

- Jacob was known for being a thief in stealing what wasn't his,
- and running from authority,

- but God took Jacob in, knowing full well what it would mean.

Jacob was renamed Israel and in Ex 4 God says of his descendants *Israel is my son*.

- God adopts Israel despite knowing their sinful past and future.
- In Ex 6 the Father says He'll redeem (pay legal requirements to set free from the past)
- and give a new life and place to live.
- It would be a radical change,
- Israel would grow to love God, but it would take time and it wouldn't be easy.
- In Ex 6 God promised deliverance but Israel is still in disobedience and discouragements

Context: 400+ years they've been slaves, but God will redeem His son and bring them home

6:9 *Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery. ¹⁰ So the LORD said to Moses, ¹¹ "Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land." ¹² But Moses said to the LORD, "Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?" ¹³ But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out...*

Look back at v. 7 for context: *I will take you to be my people, and I will be your God, and you shall **know that I am the LORD**...*

- Look at **7:5**: *The **Egyptians shall know that I am the LORD**...*
- 7:12 shows them the Lord is greater, His staff-snake swallows theirs.
- The plagues begin in ch 7 to make them know.
- Israel and Egypt wouldn't listen **yet**, but they will know God is the greatest

God will say later the Exodus is so the world will know, His name proclaimed to all the earth²

Here's where it's going, after the Red Sea crossing, we'll read '*Israel saw the **great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.***'³

- They didn't in ch 6, but they'll see God's greater power, and Gentiles will
- One of them says in ch 18: '*Now I **know that the LORD is greater than all gods**...*'⁴

Big idea: know the Lord is greater. God is above Egypt's gods and King over earthly kings. So let's walk through the text and see in each section what they would know and we must know

Our God is greater, our God is stronger, our God is higher than any other⁵

1st section: Know the Lord is greater than what you feel (6:9-13)

6:9 *Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery. [other versions 'discouragement / despondency / dejection'⁶].*

They needed help first in their emotional brokenness

- before help against Egypt or the evil one.

They couldn't listen, not because something was broken in the sense of hearing

- it says they had broken spirits.
- We saw last time, no straw was the straw that broke the nation's back and spirit.
- Their slavery got harsher after Moses came, bricks without supplies

- it was worse not any better

How does this fit Rom 8:28, God's promise to work all things together for a greater good?

The context of ch 5 ends with the why questions

- as Pharaoh's heart hardens and it gets harder for Israel, why?
- Part of the answer: we sometimes need to be on our back before we look up.
- If believers don't see how bad their old life was, they may turn back
 - (Israel would be tempted to).

I've known believers impacted by slavery of trafficking

- or the effects of addiction or abuse or trauma
- or an oppressive government you grew up in that still affects some of you sitting here.

Several here daily feel the impact of a broken family or a broken heart from a lost loved one

Some of you have faced big discouragements

- you need to know God is bigger and greater than what you feel.
- You may feel like you'll never be free of a sin like lust or anger or impatience or anxiety.
- Your spirit may feel trapped in brokenness from your past or present, or a harsh person,
 - and it's honestly hard for you to listen on Sundays
 - or to take in God's Word during the week

Our enemy today isn't Pharaoh; it's our flesh, the world and the devil-serpent

Sin can enslave and break a spirit. A Jewish scholar said *broken* in v. 9 means 'disheartened and despondent ... dejection ... dispirited ... a Hebrew ... idiom signifying a state of depression.'⁷

Spurgeon said of the depressed who doubt grace for them: "I have the most sympathy ... [for those who are] so full of anguish and are so crushed in spirit that they cannot find strength of mind enough to entertain a hope ... in my anguish I could not believe even Jesus himself. Therefore, as one who has worn the chains, I speak to those who are still in chains. I know the clanking of those chains. I know what it is to feel the damp of the stone walls and to fear that there is no coming out... Ah, there is no prison so awful as that which is built by despair and kept under the custody of a crushed spirit... listen diligently to the voice of the gospel..."⁸

Like MLJ in Spiritual Depression, don't listen to your feelings, preach the gospel to yourself

The gospel says in 1 Jn 3:20 '*whenever our heart condemns us, God is greater than our heart.*'

Christian, you need to know the Lord is greater

- and He gives a greater grace as we heard last week from Kevin
 - God is opposed to the proud but gives grace to the humble.
- Greater is He who is in you than He who is in the world.⁹
- Don't listen to your feelings, listen to your Father in heaven

Jn 10:29 says your Father '*is greater than all, and no one is able to snatch them out of the Father's hand.*'

- The Lord is greater, the Lord Jesus said '*Greater love has no one than this, that someone lay down his life for his friends.*'¹⁰
- Listen to your Friend and Father, not your feelings.

Know 'the love of God is **greater far** than tongue or pen can ever tell
It goes beyond the highest star and reaches down where sinners dwell'¹¹

Israel felt like they had a sentence of death in ch 5,

- their agony they felt getting greater, they felt more stripes on their backs
 - o but the Lord Jesus is greater.
 - o A Puritan John Flavel said of the cross 'out of his agony comes our victory...out of his stripes, our healing...out of his death, our life... Pilate gave sentence against him...that the great God might never give sentence against you.'¹²

There's no greater power than the gospel and there's none greater than Christ

But if you listen to discouraging voices, it takes you down.

- Moses in v. 12 hears Israel is down, and feels down himself,
- 'how will I get Pharaoh to listen to me if I can't get my fellow Israelites to listen to me?'
- He feels his lips aren't cut out for this (NASB 'unskilled in speech').

But whatever weakness he had or brokenness Israel had

- the Lord is greater
- and it's not about us or what people think.

Moses lacked the resources on his own, but by greater grace he came to know

- the Lord is a greater treasure than Egypt's riches or resources, looking to God his reward.

Don't listen to your feelings, listen to your Father and your Friend you have in Jesus

In v. 13 God gives a charge to Moses and Aaron to call the family of Israel out, but before they do, it first gives readers their family tree: ¹⁴ *These are the heads of their fathers' houses: the sons of Reuben, the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi; these are the clans of Reuben.* ¹⁵ *The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman; these are the clans of Simeon.* ¹⁶ *These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years.* ¹⁷ *The sons of Gershon: Libni and Shimei, by their clans.* ¹⁸ *The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years.* ¹⁹ *The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their generations.*

Not a complete list of every generation,¹³ missing names, 3 tribes and clans. Why these names?

To our modern western minds this seems out of place.

- Is this a commercial break?
- An ad online you're not interested in but have to watch until you can click X to skip?
- Or something to skip in our reading and preaching like many do?
- Maybe a pregnant mom can consider the name Mushi (chubby or affectionate baby)?
- Or Jamin (future drummer)?
- These names aren't trendy today, except for Levi for jeans, or Reuben for sandwiches.

These names may not mean much to us

- but God records names in His book of individuals who matter to Him,
- no 'little people' (Schaffer).

These are ordinary people, mostly unknown to us, but 'the Lord knows those who are His'¹⁴

And to the Jews these names were their story.

v. 14-16 are the first 3 sons of Jacob aka Israel, Reuben, Simeon and Levi, and their sons.

- In Gen 35-36 Reuben committed incest in his father's bed
- and Simeon and Levi led the mass murder of the Shechemites.

Jacob prophesied in Gen 49: "*Reuben, you are my firstborn... you shall not have preeminence, because you went up to your father's bed; then you defiled it... Simeon and Levi are brothers; weapons of violence are their swords...Cursed be their anger...I will divide them in Jacob and scatter them in Israel.*"

- Levi's tribe wouldn't receive land in the promised land.
- Levi is the tribe of Moses and Aaron in v. 20.

And v. 20 mentions their dad Amram married his father's sister (which the Law would forbid).

v. 15 also mentioned a marriage to a Canaanite woman, later unlawful but already questionable.

- Moses could've skipped these details, like that his dad married his aunt.
- Or the Genesis story he wrote about Levi's sin.

But it suggests point **#2. The Lord is greater where you're from**

Moses came from a sinful murderous cursed tribe to be scattered throughout Israel

He came from parents who shouldn't marry in God's law and was raised by a pagan Egyptian.

- Moses grew up with the daughter of wicked Pharaoh
- then he killed a man and was wanted for murder.
- He then spent 40 years with a pagan Arab priest.
- As he came back from Midian his son wasn't circumcised,
 - o but he'll come to know the Lord is greater than where he's from.
 - o We sing 'greater far than all my sin and shame, magnify the precious grace of Jesus, praise His name!'¹⁵

This isn't just a list of names, it proclaims the name of the Lord, merciful and gracious (34:5-6).

Your family may have dysfunction, drama, divorce, etc.; the Redeemer can use Levites and you

The NT says¹⁶ all scripture is inspired by God and useful for teaching, rebuke, correction, and training

- This genealogy is part of all scripture.
- It's useful for teaching God's sovereign choice isn't based on man's choice.
- Jacob the father of these 3 sons is who Paul talks about in Rom 9 for God's election of Jacob the younger son in the womb before he could do or choose anything

Paul says God's predestined purpose doesn't depend on the will of God, but on God's will¹⁷

Esau was the firstborn but was rejected and Jacob chosen.

- Jacob's firstborn Reuben is rejected and
- Levi's family God chooses to deliver Israel thru Aaron and Moses (not firstborn).

In v. 16 Kohath wasn't the firstborn of Levi

- but God chooses that line to bring His salvation.

Israel will all be physically redeemed later

- but Levi's family will be spiritually redeemed first.

In Gen 49 Levi gets a curse

- but in Exodus, Levi's tribe will be redeemed from the curse.

This rebukes/corrects us to not sin like Levi, but trains us there's grace greater than all our sin!

Jesus redeems us from the curse by becoming a curse for us (Gal 3:13). Levi pictures that

Ex 2 already said Moses' dad '*from the house of Levi [married] a Levite woman.*'

- And in 4:14 God introduces his brother as '*Aaron...the Levite...he can speak...*'
- God has a plan for Levites to speak for Him.
- **6:26** *These are the Aaron and Moses to whom the LORD said: "Bring out the people of Israel from the land of Egypt by their hosts." ²⁷ It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron.*

Despite Moses' objections, 7:1 says they would be God's representative and spokesmen

God chose Levites as Israel's teachers, priests, intercessors, to offer sacrifices to deal with sin. Because of Levi's sin they didn't possess any tribal land

- and were scattered through the land but God redeemed even that
- Levites would live with the other tribes to teach them God's grace

In v. 16, Gershon was the Levite line in charge of the tabernacle, practical matters, guard duty.

Merari's sons were the engineers, responsible for the facility, structure, and did heavy lifting. Kohath's family took care of furnishings, utensils, curtains, keeping the candles burning, etc.¹⁸

These names in v. 16 proved faithful for many hundreds of years

- the psalms celebrated doorkeepers of the house of the Lord as a greater job (Ps 84:10)
- and servants who stand and serve it 24/7 (Ps 134-135)

Think those who teach SS, clean, serve communion, WM, CM, AV, work days, deacons, the greeters, bulletin-hander-outers, kitchen helpers, facility volunteers, security, all behind scenes.

Remember Jesus the Lord who is greater than all humbly served by washing feet

The Lord is greater than what you feel, than where you're from, and #3 than when you'll fail

²¹ *The sons of Izhar: Korah, Nepheg, and Zichri.*

- Korah would later fail, leading a rebellion and grumbling against leadership.
- God opened up the ground and buried the rebels alive (Num. 16).

Paul applies that this way: '*...God was not pleased, for they were overthrown in the wilderness. Now these things took place as examples for us, that we might **not desire evil as they did...** We must **not put Christ to the test**, as some of them did and were destroyed...**nor grumble, as some of them did and were destroyed by the Destroyer.** Now these things happened to them as an example, but they were written down for our instruction...Therefore let anyone who thinks that he stands **take heed** lest he fall. No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide **the way of escape, that you may be able to endure it.**' (1 Cor 10:5-13)*

Those are some of the Lord's greater lessons by failures from names in Ex 6

Ex 6:22 *The sons of Uzziel: Mishael, Elzaphan, and Sithri.*²³ Aaron took as his wife Elisheba, the daughter of Amminadab and the sister of Nahshon, and she bore him Nadab, Abihu ... Those 2 names are another warning and lesson. They fail in a deadly way in Lev 10: Aaron's sons Nadab and Abihu...offered unauthorized fire before the LORD, contrary to his command. So fire came out from the presence of the LORD and consumed them, and they died before the LORD. Moses then said to Aaron, "This is what the LORD spoke of when he said: "Among those who approach me I will show myself holy; in the sight of all the people I will be honored ... Moses summoned Mishael and Elzaphan, sons of Aaron's uncle Uzziel, and said to them, "Come here; carry your cousins outside the camp, away from the front of the sanctuary" (NIV)
That's not just OT, in Acts 5 Ananias and Sapphira lie and are carried out dead (cf. 1 Cor 11)

The wages of sin is death in the NT, too.

- There is a fire of God's wrath unless you repent of your sin and trust Christ's sacrifice.
- Whoever believes shall not perish but will have eternal life.

We need to regard God as holy and honor Him

- and worship only the way He's commanded.
- We need to approach God with fear and reverence
 - o without strange fire or sin we won't repent of.

Aaron's first 2 sons had their line wiped out, but there would be greater grace for their family tree through their brothers at the end of v. 23 '*Eleazer and Ithamar.*'

- They took God seriously and served continually to NT times:
- Zechariah married Elizabeth '*of the daughters of Aaron*' (Lk 1:5).
- There was no one greater from woman than her son John, Aaron's great descendant.
- It was his job to point to the greater Messiah
- and in Acts 6 many Levite priests converted to Jesus

In v. 23 Amminadab and Nahshon are in the line of Judah and Jesus (Mt 1:4)

Moses was prophet, Aaron was priest, and he married kingly blood (prophet-priest-King Jesus).

Aaron's wife is named in what would become the family tree of Jesus, Savior for all peoples.

Ex 6:24 *The sons of Korah: Assir, Elkanah, and Abiasaph; these are the clans of the Korahites.*

Korah rebelled and met his end when the earth swallowed him but it wasn't the end of his sons.

They knew God's greater grace and sang of it as musicians some of the greatest psalm lyrics.

- Ps 48 header: *a song...of the sons of Korah. Great is the Lord and greatly to be praised...*
- Ps 46, Luther's mighty fortress psalm: *we will not fear, though the earth gives way...*
- Ps 84: *How lovely is your dwelling place, O Lord...Better is one day in your courts...*¹⁹
- Ps 42: *as the deer pants for the water, so my soul longs after you...my heart's desire*
- Ps 87: *Glorious things of thee are spoken, city of God* (sons of Korah lines sung today)

PTL He's greater than Korah's failings, his sons were redeemed to sing

God knew Moses would fail to enter the promised land

- and Aaron would fail in ch 32 with the golden calf.

- But the Lord had a greater future.

²⁵ *Eleazar, Aaron's son, took as his wife one of the daughters of Putiel, and she bore him Phinehas.*

- His descendants became the high priests.

Phil Ryken suggests 'his mother Putiel was African, for Phinehas's name means... "black man."

The story of Phinehas and his righteous zeal is told in Numbers 25... [stopping immorality. God said of him] "I am making my covenant of peace with him. He and his descendants will have a covenant of lasting priesthood, because he was zealous for the honor of his God and made atonement for the Israelites"... In the Psalms we read that "Phinehas stood up and intervened, and the plague was checked. This was credited to him as righteousness..." (Ps. 106:30, 31).

Phinehas went on to become a great leader in Israel. He served as a military commander during Israel's battle against the Midianites (Num. 31:6). He remained faithful during all of Israel's wanderings in the wilderness, so that God allowed him to enter the Promised Land (see Judg. 20:28). Later, when civil war threatened to break out between the tribes of Israel, Phinehas helped keep the peace (see Josh. 22:32, 33)... [Ryken said he's] a rallying cry to ... have the courage to defend God's honor when Biblical Christianity comes under attack, inside as well as outside the church. In these calamitous times, when sexual immorality has become commonplace and when Christians are divided against themselves, Christ calls us to be like Phinehas: zealous for God's glory and at the same time making peace within the church.²⁰

God is greater than what you feel, where you're from, when you fail, and who you'll face

7:1 *And the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. ² You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. ³ But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, ⁴ Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. ⁵ The Egyptians shall know that I am the LORD, when I stretch out my hand against Egypt and bring out the people of Israel from among them." ⁶ Moses and Aaron did so; they did just as the LORD commanded them. ⁷ Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.*

Let that be an encouragement to our super seniors!

- God is greater than your gray hair!
- Being wrinkled doesn't mean ruined.
- God redeems through these 80-somethings and can renew you.

Let this encourage all of us to do what God commands

- speak for Him, be His ambassadors.
- No matter who or what you face, the Lord is greater
- Moses and Israel and the Egyptians would know that.

And in the next section God shows that

- as His staff becomes a greater serpent that devours the Egyptian snakes
- And the plagues in ch 7-12 prove he's greater than Egypt's gods.

¹ Bob Vernon, “Police Officer’s Perspective,” preached at Riverview Church, www.sermonaudio.com

² Exodus 9:14-16.

³ Exodus 14:31.

⁴ Exodus 18:11.

⁵ Chris Tomlin, “Our God.”

⁶ NIV, NIV, NAB.

⁷ Cassuto, *Exodus*, 82.

⁸ *The Spurgeon Study Bible: Notes* (Nashville, TN: Holman Bible Publishers, 2017), 79.

⁹ James 4:6, 1 John 4:4 NASB.

¹⁰ John 15:13.

¹¹ F. M. Lehman, “The Love of God.”

¹² John Flavel, *A Fountain of Life Opened Up*, sermon 24, closing inference #4, <https://ccel.org/ccel/flavel/fountain/fountain.v.xxiv.html>

¹³ Kohath entered Egypt with Levi 400+ years earlier (Gen 46:8-11), and his “son” (descendant?) Amram fathered Moses and Aaron (Ex 6:18-20). Even if Kohath and Amram had sons at age 100 like Abraham (which seemed a rare age in Abraham’s day), there’s still 200-300 years not accounted for. If Kohath was Moses’ grandpa (strict genealogy view), it’s hard to explain how Moses counted other (great?) grandsons of Kohath at 2,750 in Numbers 4:34-37 (that’s a ton of cousins!). This suggests there must be more generations between Moses and Korah than Exodus 6 read without gaps. Matthew 1 is another example highlighting certain generations over 2,000 years. 1 Chronicles 7:20-27 lists ten generations between Joshua and Ephraim (born before Levi and Kohath came to Egypt), suggesting there were more like ten generations born in Egypt rather than the two in Exodus 6 (Amram and Moses).

One scholar explains: “According to Num. 3:39, the total number of the ‘sons of Levi’ at the time of the Israelite departure from Mount Sinai was 22,000...It is inconceivable that the four generations specifically named in [Exodus 6] could have become so numerous. The same problem is evident in Num. 3:27–28...if Amram the son of Kohath, and tribe-father of the Amramites, was the same person as Amram the father of Moses, Moses must have had 2147 brothers and brothers’ sons... consideration must be given to the possibility that ‘telescoping’ has occurred in vv. 14–25, with some generations having been omitted... the Amram of v. 18 and the Amram of v. 20 are most likely different people... Over several generations the same name could have been given to different men, a common occurrence within families. Alternatively, Kitchen proposes that Amram and Jochebed are not the actual parents of Aaron and Moses [note that Exodus 2 itself doesn’t mention the name of his birth mother or father], with several generations separating them from Aaron and Moses... With Izhar and Uzziel, in vv. 21 and 22 the phrase ‘sons of’ could be understood as meaning ‘descendants of’ ... or, alternatively, we have here a further example of descendants being named after ancestors from within their own clan (see 1 Chr. 6:22–23[7–8] for the repetition of the name ‘Assir’). By linking individuals who shared the same name, the narrator succeeds in maintaining a strong sense of unity between vv. 14–19 and 20–25, without having to list all of the generations of Levi... First, ‘the initial generations represent, as a rule, a graduated, intra-tribal classification—sub-tribe, clan, family’. Secondly, ‘the lineages are normally selective, telescoping generations here and there similar to modern tribal genealogies...”

-- T. Desmond Alexander, *Exodus*, *Apollos OT Commentary* (InterVarsity Press, 2017), 135–136.

¹⁴ 2 Timothy 2:19.

¹⁵ Haldor Lilenas, “Wonderful Grace of Jesus.”

¹⁶ 2 Timothy 3:16-4:3, note it’s part of the Word we’re to preach.

¹⁷ Romans 9:11-16.

¹⁸ Numbers 3:35-26, 31, 36-37.

¹⁹ NIV.

²⁰ Philip Graham Ryken *Exodus: Saved for God’s Glory* (Wheaton, IL: Crossway Books, 2005), 187–188.