

## Allen Springer - Followers of God

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Called he's titled this Followers of God. Brother Allen, please. Thanks Brother Ron. Dear brethren, it's it's a real blessing to be with you and you have special love and greetings from your brethren in the sea. Get Romania Ecclesia from the brethren in general in Romania and Moldova, Ukraine and from our Sunday evening study online and some of those brethren who attend that are here now as was mentioned, the the title is the Followers of God.

It's from Ephesians 5:1 and 2 and we'll read the theme text again. Be therefore followers of God as dear children and walk in love as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet smelling Savior. Savior Saver.

These notes are in the chat. I made some minor adjustments that Salem Brethren, the copy you have is a little bit out of date. There are five items in our theme text that deserve consideration. Number one Following God Number two Being dear children Number three Walking in love Number four following following Jesus example of loving others and number five sacrificing to God as a sweet smelling Savior. These five points represent a broad spectrum that covers many aspects of our Christian life.

So the choice of these verses as a theme text is very appropriate. As time permits, the intention is to touch on each of these and especially how they apply in our daily Christian walk, and so we begin with the first subtopic, which is Being followers of God. We usually think of being followers of Jesus. That's a correct concept.

We call ourselves Christians. However, when we accepted the invitation to follow Jesus, it was to enter the Father's service with him and thus to become followers of God, as it states in our text. This thought is contained in reprint 3, 7, 2, 1, which connects our theme text with an incident recorded in Luke, chapter 5, verses 1 to 11. You may recall how Peter, Andrew, James and John were mending their nets on the shore of the Lake of Galilee when Jesus told them to take their boat to deeper water and to let down their nets, and you remember what followed.

This was the first of two times that a miraculous catch of fish was the result. Peter's reaction, recorded In Luke chapter 5, verse 8 is noteworthy. Depart from me, for I am a sinful man, O Lord. However, contrary to Peter's thinking, Jesus did not depart from them. On the contrary, he invited these four to follow him and become fishers of men.

Nevertheless, this reaction on the part of Peter was a proper one and ties in with the context of the entire fifth chapter of Ephesians, verses 3 through 7 detail many of the works of the flesh and end with this exhortation, Be ye not, therefore partakers with them, that is, with those who practice such things. Jesus was not negating Peter's observation, but rather suggesting to him the proper course to put off sinful practices, and this is an important part of being followers of God. In reprint 2299 we quote true Israelites are supposed to have left or put off all these when they left Egypt, the world to become followers of God as dear children, no longer to worship at the shrine of self, but to worship God and to more and more seek and strive after the Spirit of His holiness love.

There are several additional points suggested in this article. Number one we cannot serve God and mammon. That's from Matthew 6, verse 24 and Luke chapter 16, verse 13. Number two our consecration was to do God's will instead of our own and in his way, and that's an important combination.

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God's will in God's way. We must strive to arrange all of life's affairs in order to have the greatest amount of time, energy, and means available to his service, and number three, we can't do anything perfectly. We can have perfection as the ideal for which we strive. But God is looking at how hard we try to do these things rather than at our imperfect results.

This thought is expressed in the manner for March 31. The Lord, in making his estimate, will take it will take knowledge of the Spirit which actuated us, rather than of the results secured by our efforts. In view of this, let us see to it not only that we do with our might what our hands find to do, but also that our every sacrifice and gift to the Lord and his cause is so full of love and devotion that the Lord will surely approve it as done from love for him and his the fifth chapter of Ephesians contains additional thoughts related to our theme. We Continue In Ephesians 5, verse 8 For ye were sometimes darkness, but now are ye light in the Lord. Walk as Children of Light Part of being followers of God is to walk as children of light.

We'll look at six related points. Number one Being followers of God and children of light means to believe in the light, and that's from John, chapter 12, verse 36. We cannot go further in our development as children of light until we first believe in the light, the truth. What we believe determines what we will do.

It determines how we will walk. As it says in Psalm 97, verse 11, Light truth is sown for the righteous and Proverbs 4, verse 18 the path of the just, I.e. the justified, is as the shining light. So we see that the light, the truth is for the justified class and that they will follow the path of light. They will walk as children of light, the light.

The truth in this context is present truth the Harvest Message Point Number two To be children of light means to let our light shine. From Matthew 5, verse 16, here is another text which shows that the light is not merely for ourselves, but is to shine out upon others. The purpose of this is, as stated in the verse, that they may see your good works and glorify your Father which is in heaven. We let our light shine by endeavoring to do good and thus glorify our Father. Number three Being children of light means to watch and be sober, and that's human contained in 1st Thessalonians chapter 5, verse 5, verse 6, and 1st Peter, chapter 4, verse 7.

This is especially important in our day. We won't take the time to read it, but we would suggest you look at the manna for November 19th and also reprint 5256 and the question book page 663. Question number three. Point number four under being children of light it means to excuse me. It means to love righteousness and hate iniquity as our Lord did.

And this is from Hebrews chapter one, verse nine, and both these are necessary. We cannot be children of light unless the light that is in us dispels the darkness. Granted, this is a process, but we must strive to not only follow God, but also follow Jesus as he manifested this behavior. In our case it means additionally to dispel the darkness within our sinful nature, and that's something that Jesus did not have.

The light that is in us must prompt us to action. It is not enough to have the light, we must use it in both senses indicated in this verse, to love righteousness and to hate iniquity. Point number five of walking as children of light it means to have no fellowship with the unfruitful works of darkness, but rather reprove them. Ephesians 5:11. This is closely related to the previous text.

Our reproof may not always be in words, but it must always be by having no fellowship with such things. The works of darkness are becoming more and more prevalent in our day and, sad to say,

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more accepted in mainstream society.

Number six of walking as children of light it means we will strive to follow Philippians 4:8 and I'm sure we all know this by heart. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. If there be any virtue, and if there be any praise, think on these things. All these things are are in harmony with the Divine character and word. By striving to think on these things, we will more and more be followers of God.

So these six points are all related to being followers of God and walking as children of light, and see also the manna for July 1st.

And there's an important warning. In Second Corinthians, chapter 11, verse 14, Satan himself is transformed into an angel of light. He endeavors to lead the children of light away from the truth, away from present truth, and thus to keep them from being followers of God. Continuing In Ephesians, chapter 5, in verses 15 to 17 we will read, see then that you walk circumspectly, not as fools, but as wise redeeming, that is, buying back the time because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.

Walking circumspectly is another part of being followers of God. But what does this mean? We'll look at four points. Number one, it means to carefully scrutinize our thoughts, motives, and intentions in order to buy back the time from all the worldly and evil influences that surround us in this evil day. Number two, it means to study the word of God in order to know and understand his will.

This is much more than a surface study. It includes a working knowledge of the plan of God as it applies to us personally today. Number three, it means to make straight paths for our feet, Hebrews 12, verse 11, and number four, it means that we will receive no other gospel. Galatians, chapter 1, verses 8 and 9.

If we are truly striving to be followers of God, the result will be, as indicated in the text, wisdom and understanding. From reprint 3720, and it actually starts on page 3721 of that article. There's an additional thought quote. However much we have heard of Jesus, however much we have rejoiced in the salvation which he died to secure for us, however much we have trusted in the merit of his sacrifice, we did not become his disciples until we had formally reached the point of giving our hearts, our lives, our wills to him, responding to his invitation, becoming followers of God as dear children under the guidance and instruction of our elder brother Jesus.

And a short quote from reprint 836 in the selection of those who shall be accounted worthy to share the kingdom, a manifestation of faith is required they must be such as are willing to follow God's leadings step by step by step, seeing only the next step clearly, they walk by faith, and not by sight, and see also reprint 5718 his servants we are to whom we render service.

Our next subtopic is being dear children. In our theme text this is associated with being followers of God as dear children Being dear children, as mentioned in Ephesians 5. 1, includes the following four concepts as given in other scriptures. Number one as little children, number two as children in malice number three as children of light and number four as obedient children, and here are some additional Scriptures on each of these four points.

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First of all as little children, and this is from Matthew 18:3 except ye be converted and become as little children, you shall not enter into the kingdom of heaven. For Matthew 19, verse 14 Jesus said, Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven. See also Mark 10, verse 14 and Luke 18, verse 16 from reprint 1766. The special characteristics of a little child are simplicity of heart, meekness, truthfulness, freedom from ambition and rivalry, faith, confiding, trust, love, obedience, teachableness, indifference to social distinctions and popular opinions, and guilelessness. Another quote from reprint 465 8.

Those who will be of the kingdom of God must be like little children in the sense of being simple hearted, true, honest, and trustful of their heavenly Father. Point number two as children in malice from First Corinthians 14:20. Brethren, be not children in understanding how be it in malice be children, but in understanding be men. This means having no malice, but rather the sweet simplicity of childhood and short quote from reprint 2062 not as a little child in stature, nor in blankness of undeveloped character, but in humility, simplicity, guilelessness. Point number three as children of light.

This was mentioned already in Ephesians 5:8 and also in other scriptures. First Thessalonians 5, 5. You're all children of light, and the children of the day. We are not of the night, nor of darkness. From Matthew 5:16 Let your light so shine before men, that they may see your good works and glorify your Father, which is in heaven.

Volume 5, page 293. The apostle Paul, addressing the same body of Christ, says, ye were at one time darkness, but now are ye light in the Lord. Walk as children of light. Ephesians 5. 8 First Thessalonians 5, 5.

Again he says, For God, the Spirit of God, the Spirit of truth has shined into our hearts to give the light of the knowledge of the glory of God. 2nd Corinthians 4, 6, end of that quote. In contrast, we know that the children of darkness hate the children of light, as explained in reprint 5718, which was already referenced. His servants we are to whom we render service, and also see the Songs in the night for January 2nd point number four as obedient children first Peter, chapter one, verses 14 and 15.

From the manna of March 19th we quote. Some Christians have the erroneous idea that God does all the fashioning, and that his children are to be merely passive in his hand. But Peter does not so express it. He exhorts us to fashion ourselves according to the divine instructions, and to work out our salvation with fear and trembling. Philippians 2, verse 12 and from reprint 5481.

If we are obedient children, everything will work well. We shall get the proper tests, the proper chiseling, and policy polishing. Everything will make us meet for the inheritance of the saints in light. But if we do not prove obedient, this will hinder us from ever getting into the elect company, although we may have a place in that company of children who have had to be chastised and finally brought to proper obedience.

There are four additional thoughts presented in the Songs in the night for February 18th. The Lord and his service must always have first place in our heart's affections. Number two we cannot serve God and mammon, but must choose to serve God. Number three, we must never look back longingly, as Lot's wife did to the things of this earth Earth which we gave up in our consecration. These trivial things can never compare to the grand reward held before us.

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And Number four, if we do these things, we will be followers of God as dear children. This Songs in the Night was taken from reprint 37203720 and see the subtitle there as Dear Children for a few additional thoughts.

As dear children, we are no longer aliens, strangers, foreigners. We are no longer condemned to death, but on the contrary are justified to life. When we first enter the family of God, less is expected of us than after we have been in the family for some time. We, as dear children of God, are to grow in the likeness of our dear elder brother, our pattern, our head, our Lord Jesus. We are to grow up into him in all things.

Ephesians 4, verse 15.

Our third subtopic is walking in love.

The law of the new creation is the law's love. Therefore everything we think, everything we say, everything we do should be governed by this law. This verse is talking about the law of love put into action must govern our words, it must govern our deeds. It will prompt us to lay down our lives for the brethren, and it will control our conduct toward all. We should do good unto all men, as stated in Galatians, chapter 6, verse 10.

But also in that verse, our priority is to serve the household of faith. Eventually this law of love will bring us to the point of loving even our enemies, desiring to do them good.

But how can this law of love which the new creation is under be described? In practical terms? It is sometimes compared to the golden rule of doing unto others as you would have them do unto you. But interestingly enough, the law of the new creation actually surpasses the golden rule. The law of the new creation prompts to sacrifice, laying down our lives for the Lord the truth and the brethren.

Sacrifice goes beyond doing good unto others and is in fact the new commandment given to us by Jesus. You may remember he was asked about what are the two greatest commandments? And we're familiar with those, and that has to do with the law of love. But in another place he gave us the third commandment which would prompt us to sacrifice for one another, love one another as I have loved you. In contrast, consider this quote from Volume 6, page 378 the world will not be left to a law of love during the millennium, but will be ruled with justice and mercy under a law of obedience to the kingdom.

Now it's true that eventually they have to come up to the standard of love.

The law of love is exemplified in the life of Christ, and this is really an important point. There are many examples.

We could spend an hour on that. But what stands out is his submission to the divine will in all things. This is perhaps the most important lesson for us in walking in love. Submission to the Divine Will Here are some pertinent quotes on the subject of submission from the February 18th manna. The Kingdom is only intended for those who by God's grace shall at heart become like to the Lord Jesus, and that they will love the Lord with all their hearts, with all their souls, and be able to say, not my will, but thy will, O Lord, be done.

No other condition than this of full submission to the Lord can make us acceptable for for the kingdom, and then from the June 21st manna, let the beloved children of God seek more and more to copy Christ's meek and quiet spirit, accepting the providences of God and obeying his precepts,

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and leading as he did and from the December 7th manna, when he was reviled, he reviled not again. First Peter 2, verse 23 he was so full of submission to the Divine will, that he was enabled to take the scoffs and railings of the people, and to bear these humbly and patiently, and from reprint 5842 actually, on page 5844 at the subtitle Submission A Test of Loyalty, we read, sometimes the Lord's hand is very heavy. It was in the case of our Lord Jesus, heavy preacher pressed down.

But when the Lord felt the Father's hand pressing down, he meekly bowed himself beneath the weight in humble acquiescence to the will of the one whose purpose he had come to carry out, and also see reprint 3733. It's at the subtitle on page 3734 Blessed are the Meek I I found this next point interesting. One of Webster's definitions, and I think it was the second one, for the word meekness is submission to the divine will, patience, and gentleness. From moral and religious motives the law of liberty is closely associated with the law of love, and vice versa.

From James 1:25. How so? Here are three points. The law of love governs those who follow God's will in all things, not by compulsion, but because of their desire to do so. We want to emphasize this point again.

The law of love governs those who follow God's will in all things, not by compulsion, but because of their desire to do so. Point 2. The connection between love and liberty therefore becomes more evident only only those who are truly governed by love will exercise that quality when not compelled to do so, and point 3 from volume 6, page 196 the Lord's plan of granting great liberty is the best plan, the one which most surely tests the heart. Loyalty most fully develops character, improves the willingness of each to follow with the other the law of love.

End of that quote. To repeat again, the law of love governs those who follow God's will in all things, not by compulsion, but because of their desire to do so.

Another important point is brought out on page 312 of Volume 6. That law of love will be sure to urge modesty as respects all innovations or changes from the customs of the early church. It will be sure to hesitate to make radical changes, except as it shall discern their necessity, and even then will seek to keep close within the spirit of every admonition and instruction and practice of the early church. End of that quotation.

Dear brethren, this admonition associated with walking in love is in great danger of being ignored in our day. Both within and without the Bible student movement, the pressures of modern society and the mainstream media are pushing in an opposite direction. Keeping up with the times at present often would mean abandoning principle.

There seems to be a growing tendency to view the principled lifestyle of the early church, which was reinstated in the harvest period, to be old fashioned and outdated. Those customs and practices which are based on scriptural principles must never be abandoned. This is part of walking in love.

The law of love means to worship God in spirit and in truth. John 4, verses 23 and 24 it is not enough to have the truth we must also have the spirit of the truth, and the reverse is also true. We can't really have the spirit of the truth if we do not have the truth. The law of love means to exercise pity and sympathy in regard to the sins and shortcomings of others, especially those of our brethren. The familiar saying we are to hate the sin, but love the sinner.

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Walking in love also means to walk as children of light, as already considered from Philippians 4, 8, which we already read. That's familiar to all. But we are to do more than merely think on these things. We are to follow Paul's exhortation given in verse nine. Those things which you have both learned and received and heard and seen in me do and God, the God of peace, shall be with you.

So walking as children of light means to do the things mentioned in this verse and so many others. Let your light so shine before men that they may see your good works and gloria glorify your Father, which is in heaven. Matthew 5:16 once again and we must walk circumspectly, redeeming the time.

Ephesians 5:15 See that ye walk circumspectly, not as fools, but as wise not according to the wisdom of this world, but according to the wisdom which cometh from above. From James 3, verse 17 we must make straight paths for our feet. Hebrews 2, verse 13 we must be redeeming the time, because the days are evil. Ephesians 5, verse 16 Dear brethren, it should be obvious, especially more and more as each year passes, that we are living in the evil day mentioned in Ephesians, chapter 6, verse 13. Buying back the time will become more and more difficult as we enter further into this evil day.

This problem seems to me more prevalent in the last decade or so, especially with all of the handheld devices at our disposal. Tools can be used and misused The Spirit of the world is more powerful now than ever before.

All our lives are all our lives are busy. But I have special worthy worries for those brethren whose busy lives leave them with little or no time for personal study, activity in the Lord's service, regular attendance at meetings, and so forth. We must strive diligently to fight against the spirit of the world and to establish proper priorities in our daily lives.

Additionally, the educational systems today of today are promoting evolution and higher criticism as never before. Brother Russell saw well in advance what kind of a problem this would be and our day. On top of this, you have the liberal mindset which promotes relativistic morality and the acceptance of many sinful practices as being okay. Walking in love does not mean that love is allowed to override justice. We especially need the whole armor of God now.

Otherwise we will not be able to endure the special tests of the time in which we are living, and now is the time when that special armor has been provided to us in its completeness.

Walking in love is also related to Ephesians, chapter 5, verse 17 wherefore be not unwise, but understanding what the Lord the will of the Lord is. This requires study. We cannot understand the Lord's will unless we know what it is. We cannot do the Lord's will unless we know what it is. The very foundation of our consecration is the giving up of our own will to do the will of God even unto death.

Doing God's will is thus closely tied to walking in love.

The question for each one of us is, how much time are we willing to buy back from the daily cares of life in order to know God's will, to understand God's will, and to do God's will. All these things are related to walking in love.

The fourth subtitle is Following Jesus Example, and once again, this could require an entire discourse. This is stated in our theme text in the words as Christ also hath loved us. He is the

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example for us in the practices outlined in all three of the foregoing subtopics. Jesus is the captain of our salvation. He is our leader.

He is our forerunner. He is our archetype. We read in Hebrews 12, verses 2 through 4 through 4 Hebrews 12:2, 4 Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, disregarding the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself. Lest ye be weary and faint in your minds, ye have not yet resisted unto blood, striving against sin.

Brethren, we have a great privilege and an even greater responsibility to look unto Jesus. Jesus is our example of a living faith in the Christian era. Additionally, Jesus is a perfect example, but Jesus is much more. Jesus is also the author and finisher of our faith. Strictly speaking, God is the author of the plan of salvation.

But the word author as it applies to Jesus in this verse is very specific and full of meaning. The Greek word is from Greek 7:47. I won't try to pronounce it. It's on the screen is defined as the first in a long procession, a leader who pioneers the way for many others to follow. It also carries the thought of being the originator of a movement.

The emphasis here is that of being the archetype or supreme example.

The word finisher in this verse is also very specific. It's from the Greek 5051. Greek 5051 and it means the one who brings a process to its ultimate conclusion. Our part in all of this is to consider him by keeping our eyes on Jesus. We must continually hold him before us in our mental vision as that perfect example.

And we must do as he did or we will become weary and faint in our minds. It's true we cannot successfully follow God as dear children or walk in love if we do not keep our focus on Jesus example, and even then, as mentioned earlier, we can't do it personally perfectly.

There are five important components mentioned in these verses which relate to Jesus. Example Number one joy. Number two, endurance. Number three, cross bearing. Number four, disregarding the shame and number five, enduring the contradiction of sinners against himself.

And we'll consider some additional thoughts on each component.

Joy is from the Greek 54, 7, 9 and it means remaining. It means rejoicing because of a full awareness of God's grace and favor. Number two, endurance. This is from the Greek 52, 7, 8 and it means remaining under the load, and in Jesus case, it was the load of both the literal as well as the symbolic cross.

Number three, cross bearing, which involves the remaining two components, which are four disregarding the shame. This is from the Greek 2706 and it means to regard something as being insignificant by regulating behavior via an inner mindset. It's a rather important definition. Let's read it again. To regard something as being insignificant by regulating behavior via an inner mindset.

Or in other words, to ignore the ignominy, and five, enduring the contradiction of sinners against Himself, and there's two Greek words here. Endurance is from 5278 already considered, but here we have another application of the principle in the Greek 4, 8, 5 and it's translated contradiction, but it means to verbally attack with presentations of an opposite view and conclusion, and so we

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are to endure.

That doesn't mean we don't have an answer.

Jesus example in these five areas can be summarized as two points those things which he did and those things which he refrained from doing, and the same is true for us.

Much more can be said on this subtopic, but we'll leave that to your personal study. Foreign subtopic is Sacrifice to God for a Sweet Smelling Savior A quote from reprint 5230 this is a special time for seeking to honor one another, to serve one another, and to strengthen each other's hearts.

The perfume itself is a beautiful picture of love and devotion and illustrates the manner in which we can pour perfume on each other by speaking graciously to each other and by seeking to see the best there is in one another. Be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us as an offering and a sacrifice to God for a sweet smelling savor. Again, that's our theme text Ephesians 5:1 and 2 what is included in this sacrifice to God? Well, our think text is talking mainly about Jesus and the ransom sacrifice that only he could provide by his death. But this verse also includes our desire to follow in his footsteps, not to add anything to the ransom which would be impossible, but to lay down our justified lives as an acceptable sacrifice to God mentioned in Romans 12, verse 1.

In our consecration we agreed to sacrifice earthly time, talents and influence. When done properly, this is like incense or perfume from God's perspective. However, in the eyes of the world this is something disgusting, just as it was when the hide, hair and hooves of the Day of Atonement sacrifices were burned outside the camp. We read in 2nd Corinthians 5, verses 15 and 16 for we are unto God a sweet Savior of Christ, in them that are saved and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life the world only smells the smell of death, but to God our sacrifice is a sweet smelling Savior and Colossians 1:24 who now rejoice?

The Apostle Paul saying, who now rejoice in my sufferings for you, and fill up that which is left behind of the afflictions of Christ in my flesh for his body's sake, which is the church. Dear brethren, this is a great and grand privilege for each one of us, and prayer also plays an important role in this matter. As we read in Hebrews 13, verse 15. By him, therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name, and From Revelation chapter 8, verses 3 and 4 and another angel came and stood at the altar having a golden censer and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand another thought is contained in Repert. 12:37 we must crucify the justified flesh, presenting our human wills and bodies a living sacrifice to God, no longer to seek for human pleasure, honor, praise and so forth, but to be dead to these and alive to the heavenly ones. Here we see additional aspects. Not only those things which we do, but also those things we refrain from doing. Human pleasure, honor, praise, etc are included in those things which we no longer pursue.

They no longer have a priority in our lives. However, the world, the flesh and the devil are by no means friends to grace. To help us on to God we must go against fight against the strong current of these opponents. This is a daily battle and God appreciates our our efforts.

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As it was with Jesus, so it should be with us. Lo, I come to do thy will, O God. From Hebrews 10, verse 7.

In conclusion, consider again our theme text from Ephesians 5, verses 1 and 2. Be ye therefore followers of God as dear children and walk in love as Christ also hath loved us and has given himself for us an offering and a sacrifice to God for a sweet smelling savor.

In the past hour, five items in these two verses and the following context of chapter five were considered. Following God being dear children, walking in love, following Jesus example of loving others and sacrificing to God as a sweet smelling savor.

What a lot of meat there is in just those two verses and hopefully the related scriptures, the references from the harvest message and additional thoughts that we've considered together will be helpful to us in pursuing pursuing these five noble objectives in our consecrated lives, dear brethren. May the Lord help us to do so. May he add his blessing to what was said and may he overrule anything not according to his will. Let me turn it back over to you Brother Chairman, Brother Ronald.