



Bible Student's Notebook™

The Herald of His Grace

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

Volume 31
Issue 754

The Seventy Sevens of Daniel

Part 1 of 2

by — J.G.H. Steedman (-1968)

The use of a capital at the beginning of a sentence or for the name of a person or place is admissible at any time in literature. It is permissible for an author to make use of a capital to indicate some particular relationship of or emphasis on a noun of which he is making use in order to give to his readers a clear indication of what he means to impart. In other words, the use of a capital, other than to conform to the conventional, immediately puts an interpretation to the word so designated. Where an author may take this liberty, no editor should do so unless specifically guided by some irrefutable proof that the meaning conveyed by the capital was exactly what the author meant to convey.

In the Scriptures, in the Greek originals, all letters were capitals in the text, and there was no punctuation, but the letters ran on and on, so many to a line, from one word to another without even any spacing between words or phrases or sentences. At some time or another in the English versions capitals were placed before the words "holy" in Daniel 9:24, and "messiah" and "prince" in :25. There is no warrant whatsoever for this to have been done. This practice has put upon these verses an interpretation which is virtually inescapable, an interpretation that may be right, but equally may be wrong. It is therefore intended to ignore these capitals and first of all to examine these words and their usage in the Old Testament Scriptures to find out whether any support can be given to this assumption, which is used as a premise on which so much exposition of this passage is based.

If the Scripture usage runs counter to the interpretation imposed by the capitals, then the whole sub-

ject of the explanation of the meaning of these verses is thrown open again for critical examination. This should be undertaken by a mind cleared of prejudice and with a fixed intention to seek the truth that God intended us to receive.

And ye shall know the truth, and the truth shall make you free (John 8:32).

The words translated "most Holy" are, in the Hebrew, QODESH HAQ-QODASHIM, the meaning of which Young, in his *Analytical Concordance*, gives as "most holy (thing or place)," occurring 37 times in addition to those in the passage under consideration. It is interesting to notice that, when the most Holy One of Israel is mentioned, the word used is QODOSH, meaning "separate or set apart one," except in two places, Psalm 16:10; 89:19, where the word is CHASID, meaning "kind or gracious." The former text is proved to refer to the Son of God, for the Holy Spirit, through Peter at Pentecost, cites this passage as referring to the Lord Jesus Christ in Acts 2:27. Isaiah 30:15, Habakkuk 1:12 and other passages identify this QODOSH with the Lord God (Adoni Jehovah) and LORD God (Jehovah Elohim), Creator, Redeemer and King.

Why, if it was intended to refer to the holy One in Daniel 9:24, did not the Holy Spirit, through Daniel, use the word QODOSH instead of QODESH HAQ-QODASHIM? ▶

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This latter expression, by its usage in Scripture, cannot be translated as if referring to the person of Christ, prophetically or otherwise.

The word in Daniel 9:25-26 translated “Messiah” is in the Hebrew MASHIACH. These are the only two places in the Old Testament where the word MASHIACH is so translated. In every other of the 37 occurrences the word is translated “anointed,” and Young gives the meaning as “smeared” or “anointed.” The occurrences in Leviticus refer to the priest.

That in I Samuel 2:10 is in Hanna’s song of praise, and in 2:35 it came from the mouth of the prophet sent to Eli, and these in all probability are primarily foretelling the kingship of David, “*the man after His [God’s] own heart.*” Once it is used of Eliab when Samuel was searching for the man of God’s choice. Once it is used of Joshua, once of Cyrus, king of Persia, three times (possibly) of Solomon, four times of Israel, nine times of David, and twelve times of Saul.

By type, references to David and Solomon (or possibly Hezekiah) could be fulfilled in David’s greater Son and undoubtedly will be. In that sense the word

MASHIACH does refer to the Lord Jesus Christ. The reference to Joshua in the Psalm of Habakkuk 3:13, which might be rendered, “*Thou wentest forth for the salvation of Thy People with YESHA the anointed,*” might be considered in the same way; but how can one treat the references to Saul in the typical way?

If Joshua is the type of the one to bring Israel into the land of promise (Hebrews 4:8, AV margin) and David is the type of the conquering King and Solomon the type of the King reigning in peace, of whom is Saul the type? Yet, as has been shown, Saul is designated “*the anointed*” more than any other.

While on the subject of anointing, it must be borne in mind that the subjects of anointing in the ceremonies of Israel are priests, kings and lepers when healed.

The third word that has a capital is the word “Prince” in Daniel 9:25. This is the Hebrew word NAGID and is used again with a small “p” in :26. It occurs a third time in Daniel 11:22, where it refers to the prince of the covenant who is broken. This translation is used in six other places, where it refers among others to Jeroboam and Baasha, and apart from its use by Job all of the uses

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 31, No. 754 – January 21, 2019

Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 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 (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication, thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God’s storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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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For definitions of abbreviations/acronyms, see index after the order form.

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with this translation are connected with evil behavior, one being the prince of Tyre. NAGID is also translated “ruler” 19 times, “leader” (4), “chief” (3), “captain” (2), “governor” (1), “chief governor” (1), “chief ruler” (1), “noble” (1), and “excellent thing” (1), 42 times altogether.

As “ruler,” the word’s first use is by Abigail concerning David’s future (I Samuel 25:30), and in II Samuel 6:21 David applies it to himself when addressing his wife Michal, the daughter of Saul. It was used by Nathan the prophet when he spoke to David with reference to the latter when he desired to build the temple. It is next used of Solomon, when David gives instructions for him to be anointed and proclaimed king in his stead (I Kings 1:35). It is used of Judah’s prerogative, “and of him came the ‘chief ruler.’” Ahitub is spoken of as being “ruler” of the house of God, and Phinehas is recorded as having been the “ruler” over them in time past. Of the rest, three times “ruler” refers to David (I Chronicles 11:2; 17:17; and 28:4), and in I Chronicles 6:5, it refers to Solomon. It is used otherwise of kings, priests, and commoners also.

As “leader” it refers to various individuals in the same way, but notice should be taken of its use in Isaiah 55:4,

Behold, I have given him for a witness to the people, a leader [NAGID] and commander [TSAVAH, one who gives precepts] to the people.

Translated “captain,” NAGID is the word used when Samuel is told to anoint Saul over His people Israel (I Samuel 9:16), and in I Samuel 10:1 it is written,

Then Samuel took a vial of oil, and poured it upon his [Saul’s] head, and kissed him, and said, “Is it not because the Lord hath anointed

*thee to be **captain** over His inheritance?”*

In I Samuel 8:14, Samuel, speaking to Saul says,

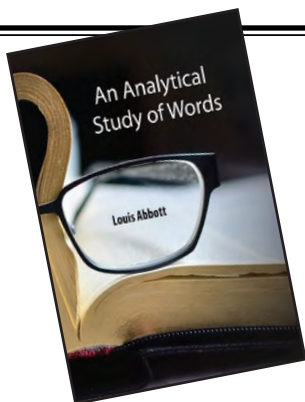
*But now thy kingdom [government] shall not continue: the Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be **captain** over His people.*

II Samuel 5:2 refers to David’s future “leadership,” spoken by the Lord and brought up by the leaders of the tribes at Hebron. In II Kings 20:5 Hezekiah is called the “**captain of My people.**” When Solomon was made king the second time he was anointed “unto the Lord, to be the **chief governor** [NAGID]” (I Chronicles 29:22).

Sufficient has been shown of the meanings of this word NAGID to indicate that anyone who may be in charge of a people, army, priesthood, treasury or many other things can be so designated.

The study of this word has brought to light a most interesting fact, which is that, although both David and Saul were referred to as NAGID, Saul was anointed NAGID and never anointed king (MELEK), whereas David was three times anointed MELEK (I Samuel 16:13; II Samuel 2:4; 5:3) and never anointed to be NAGID over Israel.

Saul was a “captain” of God’s choice to lead Israel in battle against their enemies but was not God’s choice as king (MELEK). Saul was the choice of the people as king, and in doing so they rebelled against God (I Samuel 8:6-7, 9; 11:15; 12:1-2), but God allowed them to have their way. David was a “ruler” (NAGID) of God’s choice with a view to his becoming “king” (MELEK) also of God’s choice. He would still remain a “leader” (NAGID). ▶



78 pp., PB

An Analytical Study of Words

by — Louis Abbott (1915-1996)

This in-depth study on various words that have been translated as “eternal,” “everlasting,” “judgment,” “hell,” etc., has proved to be an invaluable study tool for many. After leaving his pastorate, Abbott gave much of his life to studying Greek and Hebrew, ranging from ancient manuscripts to modern scholarship. Louis, who studied the Greek “New Testament” for 50 years, spent his lifetime gathering this treasure-trove of information, which is now made available to the world.

See order form.

Of whom is Saul the type? That was the question asked earlier. The examination of the usage of the words MASHIACH and NAGID and of the history of Saul, the son of Kish (which means “power”) would lead us to believe that he is the type of a “leader” in Israel in the “latter days” towards the end of the age (SUNTELEIA). He will be elected by his people as “governor” and will lead the people into covenant relationship with the man of sin, Antichrist. This anointed leader or ruler will come to his end in violence as did the type, Saul. The chosen One of God will then come in person, take the leadership and the throne, to which He alone has the right, destroy the enemy, be accepted as King in all Israel and set up His rule of righteousness in the earth. Thus the types outline the prophecy and may better help to understand the utterances of the prophets in general and the words of Daniel 9:24-27 in particular.

The greatest difficulty with which one is met in the study of this passage of Scripture is the corruption of the text. Apparently some of the early church fathers in trying to translate the text of the LXX, which they did not properly understand, succeeded only in revising it to its detriment.

In stating that the Bible editor presumed too much in putting capitals before the words “holy,” “messiah” and “prince,” it in no way detracts from the statement by Peter in Matthew 16:16, “*Thou art the Christ [the anointed, Hebrew MASHIACH], the Son of the Living God.*” It does not deny that Jesus, the babe born in Bethlehem, will become “*the Governor, that shall rule My people Israel,*” where the word “governor” is the

same word that is used in the LXX in Daniel 9:25-26, translated in the AV “prince” (cf. the only other occurrence of this word in the N.T., Acts 7:10, where Stephen cites Pharaoh exalting Joseph, “*and he made him governor over Egypt and all his house.*” Joseph is here the type of the ruling Christ). Neither does this set at naught the fact that Jesus Christ is the Holy One of Psalm 16:10 (cf. Acts 2:27).

What is under critical review is the interpretation that the editors have put upon this passage by using the capitals. In fact they took an unwarranted liberty with the Word of God by adding to it the thoughts of man. When the truth of this passage is revealed to us by the Holy Spirit it may be that the orthodox interpretation, which is supported by so many authorities (Martin Anstey, Sir Robert Anderson, Tregelles, Murphy, Stevens and many others) may prove to be right, but it may be that they will be found to have been wrong, having based their study on incorrect premises. By reason of that, their deductions will prove to have been erroneous and, therefore, their conclusions are false.

It is not lacking in faith to question what man says that the Word means, but is a serious attitude to assume that to think because “so-and-so” says it, it means this or that, it MUST be so. In this particular case, the various interpreters differ in their mathematical conclusions. So what! They cannot all be right.

The key to prophecy in relation to the restoration of Israel to the land and to the fulfillment of the Messianic hope is in the vision given to Nebuchadnezzar and its interpretation vouchsafed to Daniel:



Is Hell Eternal?

What Has God Revealed?

by — Adlai Loudy (1893-1984)

This message was originally researched and compiled in 1928 on behalf of many heart-appealing requests from earnest Bible readers and students throughout the states, Canada, and other countries who were unspeakably disturbed, distressed and sorrowfully perplexed concerning “the never-failing love of God” and “eternal Hell and torment” teachings of the churches! Consequently, this study offers the most careful, painstaking investigation, checking, testing, trying and proving of every word, phrase and statement

of the inspired Hebrew and Greek Scriptures that earnest readers may read with assurance of faith that all has been conformed faithfully and soundly to God’s Inspired Word of Truth.

*There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the **latter days** (2:28).*

With this passage should be linked the last few words of 9:27, “even until the consummation.” In the LXX the Greek is, *EOS TES sunteleias kairou sunteleia*, which is translated “and at the end of the time an end ...” This word *sunteleia* has great significance in prophecy relating particularly to Israel, as also does the word *acharith*. Anyone making a study of these prophecies should not fail to ensure that he has a full understanding of these two words. *Acharith* is the word translated “the latter days,” “the last days,” etc.

Although there is an aspect of the vision given to Nebuchadnezzar that had an historical significance, referring to the succession of empires following the Babylonian, the Medo-Persian, the Greek and Roman, yet these are not the final fulfillment. This image must exist in its entirety, in the latter days standing, as it will, to be struck on its feet of clay by the stone that was “cut out without hands.”

The two succeeding visions fall into line with this first in that they indicate primarily a succession of Nations, and then, at the end, switch to the distant age, “the latter days” and their *sunteleia* (the bringing to one end together, as it is defined in E.W. Bullinger’s *Critical Lexicon and Concordance* of the N.T.) of that age. It would seem that then there will be a quick succession of rulers of certain Nations who will very accurately fulfill the words of prophecy – and there will be no mistake in their recognition in those days by those who then believe and study the Word of God. Then will be the time when those who do so will lift up their heads in expectation of the final redemption of Israel,

And He shall commission Jesus Christ ... Whom the heaven MUST receive until the times of restoration of all things, which God hath spoken by the mouth of all His holy prophets since the age began (Acts 3:20-21).

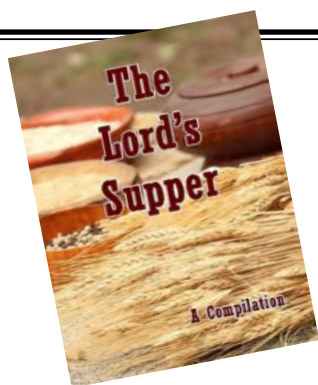
Is not this remarkably like Daniel 9:24?

Expositors have all focused their thoughts, when making a study of these last four verses [Daniel 9:24-27], on the beginning as being the decree of Cyrus or that given to Ezra by Artaxerxes or to Nehemiah by that same Artaxerxes in the 20th year of his reign, but this last is usually accepted as the starting date for calculation: 446-444 B.C. The following are some of the dates given, as the result of calculation, as that of the crucifixion: Tregelles, A.D. 29; Murphy, A.D. 32; Stevens, A.D. 32; Sir Robert Anderson, A.D. 32; Martin Anstey, A.D. 30. Sir Robert says, “An imposing array of names can be supported to cite any year from A.D. 29 to A.D. 33.”

All of this calculation is based on the assumption that the use of the capitals was correct, or perhaps the capitals were put to these words because of the interpretation given earlier by some expositor, and so the later expositors were predisposed to follow, assuming, in turn, that they were fully supported.

The study of the Scripture words and their usage, in either the historical sense or the typical (and so prophetic signification), would appear to deny both the assumption and the presumption on the part of the editors.

Let the approach to the question of the interpretation of Daniel 9:24-27 be made without prejudice or predilection, and let the various parts speak for
(see *SEVENTY SEVENS*, page 6456)



The Lord's Supper: A Compilation

A dispensational consideration of whether or not the Lord's Supper is necessary for today. Authors include Bert W. Hallman, John H. Kessler, Clyde L. Pilkington, Jr., R.B. Shiflet, Ike T. Sidebottom, and Charles H. Welch.

70 pp., PB

See order form.



Editor's Desk

Peripheral Issues

A wide-ranging variety of issues call for my attention. Some, however, I perceive as *peripheral* and are on the outskirts of where I currently devote my time, energy and interest. These are issues for which I currently have no “position”; I am comfortable with this. These *peripheral* issues may come up in passing conversation, or I might deal with them in my teaching in the form of minor articles or side notes, but that they are *peripheral* also explains why I often remain relatively silent concerning them.

I was trained by a religious system that required me to have all of the answers to all of the questions, as well as to hold a *definitive* position regarding every issue I embraced. Anything less would have been “compromise.” However, through a long, exacting process of disengagement from the bondage of this system, I no longer have *any* need whatsoever to have an answer for every question, and I have *no* compulsion at all to hold a position on everything. Neither do I have any qualms about saying, “I don’t know,” regarding certain issue categories.

Now, it goes without saying that anything “true” – even if deemed by some as *peripheral* – is obviously a “truth,” and therefore has some *measure* of importance. However, there are clearly “greater” truths, and thus by comparison much “lesser” truths. Therefore, even about issues on which I do have a “position” – issues which to me are indeed “truth” – I often remain relatively silent concerning them, because I do not wish for my time, voice or efforts to be distracted from “greater” truths by any of these “lesser” truths.

Of course, truth is consistently liberating; that’s the very nature of truth (John 8:32). If some of these *peripheral* issues are indeed truths, then there is some measure of “freedom” to be found within them; but, for me, there are far greater bondages to get out from under in this life. These greater enslavements require me always to stay focused and keep *paramount* issues in the forefront.

So, from my vantage point, most of these *peripheral* issues pale in comparison to the myriad of *weighty* matters that have dire effects on the practical operation not only of my daily life but the lives of all those around me. People are broken, hurting, abused and in extreme bondage to various forms of oppression – religious and cultural. I am thus strongly compelled by these more central issues, and by an associated lack of understanding, especially on the part of the saints.

How many saints (or even people in general) do we have interaction with who know just how absolutely sovereign God is? How many know that He is love? How many know that, as the Happy God, He will save all? How many know the basic difference between forgiveness and justification? How many know that we live in the Secret Administration and what books of Scripture directly pertain to it? How many know that all of the “fearful” perils of prophesy have nothing to do with the *Dispensation of Grace*? How many know what God’s next declared move will be? What profound *practical* impact *THESE* truths have upon lives! That is why I make focusing on *them* my highest priority.

Clyde L. Pilkington, Jr.
Pilkington Abbey
Paint, PA

TOPICS:

Major: Editor’s Desk; Freedom; Truth



To Enlighten All as to the Secret

by — A.E. Knoch (1874-1965)

The letter to the Ephesians is an elaboration of the definition of the present secret economy of which Paul became the dispenser.

63 pp., BK

See order form.



When the knowledge of the truth hit me like a ton of bricks I assumed that all Body of Christ believers were “on the same page.” Since then I researched all the existing denominations in Christendom and what they believed ... there are none that are the same and all are in grievous error. Then I of course listened to more of the teachers of Universal Salvation and read many authors. Each of them have different beliefs.

I have read two very enlightening books (however boring to read). *The Ancient History of Universalism: From the Time of the Apostles, to the Era of the Reformation*¹ and its companion volume *Modern History of Universalism: Extending from the Epoch of the Reformation to the Present Time*¹ (the present time it speaks of is 1860). In these two books I see that there were no groups as a whole who believed in Universal Salvation. It was mostly individuals or individuals in groups. The groups they were in were full of horrible error.

I have then been on Facebook for a few years. In Universal Salvation groups I discovered this: there are no two members of these groups who believe the same thing. There are no two members of the Body of Christ that I know of that all believe the same thing. I am at peace with that, even though it is terribly lonely. I have also come to the conclusion not to fret over the error

1. See order form under “Histories.”

in their beliefs. God will fix those beliefs when He has planned to and not a moment before. You can't rush God or do better than His plan. We shouldn't try, like Christendom does, to help “poor old God.” I will simply love all, knowing that “*The Lord knows those that are His.*” I will love all His creation. – GA

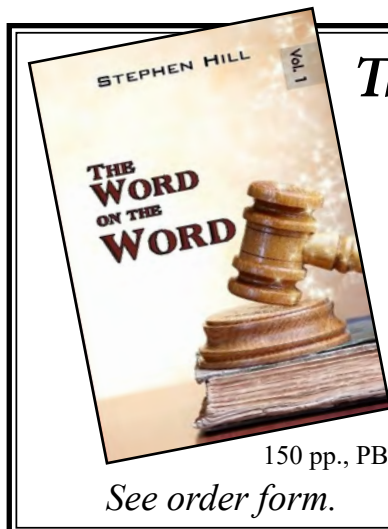
[*Editor:* Very few know these things of which you write. Grasping that human “uniformity” (in contrast with divine “unity”) is elusive is a vital part of spiritual maturity; meanwhile, the immature endlessly and futilely battle on with each other. Father has brought very few to such a place of rest as this.]

Grace and Peace to you, my number one scholar. I love all your teachings. – *Email* **BSN**



TOPICS:

Major: Cartoon; Hell



The Word on the Word – Vol. 1

by — Stephen Hill

This is a collection of articles from the author's blog. In its pages you will learn of many truths from God's Word that you will likely not encounter in the traditional church setting. No topic is off-limits, as Stephen Hill addresses a variety of biblical truths – many controversial – which will likely challenge you to reconsider many of your long-held beliefs.

Discover what the Bible really teaches about love and suicide, honesty and lying, marriage and parenting, grace and judgment, and much more. May this book be an edifying tool for your spiritual growth!

SEVENTY SEVENS (continued from page 6453)

themselves, supported by parallel passages of Scripture, making use of the text as far as it is possible to understand its language as it has been translated or translation corrected by textual critics and scholars who have given us the results of their labors.

That seventy weeks means seventy sevens is not denied. The question that might be raised is, what is it seventy sevens of: days, months or years? If it were days it would amount to 490 days or about 17 months, which, on the face of it is absurd, as for the final desecration of the sanctuary the temple must, of necessity, be built and obviously the city also. 490 months would be more reasonable, as it was said of Herod's temple, "Forty and six years was this temple in building" and 490 months represents nearly 41 years – but on the other hand, when the scenes of its desecration are enacted it must have been built and in use for some considerable time.

Daniel, earlier in the chapter, had made specific enquiry concerning the predicted period of 70 years, which was then drawing to a close. If the prayer of Daniel is treated as a parenthesis and likewise Gabriel's introduction to the revelation, one would read,

I Daniel understood by books the number of the years, whereof the Word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. ... And Gabriel said ... "understand the matter, and consider the vision. Seventy weeks are determined [cut off, or divided off from all other years (The verb is in the singular to indicate the unity of the whole period, however it may be divided up. C.B.P. 1198)] ..." (Daniel 9:2, 23-24).

Tregelles on Daniel states,

Daniel had made enquiry about seventy years of the captivity of Babylon; the answer speaks also of seventy periods, which in our English translation are called, "weeks."

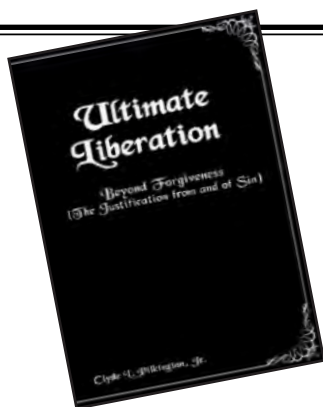
The word however, does not necessarily mean seven days but a period of seven parts: of course it is much more often used in speaking of a week than of anything else, because nothing is so often mentioned as a week which is similarly divided. The Hebrews, however, used a septenary scale as to time, just as habitually as we should reckon by tens; the sabbatical years, the jubilees, all tended to give this thought a permanent place in their minds. The denomination here is to be taken from the subject of Daniel's prayer; he prayed about years, he is answered about periods of seven years, *i.e.*, the recurrence of sabbatical years.

This is the tenor of the reasons that expositors accept that years must be intended, precluding days or months.

Seventy sevens of years = 490 years. As the jubilee cycle is seven sevens or 49 years, seventy sevens = ten jubilee cycles (the 50th year is the first of the second cycle, the 99th year is the first year of the third cycle and so on).

Now, these 490 years are demarcated against some future history of Daniel's people, the Jews, and of the city of Jerusalem.

(to be continued)



Ultimate Liberation: Beyond Forgiveness (The Justification from and of Sin)

by — Clyde L. Pilkington, Jr.

Many people labor under a heavy weight of guilt and shame. The answer is to be found only in the total provision that God Himself has already provided!

60 pp., PB

See order form.