

# DAVID

FAVORED FRIEND OF GOD

Stephen J. Lennox

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# Introduction



1 SAMUEL 13:14; ACTS 13:22

While preaching in the synagogue at Pisidian Antioch, Paul began with a brief history of the Israelites. He recounted their calling through Abram, their deliverance from Egypt, their preservation in the wilderness, their conquest of Canaan, their settlement in the land, and their desire for a king. Paul wanted to highlight King David in particular, a man described by God as “after my own heart” (Acts 13:22). Paul was paraphrasing 1 Samuel 13:14, where a similar description of David occurs. In the 1 Samuel passage, Samuel was informing King Saul that because he had disobeyed, God was replacing him with a king after his own heart.

The phrase “after God’s heart” can suggest pursuit, like an athlete’s pursuit of a gold medal. Or we might understand “after” as referring to obedience: David lived after God’s law. The Hebrew phrase found in 1 Samuel 13:14 does not explicitly convey these meanings. The phrase essentially refers to David’s heart being like God’s heart. In other words, the word *after* here describes correspondence to a pattern.<sup>1</sup> David’s heart was like God’s heart.

SAUL'S HEART



What does it mean to have a heart like God's heart? One way to answer this question is to look closely at King Saul, who failed to qualify for this description. At the beginning, he appeared to be the perfect candidate for the job. He was physically impressive—"as handsome a young man as could be found anywhere in Israel" (1 Sam. 9:2)—and he was tall, a head taller than anyone else. Even today physical attractiveness and height are considered assets in leadership. These would have been even more necessary in the ancient world, where physical strength was crucial to success. It was the great physical stature of the Canaanites that terrified the invading Israelites, who felt like grasshoppers by comparison (see Num. 13:33; Deut. 1:28). Several times in the Old Testament, powerful leaders are described as taller than most (see Deut. 2:10–11, 20–21; 3:11; 2 Sam. 21:16–22).

Saul was not only a towering hunk, he was also thoughtful, humble, and prudent. We first meet him when he was searching for his father's lost donkeys (1 Sam. 9:3). After searching unsuccessfully for some time, Saul became concerned for his father's well-being (v. 5). Any father would be grateful for such a thoughtful son.

Later, Saul and his servant met Samuel, who, at God's instruction, complimented Saul as the object of all Israel's desire (v. 20). Saul's reaction was one of genuine humility, essentially saying, "Who am I? I'm from the smallest clan in the smallest tribe in the land" (v. 21). This was not false modesty. When the moment came to declare Saul king over Israel, he was hiding among the baggage (10:22). Saul's prudence—his ability to do the right thing in the right way at the right time—is evident in several places before and during the opening days of his reign. For example, he refrained from

lashing out at those who were cool to his authority (v. 27). He also performed acts of piety, such as dedicating to God various spoils of war (1 Chron. 26:28).

From his early battles, we learn that Saul was a good military strategist with no shortage of courage. When everyone else broke into tears after receiving threatening news, Saul burned with righteous indignation and immediately began the process of rescuing his fellow Israelites (1 Sam. 11:5–7). His plan was shrewd and daring. It involved a nighttime raid. After his initial success, he pursued the enemy tirelessly (v. 11). Once again, when given the opportunity to take revenge, Saul showed prudence and mercy (vv. 12–13). This was just the first of many military successes for King Saul.

More than his natural qualities, what made Saul a successful king, at least at first, was the presence of the Holy Spirit in his life. Initially, the Spirit fell on Saul when he met a procession of prophets (10:9–12). Without warning, Saul, too, began prophesying, likely in some form of ecstatic expression. The moment took everyone by surprise, and it provided tangible evidence that Saul's heart had been changed by God (v. 9). Later, when Saul heard the Ammonite threat, the Spirit rushed upon him again, giving him the courage to liberate his countrymen (11:6–11).

Saul began with great potential; he possessed natural qualities and was anointed with divine blessing and empowerment. In time, however, things took a serious turn for the worse. By the time he died on Mount Gilboa, Saul had deteriorated into a paranoid, highly unstable monarch, who attempted to kill a loyal supporter and even the crown prince. The author of 1 Samuel noted that, at a certain point, God removed his Spirit from Saul and replaced it with an evil spirit (16:14). The narrator was not identifying the root of Saul's problems but the fruit. Saul did not fall from grace because he had an evil spirit; the evil spirit was evidence that he had fallen from grace.

Saul's troubles had begun much earlier. First Samuel 13 provides a helpful clue, for twice in that chapter we read that Samuel chastised Saul for failing to keep the Lord's command (vv. 13–14). Specifically, Saul had been instructed to wait for Samuel's arrival before offering a sacrifice to God. When Samuel delayed his arrival, Saul panicked and did what he was told not to do.

Saul's disobedience, like all disobedience, stemmed from something deeper. He did not disobey because he hated God or because he was evil but because he was afraid. Saul's men were scattering, and he was afraid that when the battle came his army would be too small. Samuel was late, and Saul feared the prophet would not come in time to offer the sacrifice before battle. Without the sacrifice, Saul feared God would be unhappy and would withhold victory. Saul's fear also caused problems in the later battle with the Amalekites, only this time he was afraid of his own men and therefore gave in to their disobedient demands (15:24).

Fear, like disobedience, is a symptom more than a cause. What was Saul afraid of? No doubt he was afraid of military defeat, the disgrace of God's people, and death; but these were not his greatest fears. It seemed he was most afraid of the personal shame of defeat. Although only implied in 1 Samuel 13, this fear is very evident two chapters later. Following the victory over the Amalekites, Saul built a monument to himself (15:12), something no Israelite leader had done up to this point, as far as we know. When Samuel finally caught up with Saul and rebuked him for another act of disobedience, the prophet specifically charged the king with arrogance (v. 23). Samuel also accused him of rebellion resulting from unchecked pride. When Samuel turned to leave, Saul begged to be forgiven, though one gets the impression that Saul was more afraid of the people's scorn than God's displeasure (v. 30).

Saul was afraid not only of being humiliated but also of God, a fear that arose from a lack of understanding. Several times throughout

his life, Saul made unwise decisions about things pertaining to the Lord. For example, he presumed to take the authority to offer sacrifices when he was specifically told not to (13:12). Samuel's delay left Saul with a choice: Would he disobey God's direct command in order to solicit God's help, or would he trust God in an uncertain situation? Had Saul truly known God, he would have chosen the latter. Instead, he chose the former.

A chapter later we learn that Saul summoned the ark and priests to discern God's will prior to battle—a good step in that situation—but then, betrayed by the evidence of his ears and eyes, abruptly stopped seeking God's direction (14:18–19). In that same battle, Saul took an oath, vowing that none of his soldiers would eat anything until the Philistines were destroyed. At that time, an oath was an acceptable way to demonstrate one's seriousness before God and to enlist divine aid. Saul's oath was foolish, however, for it prevented his army from having the nourishment necessary to accomplish the desired victory. It was foolish for a second reason, for the oath seemed to be more about Saul than Israel. Note the abundance of personal pronouns in Saul's oath: “before I have avenged myself on my enemies” (v. 24).

In the debacle following Israel's victory over the Amalekites, Saul disobeyed God's command to destroy everything and everyone—a harsh command, but one understood in that day as a way of honoring God. Saul destroyed the goods of lesser quality and the people but kept alive the Amalekite king and the best of the livestock. Upon greeting Samuel, the king assured the prophet that he had “carried out the LORD's instructions” (15:13). It is possible that Saul was intentionally lying, knowing full well he had disobeyed but hoping Samuel would not notice. This seems unlikely, however. The king had plenty of time to stash the plunder if he had chosen to. By the time he met Samuel at Gilgal, Saul really believed that he had

honored the Lord by bringing special animals to sacrifice, even though he had disobeyed God's explicit instructions.

We find a similar moral confusion at one of the final events of Saul's life. He had done a good thing by prohibiting the use of mediums in Israel (28:3), but he later consulted a medium in order to call up the dead prophet, Samuel (vv. 8–12). Saul did not understand God. He disobeyed God's clear commands but assumed God would not care. He feared God would be more displeased by the absence of a sacrifice before battle than by his disobedience. He sought God's will, then assumed he knew better than God. He carelessly employed a powerful oath, likely for his own glory. He outlawed mediums, then consulted one.

Saul's problem was not that he was deficient in theology. He probably understood more about God than other Israelites did. He was one of the few of his day to experience the Holy Spirit in a close and personal way. Any knowledge of God that Saul lacked could have been easily gained by consulting Samuel, God's prophet. Saul did not need a course in theology; he needed a different heart. Saul's heart was principally concerned with Saul. What Saul valued most was Saul's glory, not God's. This was Saul's problem. His eventual descent into mania and the presence of an evil spirit were the results of Saul's pride and failure to recognize the truth about God. Saul was not a man after God's heart.

#### A MAN AFTER GOD'S HEART



What does it mean to be a person after God's heart? It must mean more than having natural abilities, since Saul possessed those in ample measure. It means more than desiring to do the right thing or even

being enabled by God to do remarkable things. Again, if this was all that was involved, Saul would have earned this description and remained king.

A person after God's heart must be someone whose highest priority is God rather than self. Instead of seeking one's own will, settling for one's own perspective, or operating by one's own value system, the person with a heart after God's heart starts with God—his will, his point of view, his value system—and chooses accordingly. It takes humility to be a person after God's heart. The proud have another agenda: their own.

The person after God's heart understands the truth about God. I don't mean he or she understands God exhaustively, since this lies beyond our capacity as humans. Those after God's heart understand what lies at the bottom of God's heart. They know he created us for a relationship, one that would bring good to us and glory to himself. Saul seemed to think that God was more like one of the pagan gods: capricious, willing to be bought off with quality offerings, impressed by thoughtless vows and displays of piety, more interested in getting something from people than in having a relationship with them. Saul did not understand God.

To be after God's heart means understanding that God wants to relate to us, to share his love with us, and to experience our love for him. It means recognizing that all things—even difficult ones—are ultimately for our good because God is working through those things to accomplish his purposes, and his purposes are always best. To be after God's heart is to seek his glory as our top priority. It means recognizing there is no contradiction or even tension between our good and his glory. God never needs to choose between those options. Whatever he does is for the best, and it always brings him glory.

Giving God glory is our greatest good. He who existed from eternity without us does not need to be praised by us. If all God desired was

praise, he would have created more angels not humans. We need to praise God; he does not need to hear the praise. We were created, in the words of the Westminster Shorter Confession, to glorify God and enjoy him forever. The person after God's heart understands this purpose.

One might say this person understands God as one old friend understands another. An old friend knows what the other prefers and always tries to provide it. Old friends can finish the other's sentences because they think along the same lines and share the same assumptions. Old friends are happy to work on the other's behalf, counting the labor as delight. Old friends refuse to limit their friendship only to words. They gladly follow those words with action.

Old friends regard the honor of the other as one's own, so that an insult to one is counted an insult to both. A setback to one sets back both. When one friend does something surprising, the other can inquire, but always with unshaken confidence in their friend's character. Old friends can hear what is being said, even in the silence.

Old friends do not know everything about each other, but they pursue and welcome each new insight as one more truth to appreciate about their friend. Old friendships do not prevent one friend from acting out of character and hurting the other, but they do provide the smoothest route back into full fellowship.

Of course, the friendship analogy can take us only so far. Being a person after God's heart is similar in some ways to being God's friend, but it involves much more. After all, most friendships are the result of two people mutually agreeing to align themselves with each another. Any friendship with God begins with his choosing us by his grace. While he condescends to engage us as friends, he would be justified to treat us only as his subjects. Remember the parable Jesus told about the slave.

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Suppose one of you has a servant plowing or looking after the sheep. Will he say to the servant when he comes in from the field, “Come along now and sit down to eat”? Won’t he rather say, “Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink”? Will he thank the servant because he did what he was told to do? So you also, when you have done everything you were told to do, should say, “We are unworthy servants; we have only done our duty.” (Luke 17:7–10)

The person after God’s heart understands this truth. One knows one is counted as God’s friend only because God stooped down to his or her level and graciously privileged him or her beyond what is deserved. Hence, God’s friends do not take their friendship for granted but take it seriously. They know God well enough to anticipate his preferences, and they recognize that God’s preferences are the only ones that matter. They serve their master with the love and loyalty of a friend.

The person after God’s heart functions as God’s representative, doing what God would do in any given situation. More than a friend standing proxy, even more than a servant sent on the master’s business, this friend sticks closer than a brother or sister; this servant has made the master’s business his or her own. In the words of the apostle Paul, quoting God, “I have found David son of Jesse, a man after my own heart; *he will do everything I want him to do*” (Acts 13:22, emphasis added).

One might even say that such a person functions as God’s image. When God created humanity, it was to be after his heart, so attuned to his will that we would carry out that will on earth. We were to use his resources as he would use them, bringing glory to him and good to others. We were to conduct ourselves with the same reciprocating

love that finds its perfection in the Trinity. We were to have our Master's eyes, hands, and heart.

This was David, a man after God's heart. Throughout David's life, his relationship with God reflected the familiarity of a friend, understanding God's will even as a young man and demonstrating fierce loyalty to his friend even at great personal risk. David celebrated his divine Friend in song. David also showed humility as God's servant, not presuming on God's grace but deeply grateful for having been chosen. David was more than a servant at God's disposal; he was a steward about God's interests. One of David's first acts after being installed as king over the nation was to bring the ark of the covenant, the symbol of God's presence, close to the throne.

This book examines the life of David, a man after God's heart. The purpose is not merely historical—learning more about David—but personal. Let's discover how we, too, can become people after God's heart, and how we can live out this relationship as God's friends and as stewards of his interests.

From the account of his anointing at the hands of God's prophet Samuel, we will gain insight into how one becomes such a person. As a young man, David demonstrated in his encounter with the Philistine giant, Goliath, that his heart was after God's heart (1 Sam. 17). Although David's victory brought him honor and access to power, it also exposed him to serious dangers. We will examine how his heart protected him during those challenging days when he was running for his life.

We will then consider what it meant for this new king to have a heart after God and what it meant for the nation to have such a king. We will focus specifically on a critical moment in David's early reign, involving his concern for the ark of the covenant and God's response. David's keen interest in the temple and its worship reveal more about what it means to have a heart after God.

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Although David was a man after God's heart, he did not always live like one. The tragic episode of his affair with Bathsheba sent aftershocks throughout David's kingdom for years afterward, costing him dearly. God's grace restored David to favor, and he finished his reign in peace. The final events of David's life reveal still more of what it means to be a king after God's heart.

### DAVID'S GREATEST SON



Although Paul spoke of David to those assembled in the synagogue at Pisidian Antioch, his message was not really about David. After referring to the king after God's heart, Paul spoke these words: "From this man's descendants God has brought to Israel the Savior Jesus, as he promised" (Acts 13:23). The remainder of Paul's sermon concerned Jesus Christ, his life, death, resurrection, and how all of that fulfilled what God had promised his people, Israel. Paul mentioned David later in the sermon, but only to contrast him with the living Christ: "Now when David had served God's purpose in his own generation, he fell asleep; he was buried with his ancestors and his body decayed. But the one whom God raised from the dead did not see decay" (vv. 36–37).

While there is value in using David's life as an example for us today, there is greater value in allowing David to point us to Christ. This book seeks to do both. We will examine the life of a man after God's heart to learn how we too may be after God's heart, and we will consider God's greater redemptive plan. David played a part in this plan, but it came to its culmination in the life, death, resurrection, and ascension of Christ.

Although God's redemptive plan traces back to the infinite recesses of God's knowledge and mercy, that plan began to emerge

with the call of Abram in Genesis 12:1–3. In Genesis 1–11, we learn that the human person was created to live in fellowship with God, others, self, and the natural world (Gen. 1–2). Fellowship in each of these relationships was broken by human sin (Gen. 3), the effects of which played out in separation, fratricide, arrogance, idolatry, and immorality (Gen. 4–6). Widespread destruction did not wash away the deep-seated disease of sin (Gen. 7–9). People knew something was missing and worked to find it, but in vain. No amount of human effort could solve the problem of sin (Gen. 11).

If the problem was to be solved, God had to take the initiative. And so he did, calling an elderly couple from their home in Mesopotamia to be the founding parents of a new nation, one that would be a source of blessing to all nations (Gen. 12:1–3). From this childless couple came Isaac; from Isaac, Jacob; and from Jacob, twelve sons (Gen. 21–50). This large family found itself in Egypt, where it grew into a sizeable population. Its great size led the Egyptians to enslave Abraham’s descendants until God liberated them by his mighty power, through Moses (Ex. 1–18). God led the Israelites out of Egypt to Mount Sinai. There, through the law, God brought Egypt out of Israel, setting them free from the mind-set of slavery to see themselves as a kingdom of priests and a holy nation, God’s covenant people (Ex. 20–Deut. 34).

A nation requires a homeland, which God provided in Canaan (Josh. 1–24). The turmoil of the following centuries illustrated the great need for a strong and righteous king (Judges; Ruth; 1 Sam. 8). As we have seen, the first king, Saul, lacked what was necessary to properly rule God’s people. So God rejected Saul and chose another. He chose David, a man after God’s heart.

Israel expanded under the leadership of David and his son Solomon, but subsequent kings led the nation to experience the disastrous effects of disobedience, including the splitting of the country

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into two. The subsequent kings of both countries were faithless, all except eight of David's descendants. These kings—Asa, Jehoshaphat, Jehoash, Amaziah, Azariah, Jotham, Hezekiah, and Josiah—placed God's interests above their own because they were jealous for God's honor.

Finally, the nations Israel and Judah collapsed under the weight of their idolatry and immorality, even though God had sent his prophets to call them back to faithfulness. Collapse was followed by decades of exile, until God brought back a remnant of his people to Judah and Jerusalem. They rebuilt the temple and reestablished their society but waited in eager expectation for the day when God would send his representative, a branch from the stump of Jesse, an offspring of David, to liberate them once and for all from foreign domination.

Imagine their excitement when he arrived, heralded by John the Baptist. Imagine their expectancy when they heard his teaching, saw his miracles, and watched him ride into Jerusalem on a donkey. Imagine their shattered hopes when they saw their religious leaders reject him and when the Romans killed him. Imagine their bewilderment when they heard rumors that he did not remain dead but left the tomb. This, said Paul to the assembled worshipers in Pisidian Antioch on that long-ago Sabbath, was just what God had predicted.

We tell you the good news: What God promised our ancestors he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "You are my son; today I have become your father." God raised him from the dead so that he will never be subject to decay. As God has said, "I will give you the holy and sure blessings promised to David." . . . Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him

everyone who believes is set free from every sin, a justification you were not able to obtain under the law of Moses. (Acts 13:32–34, 38–39)

David was a man after God’s heart, worthy of our emulation. But Jesus is the God-man after God’s heart. David knew God as one friend knows another, but Jesus knew God as God and Father. He said of himself, “No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him” (Matt. 11:27). David was God’s faithful servant, looking out for God’s interests as if they were his own. For Jesus, God’s interests were his own. David followed God’s heart for almost his whole life, but he stumbled badly. Jesus never sinned, though he was tempted in every way (Heb. 4:15). David was a good example of what it means to bear God’s image; Jesus was the image of God, “the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven” (1:3).

Jesus is not only the greatest example of what it means to have a heart after God but also the reason it is possible for us to have such a heart. Because he “provided purification for sins” and sits “at the right hand of the Majesty in heaven,” the sin problem has been solved. We can now be reconciled to God, to one another, to ourselves, and to nature. The vine of sin has been severed at the root, but it still grips tightly. We still find it challenging to experience full liberation. Victory is assured, however, both now and ultimately—all the more since God has placed his Holy Spirit in us. We can become men and women after God’s heart, for God has placed his heart in each believer, helping us understand his will and find the strength to live it, liberated from the tenacious grip of sin.

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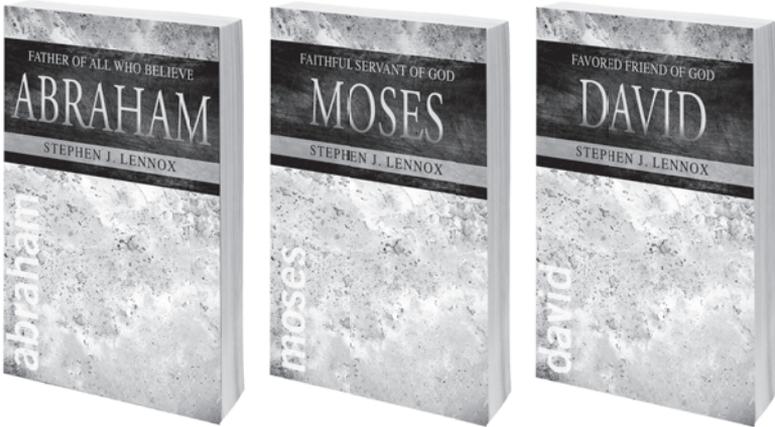
## CONCLUSION



The following chapters walk us through the life of David, from his call as a kid to his death as an old, feeble man. We will consider that life in its historical context but also ask how David's example can help us experience a heart after God. Most important, however, we shall consider how David helps us anticipate the greatest Son of David, the Lord Christ, through whom everyone who believes is justified—set free from every sin (Acts 13:39).

Our study begins at the home of Jesse, a prosperous herder living in the city of Bethlehem. Wear your festive best, for the prophet Samuel will be there.

# Life Lessons from the Patriarchs



Bible scholar Stephen J. Lennox transports you back in time, immerses you in the world of the ancients, helps you unravel the significance of these giants of the faith, and provides life reflections that help you connect the truth of Scripture with modern life, discipleship, and ministry. Let Lennox serve as your competent and faithful guide as you discover what God called Abraham, Moses, and David to be and do and what difference it all makes in your life.

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