



Bible Student's Notebook™

The Herald of His Grace

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

Volume 28
Issue 687

Messiah In Both Testaments

Part 3 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).

The Genealogical Records

During Bible times, every Jew could trace his genealogy.

So all Israel were reckoned by genealogies
(I Chronicles 9:1).

These records were kept and were public property (Nehemiah 7:5-6; Ezra 2:1). Each Israelite's genealogical record constituted his title to his farm or home – so he had a pecuniary interest in preserving the genealogical records of his family. These national genealogical records were carefully kept until the destruction of Jerusalem, the temple and the Jewish state in 70 A.D. During the life of Jesus, no one offered to dispute the well-known fact that He was of the house and lineage of David, because it was in the public records to which all had access.

Since 70 A.D., when Israel's genealogical records, except those in the Bible, were destroyed, no pretending Messiah can prove he is the son of David as prophecy demands. In other words, Messiah had to come before 70 A.D.

(9) Moreover, of all of David's "many sons," Messiah must get His right to the throne of David through Solomon's regal line.



And of all my sons (for the Lord hath given me many sons), He hath chosen Solomon my son to sit upon the Throne of the Kingdom of the Lord over Israel (I Chronicles 28:5; cf. 29:24).

In the New Testament, Solomon is in the royal line from David to Joseph (Matthew 1:6).

(10) Yet another most important "specification" about Messiah's lineage is given: He must be born of a virgin. Since Messiah must be of the fruit of David's body (Psalm 132:11) this virgin must be a direct descendant of King David.

Hear ye now, O house of David ... the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel [God with us] (Isaiah 7:13-14).

It is remarkable that whenever the birth of the Messiah is spoken of in the Old Testament, reference is made to His mother – or the womb – never to a human father.

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The Lord hath called Me from the womb (Isaiah 49:1).

And now saith the Lord that formed Me from the womb to be His servant (Isaiah 49:5).

The Lord hath created a new thing in the Earth: a woman shall encompass a man (Jeremiah 31:22).

Thou art He that took me out of the womb (Psalm 22:9).

Until the time that she who travaileth hath brought forth (Micah 5:3).

Turning to the New Testament we find that Jesus indeed was born of a virgin, a virgin who was a direct descendant of King David. After listing the genealogical record from Abraham to Christ, using the oft-repeated phrase as “*Abraham begat Isaac, Isaac begat Jacob*,” etc., showing descent by natural generation, we finally come to the striking statement:

Now the birth of Jesus Christ was on this wise: when as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit ... “for that which is conceived in her is of the Holy Spirit. And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins.” 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,” which being interpreted is, “God with us” (Matthew 1:18, 20-23).

We are dependent on a good woman, Mary, a good man, Joseph, a good doctor, Luke, a faithful recorder, Matthew, the word of an angel, and the Word of God who gave both the prediction and its literal fulfillment, for an honest, accurate account of the birth of Jesus (Matthew 1:16-23; Luke 1:28-35; Luke 2:1-20).

Here indeed is a “*sign*” – a *wonder* – that only God can fulfill. Obviously, no Messianic pretender can cause himself to be born of a virgin. Since every truth is consistent with every other truth in the universe, it would not only be difficult, it would be impossible for a pretender to collect five such good witnesses as Mary, Joseph, Luke, Matthew and the angel of the Lord to lie for him without the fraud being detected sooner or later. We can depend on the testimony of these five witnesses.¹

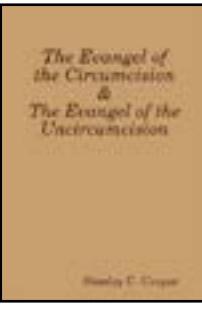
Jehovah said ... “I watch over My Word to perform It” (Jeremiah 1:12, RV).

Remember, the Messianic chain giving Messiah’s lineage was formed through many centuries: from Eve, to David, to Isaiah, to the prophet Micah’s time. It was added to by many human agents, who spoke in diverse manners, times and places. Every time prophecy made a particular choice, there was a new risk, humanly speaking, of selecting the wrong branch, and nothing short of absolute accuracy will do when God claims to speak.

Absolute accuracy it was: for when Messiah came He fulfilled to the letter *all* of the specifications of His lineage and was indeed “*the Seed of the woman*,” “*the Son of Abraham, the Son of David*” (Matthew 1:1). No other person in all the world than Jesus of Nazareth could meet all, or even a small part, of these specifications.

Let us illustrate. Remember, there are no two people exactly alike in all the world – not even identical twins. Suppose you are “George Bardon.” You live at 113 Smith Drive, Detroit, MI, USA. You are five feet ten inches tall; you weigh 165 pounds. You are married and have five children: three boys and two girls. You sell life insurance for a living. You have

1. A literary fraud is well-nigh impossible, for each lie exposes itself sooner or later by *not* being consistent. Scholars, by knowing contemporary history, geography, philology and the manners and customs of the era, can easily detect a literary fraud, for it will not fit in with the known facts in those realms.



The Evangel of the Circumcision & The Evangel of the Uncircumcision

by — Stanley C. Cooper
See order form.



\$5,124.76 in the bank. Manifestly no one else in all the world has *all* of your “specifications.” It is easy to see, if enough characteristic details are given, identification is positive; the same is true of prophecy: if a sufficient number of details are given, identification is positive. So many details of Messiah are given, and each one is exactly fulfilled in Jesus of Nazareth, so identification is positive.

(11) To further help all know Messiah when He came, the Place of His birth is given.

Prophecy has given us His “address” in terms of the town where He was to be born.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel (Micah 5:2).

Of all the continents, one is chosen: Asia; of all states, one is chosen: Canaan. All provinces of Palestine are eliminated save one: Judea; all cities of Judea are eliminated save one: Bethlehem Ephratah – a tiny village having at that time fewer than a thousand inhabitants.

The prophet pin-points one obscure village on the map of the world, but he speaks infallibly, for the omniscient² God was behind his utterance. The prophet spoke clearly, too, with unequivocal certainty; for when King Herod demanded of the chief priests and the scribes of the people where Christ should be born, they told him,

In Bethlehem of Judea, for thus it is written by the prophet (Matthew 2:4-6; cf. John 7:42).

The Drama of Fulfilled Prophecy

Jesus was born in Bethlehem of Judea (Matthew 2:1) in a manner altogether marvelous. Until shortly before the time of Jesus’ birth, Mary was living at the “wrong” place – that is, if her coming baby was the Messiah. Note now the intricacies of God’s Provocations in fulfilling His Word. In 1923 at Ankara, Tur-

key, was found a Roman temple inscription³ which, when deciphered, related that in the reign of Caesar Augustus there were three great tax collections. The second was ordered four years before the birth of Christ. The third, several years after His birth. The second one is the one we are concerned with.

The proud Jews resented the idea of a special tax, so they sent a commission to Rome to protest it. Quirinius, the local governor of Syria, had not the authority to settle the problem. Those were days of slow communications and slower travel. The commission finally failed and the Jews had to submit to the enrollment and taxing. By the time the official tax collectors had worked their way eastward, town by town, and province by province, and after the time-consuming delays caused by the Jewish protests, exactly enough delay was caused, and all in the natural course of events, so that when the enrollment was put in force in Judea the exact time had come to Mary for the birth of the baby Jesus!

Neither Mary nor Caesar nor the Roman tax collectors did the timing, nor were they in charge of affairs: but the God Who rules the world behind the scenes had His hand on the wheel, and He literally moved the people of the world and timed everything to the very day, so that Mary and Joseph got to Bethlehem in the nick of time, that Jesus, the chosen Messiah, might be born in the right place, the place designated by the infallible finger of prophecy!

Blind indeed is the man who can’t see or who won’t see the Mind of the Infinite planning these details and the Hand of the Almighty executing His perfect plan!

(12) Finally, to pin-point Messiah, the TIME of His coming, as well as the place, is given. Of all generations of earth’s history, Messiah had to come when Jesus was born!

All before Jesus’ time are eliminated; all after His time are disqualified; and since Jesus of Nazareth had no consequential “competitor” in His generation, the Finger of Prophecy points infallibly to HIM.

2. [Editor:] “Having total knowledge; knowing everything.” – American Heritage Dictionary

3. Reported by Sir William Ramsay, noted British chemist and archeologist.

There are three general predictions as to the time of Messiah's coming, and one specific.

(A) Messiah must come before the tribe of Judah lost its tribal identity.

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

The word "scepter" in this passage does not necessarily mean a king's staff. The word⁴ translated "scepter" means primarily a "tribal staff." The tribal identity of Judah shall not pass away – as did that of the other ten tribes of Israel – until "Shiloh" come – "Shiloh" being a name of Messiah, meaning "Peace."

Even though Judah, during the seventy-year period of their captivity at Babylon, had been deprived of national sovereignty, they never lost their "tribal staff," their national identity; and they always had their own "lawgivers" (judges), even in captivity (Ezra 1:5, 8).

At the time of Christ, though the Romans were overlords of the Jews, the Jews had a king in their own land; moreover, they were to large extent governed by their own laws, and the Sanhedrin of the nation still exercised its authority. However, in the space of a few years, during the year when Jesus was twelve years of age, when He appeared publicly in the temple (Luke 2:41-

4. "The word *shebet*, which is translated 'scepter' in the AV, signifies a rod or staff, particularly the rod or staff which belonged to each tribe as an ensign of their authority. Each tribe was in possession of its own peculiar 'rod' or 'staff' with its name inscribed thereon." – *Bishop Sherlock's Discourses on Prophecy*. Hence, the "scepter" signifies their identity as a tribe.

52), Archelaus, the king of the Jews, was dethroned and banished. Coponius was appointed Roman Procurator, and the kingdom of Judah, the last remnant of the former greatness of the nation Israel, was formally debased into a part of the province of Syria.⁵

For almost another half century the Jews retained the semblance of a provincial governmental structure, but in 70 A.D. both their city and their temple were destroyed by the armies of the Roman General Titus, and all semblance of Jewish national sovereignty disappeared.

The remarkable thing is this: Messiah (Shiloh) came before Judah lost its tribal identity, exactly as stated in Genesis 49:10!

(B) Messiah must come while the second Temple was still standing. Zechariah 11:13 demands that Messiah come before the destruction of the Jewish Temple, for that prediction speaks of "*the thirty pieces of silver*" being "*cast to the potter in the House of the Lord*" (the Temple).

This prediction could not be fulfilled after the destruction of the temple in 70 A.D. So, if Messiah came

5. See Josephus' *Antiquities* 17, Chapter 13:1-5. Twenty-two years before the Lord Jesus was crucified, the Sanhedrin lost the power of passing the death sentence (see John 18:31) when Judea became a Roman province, as mentioned above. Rabbi Rachmon says,

"When the members of the Sanhedrin found themselves deprived of their right over life and death, a general consternation took possession of them; they covered their heads with ashes and their bodies with sackcloth, exclaiming, 'Woe unto us, for the scepter has departed from Judah and the Messiah has not come.'" – Chosen People.

The rabbis did not realize that Messiah had come. From this it is apparent that they considered Genesis 49:10 Messianic, and had a clear concept of its meaning.



Charles H. Welch: An Autobiography

Welch (1880-1967), an associate of E.W. Bullinger, was the editor of the *Berean Expositor* (1906-1967), a Bible study magazine. While Bullinger was working on *The Companion Bible* his time was limited. As a result, Welch shouldered the editorial duties of his periodical *Things to Come*. During his lifetime he produced over 60 books, booklets and pamphlets.

156 pp, HB

See order form.





at all, He had to come before the Temple was destroyed.

In Psalm 118:26 the prophetic pen informs us that the people who should welcome Messiah would say not only “*Blessed be He that cometh in the name of the Lord*” but also “*We have blessed you out of the House of the Lord.*” This was beautifully fulfilled in the life of Jesus when He approached Jerusalem, for His triumphal entry, when the people said, “*Blessed is He that cometh in the name of the Lord; Hosanna in the highest*” (Matthew 21:9).

Then we read that Jesus healed many who were blind and lame in the Temple (Matthew 21:14), and there can be no doubt that those who were healed in the temple “*blessed Him in the House of the Lord,*” even as Psalm 118:26 said they would!

There is another definite fulfillment to the prediction: Matthew 21:15 tells us that the children cried in the temple, saying, “*Hosanna to the son of David.*” Surely, “*out of the mouth of babes and sucklings Thou hast perfected praise*” (Psalm 8:2; Matthew 21:16) – and God used children to fulfill His prediction given in Psalm 118:26 that Messiah should be blessed in the House of the Lord!

Scriptural predictions of the coming of Messiah demand that He come while the Temple at Jerusalem was still standing. This is a fact of great significance. Therefore, the public entry of Jesus into Jerusalem and into the Temple as recorded were all prearranged and predicted and are part of the perfect Plan that

foretold Messiah and His activities when He should come, and then perfectly fulfilled the blueprint in the movements of Jesus of Nazareth when He came (See Matthew 21:1-16; Mark 11:1-10; Luke 19:29-40).

And Jesus went into the Temple of God ... and the blind and the lame came unto Him in the Temple; and He healed them ... and the children crying in the Temple, and saying, “Hosanna to the son of David;” (Matthew 21:12-15).

Two other intensely interesting Scriptures bear on this; when the child Jesus was taken to the Temple by His parents, as recorded in Luke 2:25-32; also, when Jesus as a boy of twelve was “*in the Temple, sitting in the midst of the doctors ... and all that heard Him were astonished at His understanding*” (Luke 2:46-47).

After years, yea centuries, of waiting, Messiah suddenly came to His temple! (Malachi 3:1). Then a few years later, God with a dramatic gesture destroyed the temple and the city of Jerusalem, even as Jesus had told the people.⁶

On the old Temple site now stands a heathen shrine, the Mosque of Omar. Providence, by these significant facts, is saying to all Jews, to all people everywhere, Messiah has already come! He can't come now, there is no temple. Messiah had to come 1900 years ago, before He had the temple destroyed.



6. Jesus told them that the Temple, the heart of their worship, yea the heart and soul of their very national existence, would be torn down, and “*not one stone left upon another*” (Matthew 24:2). As Jesus the true Prophet had said, so it came to pass – no doubt sooner than the disciples expected.

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(C) Daniel says something remarkable about the coming of Christ relative to the Temple. In giving the time-table from his time to the coming of Messiah Daniel makes it very clear that Messiah will come and be “*cut off*” (die) before the “*people [the Romans] of the prince that shall come shall destroy the city [Jerusalem] and the sanctuary [the Temple]*” (Daniel 9:26).

Since we have already discussed this under point “B” (above) we pass on to our next fact relative to the time of Messiah’s coming.

(D) Messiah must come 483 years after a specific date in Daniel’s time. This definite prediction as to the exact TIME of the coming of Messiah is one of the most wonderful prophecies in the entire Bible. It establishes the date of Messiah’s advent almost five hundred years before He came. Here is the prediction:

*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto **Messiah the Prince** shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary* (Daniel 9:25-26).

The date of the “*commandment to restore and to build Jerusalem*” was the decree by Artaxerxes in 444 B.C.⁷

7. Some authorities differ as to the exact date, the dates given ranging from 454 to 444 B.C., within a ten-year period. In any event, the 483 years that begin with this event bring us to the time of Jesus of Nazareth. For a detailed discussion of this amazing pre-

granting permission to the Jews to return to Palestine and rebuild the city of Jerusalem (see Nehemiah 2:1-8). The Hebrew word translated “*weeks*” in the Scripture quoted above (Daniel 9:25-26) means “*sevens*” or *heptads*, and is used for years. (See Leviticus 25:8; Genesis 29:27-28). In other words, the “*seventy sevens*” that are prophetically determined on Israel and on the holy city, with specified events (24), is a period of 490 years. This period is divided into three sections:

(1) Seven “*weeks*,” or seven sevens of years – the 49 years the prophet allotted for the rebuilding of Jerusalem under the leadership of Nehemiah and Ezra and those associated with them (see the books of Nehemiah and Ezra). History tells us it took 49 years to do this rebuilding job.

(2) A second period of 62 “*weeks*,” or 434 years, which would bring the time to Messiah.

(3) The 70th “*week*,” a period of seven years sometime after the coming of Messiah.

We now are especially interested in the period “*from the commandment to restore and to build Jerusalem*” to “*Messiah the Prince*,” which totals to a period of 483 years. Sir Robert Anderson in his book *The Coming Prince*, figured it out, and gave the world his findings. We quote from the facts he presents:

He starts with March 14, 444 B.C., the date of the commandment to restore and build Jerusalem;

dition, see Sir Robert Anderson’s book *The Coming Prince* [see order form]; also see John Urquhart’s *Wonders of Prophecy* and Mark Lev’s *Lectures on Messianic Prophecy*.

The Divine Names and Titles

by — E.W. Bullinger

This useful work deals with the principle of Divine Names and Titles, and their meaning, usage and occurrences. In view of the fact that every name used for God has its own special meaning, and that the particular name used in any given case is often a key to the spirit of the context, this subject is one which the Bible student cannot afford to overlook. There is a mass of information compressed into this book. In addition to the many names and titles fully developed, there are numerous helpful suggestions to assist Bible students continue their own profitable study.

See order form.

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85 pp, PB,

and he ends the period with Jesus' triumphal entry into Jerusalem (which he believes was the official presentation of Messiah as "Prince" to Israel. Cf. Luke 19:38-40 with Zechariah 9:9). After careful investigation and consultation with noted astronomers, he gives these startling findings: From 444 B.C. to 32 A.D. is 476 years; 476 x 365 is 173,740 days; from March 14 to April 6 (the day of Christ's triumphal entry) is 24 days; add 116 days for leap years, and you get a total of 173,880 days. Since the "prophetic year" of the Bible is always 360 days, the 69 "sevens" of this prophecy in Daniel (69 x 7 x 360) is 173,880 days! And so the time given by Daniel from the "*commandment to restore and build Jerusalem*" to "*Messiah the Prince*" comes out perfectly – to the very day!

With absolute certainty the exact year, the very month of a notable event in His life, is foretold. This is a genuine prophecy, as detailed as a road map, with no taint of ambiguity – and it is a prediction that can be proven true. It is a sign that points unerringly to Jesus of Nazareth who was "*Messiah the Prince*," who was "*cut off*" (by a violent death) but not for Himself. When Jesus began His public ministry, He said significantly, "*The time is fulfilled and the Kingdom of God is at hand*" (Mark 1:15).

We now have given twelve points, showing Messiah's credentials. These were given in the Prophetic Word so that all might know Messiah when He came. The accuracy of prediction is minute; the fulfillment is exact. One mistake would be fatal – but all is in perfect agreement: Jesus of Nazareth fulfills ALL of the specifications as to His lineage, His birthplace, and the time of His birth.

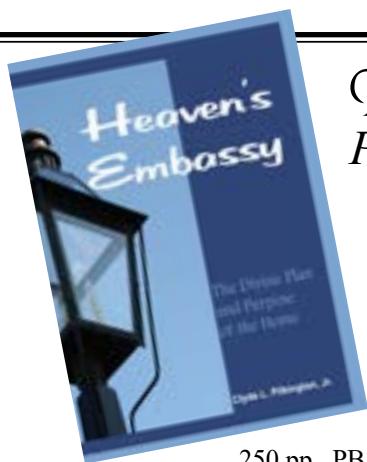
Is it not most remarkable that within a generation of Christ's sufferings on the cross the Temple was destroyed, the Jewish priesthood ceased to exist, the sacrifices were no longer offered, the Jews' genealogical records were destroyed, their city was destroyed, and the people of Israel were driven out of their land, sold into slavery, and dispersed to the four corners of the earth!

Since those dreadful national judgments fell on Israel it has been utterly impossible for a "Messiah" to come with proper "credentials," such as the Old Testament demands, and such as Jesus of Nazareth presented.

(to be continued)

TOPICS:

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



250 pp., PB

See order form.

Heaven's Embassy – The Divine Plan and Purpose of the Home

by — Clyde L. Pilkington, Jr.

Except the Lord build the house, they labor in vain who build it (Psalm 127:1).

This book represents many years of work. The author believes that it is one of the most important books that he will ever be privileged to write, simply because it concerns one of the most vital scriptural subjects that could ever be addressed.

The home is central to all of God's dealings with man throughout the course of time. It is His Divine "institution" and "organization" on the earth; for the believer, it is the *Embassy of Heaven*. An embassy is "**the residence or office of an ambassador.**" Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the *Divine Embassy* of heavenly ministry.

Pauline ministry is centered in the homes of believers. This is even the true sphere of the Body of Christ; for this reason our apostle speaks of "*church in thy house.*" This book doesn't focus on the *external* specifics of the ministry of *Heaven's Embassy* (such as *hospitality*); that will be saved for another volume. Instead, it looks at the inner-workings of the *Embassy* itself, focusing on its very nature, *internal* purpose and function.



Thanks once again for yet another edition of the bound *Bible Student's Notebook*. Your newsletter is so well done. It must be quite a task to always have something lined up to write about or share with all of the publications you have going on. A wonderful ministry you have! – *KY*

I just wanted to say thanks for the bound copies of the *Bible Student's Notebook*. ... We have an awesome Dad. – *OH* It is my great pleasure to support your work. – *OH*

I have been very blessed by some of your teachings that I have had time to watch. Especially *Who's on First*. The response in my heart was and is, "Thank You, Father." May our Lord continue to strengthen you and cause you to stand in His service. – *Email*

Andre' Sneidar's article on "Gleanings" hit the nail on the head. Thank you for providing them steadily and faithfully through the years. It is so encouraging to think of believers living out all the necessities and struggles of life and still producing preservable, profound writings. – *IN*

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- 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:

I am going over Knoch's *The Problem of Evil* for the third time. I am floored by how little I knew before. Oh, getting to know the mind of God and His Son is so precious. – *PA*

Your work is amazing. Thank God for what is there to challenge me daily. Your *Daily Email Goodies* are a work that I ready ever day as a part of my daily medicine. – *Email*

I Never Pray

Q. In the past, you have been quoted as saying, "I never pray." ... Please explain what you mean.

A. A Prayer in the Spirit expressing His mind by us ("Prayer and supplication in the Spirit," Ephesians 6:18; "The Spirit itself maketh intercession for us," Romans 8:26) ...

When I say "I don't pray," I am referring to the kind of prayer which is a formal duty. Paul says, "Pray without ceasing," so prayer can be only a continuity, a permanently inner relationship of communion.

— Norman P. Grubb (1895-1993)
Notes from Norman

TOPICS:

Major: Prayer; Religion

- 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).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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