



Bible Student's Notebook™

The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 28
Issue 685

Messiah

In Both Testaments

Part 2 of 7

by — Dr. Fred John Meldau (1899-1969)

To Him give all the prophets witness (Acts 10:43).

In the volume of the Book it is written of Me (Psalm 40:7; Hebrews 10:7).

Almost everything Christ said or did had some connection with Old Testament prophecy. His miracles were in fulfillment of Old Testament predictions (Isaiah 35:5-6); His ministry was in accord with what Isaiah had predicted concerning Him (61:1-3; 42:1-4; cf. Matthew 12:17-21). His sufferings and death at Jerusalem were all in accordance with what had been foretold (Psalm 22; Isaiah 53).



On the eve of His crucifixion, He said,

*This which is written **must** be fulfilled in Me, "and He was reckoned with transgressors": for that which concerneth Me hath fulfillment (Luke 22:37, RV).*

During the crucial hours of His trial, Jesus said to Peter (who was willing to defend his Master with his sword),

When praising John the Baptist, Christ called attention to the fact that John was His forerunner, even as was predicted in Isaiah 40:3 and Malachi 3:1.

For this is he [John the Baptist] of whom it is written. "Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee" (Matthew 11:10).

So, our Lord not only said that John came in fulfillment of prophecy, but that He, Jesus, was the One for Whom John came to be the Forerunner!

As He drew near to the cross, He said to His disciples, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished (Luke 18:31).

Thinkest thou that I cannot now pray to my Father, and He shall even now send Me twelve legions of angels? But how then shall the Scripture be fulfilled that thus it must be? (Matthew 26:55-56).

Then chiding the multitudes, He said,

Are ye come out as against a robber with swords and staves to seize Me? ... But all this is come to pass that the Scriptures of the prophets might be fulfilled (Matthew 26:55-56).

At His trial, when the high priest put Him under oath, and asked Him, "Art thou the Christ, the Son of the Blessed?" Jesus answered, "I am" (Mark 14:60-62).

Suffering on the cross, the Lord Jesus identified



Himself as the One Whose hands and feet were to be pierced (Psalm 22:16), according to Psalm 22, by quoting verse 1 of that Psalm: “My God, my God, why hast thou forsaken Me?” Three of His seven sayings on the cross were in the very words of Scripture.

After His resurrection, while talking to His two disciples on the Emmaus road, He began

... at Moses and all the prophets ... and expounded unto them in all the Scriptures the things concerning Himself (Luke 24:27).

Later, when meeting with the assembled disciples, He said to them,

*These are the words which I spake unto you ... that all things **must** be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me (Luke 24:44).*

Notice how the Lord on different occasions spoke of the necessity – “must” – of Old Testament prophecy being fulfilled in Him: necessary, because the Word of God cannot fail, and the God of the Word cannot lie, and the Son of God Who fulfilled the Word cannot fail.

The Scripture cannot be broken (John 10:35).

The Lord also gave His disciples, after His resurrection, the *KEY* that unlocks Messianic prophecy in the Old Testament:

And He said unto them. “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance

and remission of sins should be preached in His Name among all nations (Luke 24:46-47).

This great statement is perhaps a summary of His teachings during the forty days that He ministered to His disciples between His resurrection and His ascension. The Jews of His day, and to this day, looked for a triumphant, reigning Messiah, and failed to see from their own Scriptures that Christ *MUST SUFFER* for the sins of the people before entering His glory.

Peter bears the same testimony of the witness of the Holy Spirit, through the prophets of the Old Testament, when He testified beforehand of

the sufferings of Christ, and the glory that should follow (I Peter 1:11).

The Apostles and Writers of the New Testament Also Bear Witness that Jesus the Christ Fulfilled Old Testament Prophecies

The New Testament is the fulfillment of the predictions and promises of the Old, with Jesus the Christ as the link Who binds the two Testaments together.

When Matthew narrated the virgin birth of Christ in Matthew 1:18-25, he said it was the fulfillment of the Old Testament prediction of Messiah’s virgin birth.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,¹ which being interpreted is,

1. [Editor:] For more information on *Emmanuel*, see:

– Emmanuel: God With Us, Clyde L. Pilkington, Jr., [Bible Student’s](#)



Dispensational Truth or *The Place of Israel & the Church Which Is His Body in the Purpose of the Ages*

by — Charles H. Welch (1880-1967)

First published in 1912, this was the author’s first full length book. The author exhibits how the Bible reveals the purposes of God, which are seen to have earthly as well as heavenly implications, and need to be carefully compared with traditional doctrines.

263 pp., HB

See order form.

“God with us” (Matthew 1:22-23; cf. Isaiah 7:14).

When King Herod in a jealous rage slaughtered the innocent children in his vain effort to kill the Christ Child, Matthew called attention to the fact that even this gruesome murder was foreknown by God Who had it written down in the Bible as a prediction that was then fulfilled (Matthew 2:16-18; Jeremiah 31:15).

In dozens of places in the Gospels the evangelists infer or state that Jesus fulfilled Old Testament prophecy. Peter expressed the convictions of the other disciples when he made his great confession:

Thou art the Christ, the Son of the living God²
(Matthew 16:16; see also Matthew 8:17; 12:17; etc.)

It is neither practical nor necessary in this brief treatise to list every case in the New Testament where the writers referred to the fulfillment of some Old Testament prediction, but we do want to call attention to the fact that the main theme, not only of the Gospel of John but of all four Gospels, is to prove that Jesus of Nazareth is the predicted Messiah, the Son of God, the One Who was to come.

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name (John 20:31).

The proof in the Gospel of John is to show that Jesus has all the qualifications, the character and the works of Messiah – Jesus fulfills all that was written of Messiah, hence He is Messiah.³

[Notebook #362](#);

– Emmanuel, Frank Neil Pohorlak, [Bible Student's Notebook #321](#).

2. [Editor:] For more information on the *Nature of Jesus Christ*, see:
 - Jesus Christ the Son of God, A.P. Adams, [Bible Student's Notebook #324](#);
 - God's Unique Son: The Man Christ Jesus, Clyde L. Pilkington, Jr., [Bible Student's Notebook #255](#);
 - “There are Many Gods” – “There Is One God,” A.E. Knoch, [Bible Student's Notebook #324](#);
 - The Father and the Son, Clyde L. Pilkington, Jr., [Bible Student's Notebook #362](#);
 - The Father and the Son, John Essex, [Bible Student's Notebook #408](#);
 - The Doctrine of the Double Nature of Christ, Don Snedeker, Part 1: [Bible Student's Notebook #298](#), Part 2: [Bible Student's Notebook #299](#).

3. All of the apostles “laid great stress upon this argument from

The backbone of Peter's sermon on the Day of Pentecost was an argument from the Old Testament to prove to the Jews that Jesus of Nazareth, Whom they with wicked hands had crucified, but Whom God had raised from the dead, was the Messiah that David had written about, and that,

This Jesus ... God raised up ... and made both Lord and Christ (Acts 2:22-36).

In Peter's second sermon in the Book of Acts (Acts 3:12-26) at the gate of the Temple, he climaxed and enforced his argument and appeal by saying,

And now brethren, I know that through ignorance ye did it [rejected and killed Jesus, their Messiah], as did also your rulers. But those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out ... (Acts 3:17-19).

Even in his sermon to the assembled Gentiles in the house of Cornelius, Peter said,

To Him [Jesus] give all the prophets witness ...
(Acts 10:43).

In Paul's sermon in the Synagogue at Antioch he said,

And when they had fulfilled ALL that was written of Him, they took Him down from the tree and laid Him in a sepulchre. But God raised Him from the dead (Acts 13:29-30).

Paul's method of preaching the Gospel to the Jews is given in Acts 17:2-3.

And Paul, as his manner was ... reasoned with them out of the Scriptures [Old Testament], opening and alleging that “Christ must needs have suffered and risen again from the dead; ▶

prophecy: it was not only the main, but almost the sole, argument employed in the New Testament. ... [They felt] it necessary to show the marvelous correspondence between the well known facts (of the life, death and resurrection of Christ) with Old Testament prophecy, in order to carry conviction to every fair mind; and so this was the common method of preaching the Gospel, the solid but simple base of argument upon which rested all appeal.” — A.T. Pierson, *Many Infallible Proofs*; page 187.

and that **this Jesus**, whom I preach unto you, **is Christ.**”

When Paul would define the Gospel, by which people are saved, he connects the New Testament facts of the death and resurrection of Christ, with Old Testament prediction and teaching.

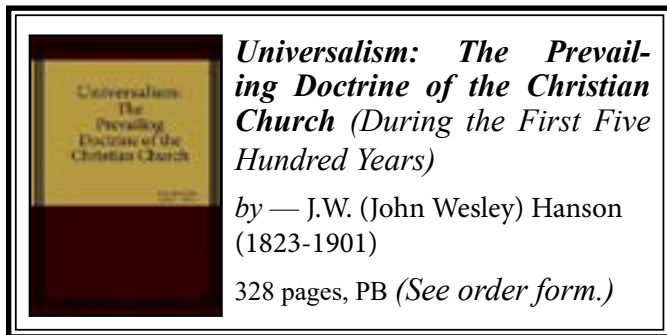
Moreover, brethren, I declare unto you the gospel ... by which also ye are saved ... how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures (I Corinthians 15:1-4).

Many more citations could be given to show that the apostles, writers and preachers of the New Testament constantly pointed out that Jesus the Christ lived, suffered, died and rose again in fulfillment of Old Testament prophecy. Commenting on this fact, Dr. A.T. Pierson said,

No miracle which He wrought so unmistakably set on Jesus the seal of God as the convergence of the thousand lines of prophecy in Him, as in one burning focal point of dazzling glory. Every sacrifice presented, from the hour of Abel's altar-fire down to the last Passover lamb of the Passion Week, pointed as with flaming finger to Calvary's cross. Nay, all the centuries moved as in solemn procession to lay their tributes upon Golgotha.

We must now go into more detail, under different categories to demonstrate further that all Messianic predictions of the Old Testament converge in Jesus of Nazareth into a “focal point of dazzling glory.” We will present a brief of the voluminous material under these five headings:

I. The Credentials of Messiah



- II. Prophecies Concerning the Life and Ministry of Messiah
- III. Prophetic Paradoxes
- IV. Prophecies Concerning the Sufferings, Death and Resurrection of Christ
- V. Prophecies Describing the Messianic Offices of Christ

I. THE CREDENTIALS OF MESSIAH

Credentials are testimonials, written proofs, such as letters of commendation, or legal documents, proving the bearer to right of office or position, such as an ambassador brings from his government to a foreign court.

The following facts are the credentials that Jesus is the Christ. Matthew, in his first chapter, presents a succinct summary of His credentials:

The book of the generation of Jesus Christ, the son of David, the son of Abraham (Matthew 1:1).

*Reaching One Person
Out of a World of People via Mail*

All are familiar with this commonplace fact: any person living in any part of the world having mail service can be picked out from the rest of the billions of people on Earth simply by addressing a letter to him, using six or seven definite specifications. For example, if we write a letter to

LESTER B. SMITH
4143 Madison Ave.
Chicago, IL, USA

we are picking out one man from all the world. We can positively identify him and reach him by selecting one country where he lives from all the nations of the world – the USA; and so we eliminate all other countries. By selecting one state out of the country where he lives – Illinois – we eliminate all other states in the world. By designating one city – Chicago – in that state we eliminate all the other cities of the world. By pointing out by the correct address, the one house in Chicago where he lives – 4143 Madison Ave. – we automatically exclude all other houses of the world, and by giving him his one correct name –

Lester B. Smith – we not only distinguish him from other individuals who may live in the same house, we also eliminate all other persons in the world!

In like manner, in giving a sufficient number of definite “specifications” in the Old Testament, concerning the coming Messiah, God enabled us to pick out one Man from all history, from all nations, from all peoples, and be absolutely sure that one Man is the Messiah!

Let us carefully examine His “credentials,” His “address” as it were. These details, these specifications, these elements of His “address,” were given that all might know who the true Messiah is. As we proceed with the listing and explanation of these predictions – and their cumulative effect is overwhelming – it will soon become obvious that no other person in all of the history of the world could fulfill all of the Messianic predictions – or even a very small percentage of them – except Jesus of Nazareth.

(1) In the first place, God eliminated half of the human race as the immediate parent of Messiah – and at the same time He made it clear Messiah would come as a Man and not as an angel, when He gave the promise that the coming Deliverer would be “*the Seed of the woman.*”

I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel (Genesis 3:15).

This, the first of the direct Messianic promises in the Bible, “is the Bible in embryo, the sum of all history and prophecy in a germ.”⁴ For here we have intimated not only the virgin birth of Christ, but also His sufferings – “*thou shall bruise His heel*” – and His complete, eventual victory over Satan and his works – “*It [Messiah] shall bruise thy head.*”

We have remarkable evidence in Genesis 4:1 that this promise in Genesis 3:15 was well understood by Adam and Eve: for at the birth of her first son, Eve ecstatically exclaimed, “*I have obtained the Man, even the Lord!*” (Hebrew of Genesis 4:1).

When her firstborn arrived, Eve thought the promised Deliverer had come, but she was mistaken as to the time, place and many other yet-to-be-given specifications. Many centuries must pass before Messiah could come, but when the fullness of time was come,

God sent forth His Son, made of a woman ... to redeem ... (Galatians 4:4).

(2) Next, God eliminated two-thirds of the nations, by indicating that Messiah must come through Shem – not Ham or Japheth – of the sons of Noah. In the very beginning of the history of the nations, God through His prophet Noah identified Himself with Shem in an especial way:

Blessed be Jehovah, the God of Shem (Genesis 9:26, RV).

4. H. Grattan Guinness, *The Approaching End of the Age.*



80 pp., PB

See order form.

The Best of J.R. Miller, Vol. 1

by — James Russell Miller (1840–1912)

Miller was a prolific author, born of Irish/Scottish descent to James Alexander Miller and Eleanor Creswell, near Frankfort Springs, Beaver County, PA. He was a graduate of Westminster College (New Wilmington, PA), and Allegheny Theological Seminary (Allegheny, PA). Miller pastored churches in New Wilmington, PA, Philadelphia, PA, and Rock Island, IL, and was the author of over 60 published books, as well as countless booklets and pamphlets. He also served as supervisor of over two dozen periodicals with a combined annual circulation of over 66 million copies at the time of his death. This is the first in a collected series of his best selected articles.

In the Hebrew of :27 there is no word answering to “he” that is found in the AV. So the verse correctly reads,

God will enlarge Japheth, and will dwell in the tents of Shem.

The final fulfillment of the prediction in Genesis 9:27 came when “we beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth” (John 1:14). He came to His people⁵ Israel, who are descendants of Shem, through Abraham (Genesis 11:10-27).

(3) Later, another choice was made. All of the hundreds of the nations of the world were eliminated except one: the new nation started by God Himself when He called Abraham. So the God of history divides the nations into two groups: Jew and Gentile, and segregates one small nation, the Jews, that through them Messiah might come.

Now the Lord had said unto Abram ... “get thee out of thy country ... unto a land that I will show thee ... and I will make of thee a great nation, and I will bless thee ... and thou shalt be a blessing ... and in thee shall all families of the Earth be blessed. ... Unto thy seed will I give this land” (Genesis 12:1-3, 7; cf. 17:1-8, 15-19).

By Myself have I sworn, saith the Lord ... that in blessing I will bless thee ... and in thy seed shall all the nations of the Earth be blessed (Genesis 22:16-18).

Here we have a phenomenon of the first magnitude: a record that goes back 1500 years before Christ in which the writer hazards multiple predictions: that God would bless Abraham, make him a blessing, give him the land of Canaan, and bless the world through him and his “seed.” A great nation was created and given a land of its own for one purpose: that Messiah might come to and through them, to bless the world! The prediction is a literary fact; it has been in the book of Genesis, unchanged, for thousands of years.

5. [Editor:] For a study of *The People*, see:

– “The People” in Contrast to “the Nations”: A Preliminary Examination of the Word “People,” Charles H. Welch (Part 1, [Bible Student’s Notebook #564](#); Part 2, [Bible Student’s Notebook #565](#); Part 3, [Bible Student’s Notebook #566](#)).

Its fulfillment is an age-long miracle and is as definite and complete as the original prophecy. For not only did God make of Abraham a great nation, giving Canaan to the Jews under the conquest of Joshua, but in due time Messiah came to them, and the world has been immeasurably blessed through Abraham’s Seed, which is Christ.

And the Scripture, foreseeing that God would justify the Gentiles through faith, preached before the gospel unto Abraham, saying, “In thee shall all nations be blessed.” Now to Abraham and his seed were the promises made. He saith not, “and to seeds,” as of many, but as of one, “and to thy Seed,” which is Christ (Galatians 3:8, 16).

*The book of the generation of Jesus Christ, the son of David, **the son of Abraham** (Matthew 1:1).*

So the Messianic story slowly unfolds in the Old Testament: Messiah must be the “Seed of the woman,” come through the line of Shem, and be “the Seed of Abraham.” That narrows our search for Messiah: we now know we must look for Him in the Jewish race, as a descendant of Abraham.

(4) However, Abraham had several sons, including Ishmael his firstborn, and Isaac. So, another choice had to be made. We are now informed that Messiah was to come through Isaac (Genesis 17:19; 21:12 ; cf. Hebrews 11:18; Romans 9:7 – “in Isaac shall thy seed by called”), and not through Ishmael, the progenitor of the modern Arabs. That narrows the line still more.

And the Lord appeared unto him [Isaac], and said ... “unto thee, and unto thy seed, I will give all these countries [the promised land], and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven ... and in thy seed shall all the nations of the Earth be blessed” (Genesis 26:2-4).

That Messiah and the promised blessing must come through Isaac and the Jewish race, not the Arabs, is further emphasized in Deuteronomy 18:18, where it

is distinctly stated that Messiah, the Great Prophet yet to come, will be raised up “*from the midst of thee*” (i.e., Israel), “*of thy brethren.*” This fact is also clearly given in the New Testament:

Who are Israelites ... whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God, blessed for ever (Romans 9:4-5).

(5) Since Isaac had two sons, the Messianic line must be further narrowed. The prediction is clearly made that Christ must come through Jacob, not Esau; that is, Messiah could not be an Edomite [the descendants of Esau].

And behold the Lord ... said, “I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed ... and in thy seed shall all families of the earth be blessed” (Genesis 28:13-14).

I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel ... Out of Jacob shall come He that shall have dominion (Numbers 24:17, 19).

(6) However, Jacob had twelve sons: so another choice had to be made by the Almighty. One of the twelve, *Judah* is selected. So, Messiah cannot come from eleven of the twelve tribes of Israel, He must come through Judah (Genesis 49:8-12).

Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim but chose the

tribe of Judah (Psalm 78:67-68).

For Judah prevailed above his brethren and of him is (to come) the chief ruler⁶ (Hebrew of I Chronicles 5:2).

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be (Genesis 49:10).

Coming to the New Testament, we read that Jesus our Lord “*sprang out of Judah*” (Hebrews 7:14; Revelation 5:5).

(7) Next, of the thousands of families in the tribe of Judah, another choice must be made: Messiah must come from *one* family line, from the family of Jesse, the father of David.

There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him ... (Isaiah 11:1-2).

The word “*rod*” appears in but one other passage in the Old Testament (Proverbs 14:3), and carries the meaning of “*a twig, a shoot such as starts up from the roots of a cut down tree stump.*” The passage in Isaiah 11:1-2 is a clear statement that God will take a man with no standing – a mere “*stump*” of a tree cut down – and ingraft new life into it. Jesse was not the head of a royal family until God made him the father of a king (David) and put him into the Messianic line!

6. Note: the word ruler in the original is *Nagid*, the same word as in Daniel 9:25, where it is applied to Messiah.



65 pp, PB

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Another Look at “Bible Study”

The Misuse of II Timothy 2:15 and the Abuse of Christ's Body

by — Clyde L. Pilkington, Jr.

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(8) Since Jesse had eight sons, another Divine choice must be made: Messiah is to be a descendant of David, Jesse's youngest son.

I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish His Kingdom. He shall build an house for My name, and I will establish the Throne of His kingdom eonian (II Samuel 7:12-13; cf. I Chronicles 17:11, 14; Psalm 89:35-37; Jeremiah 23:5-6.

The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne (Psalm 132:11).

From this last passage quoted we see that the Lord not only made a promise to David, He confirmed His promise by an oath. God had done the same for Abraham (Hebrews 6:13-18).

Turning to the New Testament, we read:

The book of the generation of Jesus Christ, the son of David ... (Matthew 1:1).

Concerning His Son Jesus Christ our Lord, which ... was made of the seed of David according to the flesh (Romans 1:3; cf. II Timothy 2:7-

8; Revelation 5:5-6; 22:16; Acts 2:30-32; Luke 1:30-35).

And when Jesus departed thence, two blind men followed Him, crying and saying, "Thou son of David, have mercy on us" (Matthew 9:27).

A woman of Capernaum ... cried unto Him, saying, "Have mercy on me, O Lord, thou son of David" (Matthew 15:22).

The public knew Jesus as "the Son of David" and so called Him (Matthew 9:27; 12:22-23; 15:22; 20:30-31; 21:9, 15; Mark 9:10; 10:47-48; Luke 18:38-39).

The Pharisees knew full well that Messiah must be the Son of David. When Jesus asked them, "What think ye of Christ? Whose son is He?" they answered, "The son of David" (Matthew 22:41-46).

It is obvious that Messiah had to be a son of David, according to the flesh – and Jesus was.

(to be continued)

TOPICS:

Major: Divine Inspiration; Jesus Christ; Messiah
Minor: Prophetic Fulfillment

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This free electronic publication is dedicated to:

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- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:

- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor
André Sneidar – Managing Editor
Keith Martin, Mark Peters – Associate Editors

Managers and Assistants

Clyde L. Pilkington, III, , Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, , Cindy Pilkington, Nadine Sneidar

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