

editors
KRISTIN L. KELLEN
and
JULIA B. HIGGINS

THE
WHOLE
WOMAN

MINISTERING
TO HER
HEART, SOUL,
MIND, AND
STRENGTH

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DEDICATION

To my grandmother, a wise and joyous
woman who loved us wholeheartedly.

—KK

To my husband, for his encouragement and
insight, and most of all, his love

and

To my mother, whose example inspires me
to minister to the whole woman.

—JH

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INTRODUCTION

What images come to mind when you think about ministry to other women? Perhaps a women's Bible study, a regular lunch gathering, or a meal train after a birth or surgery? All of these are good, of course. But *why* do we do ministry that way? Is it simply because that's the way it's always been done?

The aim of this book is to explore how we *should* be ministering to our sisters in Christ, flowing out of the great command in Mark 12:29–31:

Jesus answered, “The most important
[commandment] is Listen, Israel!
The Lord our God, the Lord is one.

Love the Lord your God
with all your heart, with all your soul, with all
your mind, and with all your strength.

The second is, Love your neighbor as yourself.
There is no other command greater than these.”

In short, we are to love God with all of our being: heart, soul, mind, and strength. Then we love those around us as an outpouring of our love for God. Part of that love for our neighbors is to

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help them love God more fully, to help them obey these same commands.

This book walks through the four areas of love for God (heart, soul, mind, and strength), not just examining what those mean for us as *we* love Him, but how we can minister to other women specifically in those areas as well in order that they might love God more holistically. We'll look at what the Bible has to say about topics like our emotions, our thoughts, our bodies, and others, as well as some common areas of struggle within each of those realms. Our hope, friend, is that you will be encouraged both in your own walk with the Lord in those areas as well as how you might minister to those around you more intentionally.

Additionally, we've included some questions for reflection at the end of each chapter. You might use these personally in your own study (we encourage journaling!), or you might get together with a group of ladies and discuss the questions together. They are there for further encouragement and to build you up (1 Thess. 5:11).

Finally, you'll notice that this book is written by a number of contributors. Each of these ladies intentionally ministers to the women around them, setting wonderful examples of those we can emulate (1 Cor. 11:1). They love the Lord passionately, and they strongly desire to see others know and love Him too. We believe God has gifted each of them with a deep love for ministering to women, and we're excited to share that love with you.

INTRODUCTION

We're thrilled to remind you of these truths from God's Word as you journey toward a deeper love for Him and His people! May the words that follow encourage you, strengthen you, and spur you on toward greater love for our Father and for your sisters in Christ!

—Kristin L. Kellen and Julia B. Higgins



BIBLICAL WOMANHOOD

Julia B. Higgins

Then the LORD God said, “It is not good
for the man to be alone. I will make a
helper corresponding to him.”

—GENESIS 2:18

Introduction

Have you ever tried to define the phrase “biblical womanhood”? It’s a term Christian women hear often, but when pressed, would most of us know how to define it? And beyond just defining the term, would we know what it means to *be* a biblical woman? To understand who we are at our core? Sure, we may hear a lot of conversation around the various *roles* women play within biblical womanhood as well as the various *functions* they fulfill in the realms of home, church, the workplace, society, and so on. And

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those conversations are important. Yet a woman is more than her role or function even though definitions of biblical womanhood are often limited to such.

To better understand ourselves as women, however, we shouldn't start with roles or functions, important as they may be. We should first zoom out to describe a woman's *nature*—as one who is created, who is a sinner, who is redeemable, and who may be restored. Thus, a biblical woman is one who is *created by God, whose fallen nature is redeemed by Christ, and who is being restored to love God with her whole heart, soul, mind, and strength.*

You might wonder: *Isn't this simply the definition of a biblical follower of Jesus, male or female?* And that is a fair enough question. But in many circles this broader description is typically left either unexplored or undefined altogether. We can, in all our efforts to follow God's specific instructions in our womanhood, miss the greater picture of what the Bible says about who we are as female followers of Christ. In all our dedication to the details, we forget to let the Bible paint the broad brushstrokes of what is true about us on the whole, so this definition helps us think toward that end.

Bearing that definition in mind, in this chapter we will discuss the nature of our Creator God, the concept of humans being made in His image, as well as the implications of this truth for a woman's life. We will consider the impact of sin and how the image of God has been marred in women, reflecting on the impact of sin's curse. But we won't stop with the bad news! Ultimately, we will rejoice in the life-giving hope predicted in Genesis 3 for

all mankind, irrespective of gender, and that women may be made partakers of eternal life through the gospel of Jesus. The chapter concludes by examining the trajectory of biblical womanhood—that of being restored to love God with our whole heart, soul, mind, and strength.

The Creator

The first book of the Bible is aptly named Genesis, which literally means “origin.” The book gives us the origin of the world and everything in it, including the beginning of humankind with the first couple created by God. Adam and Eve, who were both created in the image of God, were made to reflect God’s character and nature. It is helpful, then, to consider the character and nature of God. We cannot understand how to reflect Him if we do not study Him, and in understanding His nature, we begin to understand ours.

Chapter 1 of Genesis reveals many acts of God that display His character and nature: He is all-powerful, literally creating the entire universe out of nothing (v. 1), He speaks and light comes into existence (v. 3), He names day and night (v. 5), He creates an expanse and separates “the water under the expanse from the water above the expanse,” giving the expanse a name: heaven (vv. 6–8). He gathers the waters on the earth and allows the dry land to appear, naming the dry land “earth” and the gathered waters “seas” (vv. 9–10). He brings forth vegetables, plants, and fruit (vv. 11–12); He creates the sun, moon, and stars and establishes

seasons, days, and years (vv. 14–19). He makes sea creatures and birds, blessing the creatures and birds with an admonition to multiply (vv. 20–23). He forms all living creatures, including livestock, creeping things, and beasts (vv. 24–25).

God's actions in Genesis 1 reveal to us that He is holy, all-powerful, and in control. God demonstrates His holiness as Creator when He creates all things in His created order as perfect and "good." When God creates the universe out of nothing, when He speaks light into existence, and when He names day and night, God exhibits His power over all things as well as His right to do with His creation whatever He finds pleasing. These characteristics are attributes that God does not share with human beings: they are "incommunicable attributes" (meaning they are unique to God alone and do not fully transfer to humans made in His image). For example, we have *some* jurisdiction over spheres in our life that God gives us authority over, but we do not have *total* jurisdiction and power over the entire earth in the way He does. Though these attributes are not fully shared with human beings, both men and women are created to image these attributes, albeit in a limited way, in the world today.

The Created

The first mention of a female in the Bible denotes the primary lens through which women should be viewed: as creatures made by God in His image (the *imago Dei*) who are distinct from men. Genesis 1:27 states that "God created man in his own image;

he created him in the image of God; he created them male and female.” The description found in Genesis 1:27 of God’s creating man and woman in His image is a response to the preceding verse, which describes the declaration of our triune God: “Let us make man in our image, according to our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, the whole earth, and the creatures that crawl on the earth” (Gen. 1:26). Notice what is said about man and woman in these verses: first, humans are made after the image or likeness of God, and second, God gives them dominion over created animals such as fish, birds, livestock, and over every creeping thing, as well as over all the earth. Both genders are created in God’s image, and both are given dominion over the earth. Men and women alike are created with a common purpose: to reflect the Lord in exercising dominion over the entire earth through being fruitful and multiplying, filling the earth and subduing it.

But how are women to join men in exercising dominion over the earth? This concept is further unpacked in Genesis 2. In the first half of Genesis 2, a longer description of the creation of Adam is given, culminating with verse 15: “The LORD God took the man and placed him in the garden of Eden to work it and watch over it.” The functional purpose God gives to Adam corresponds with the functional purpose for man and woman found in Genesis 1:27: they are to rule over and cultivate the entire earth. Genesis 2 reveals that God created Adam first, and yet it was “not good” that he was created alone. He was incomplete and without a “helper corresponding to him” (v. 18). The *ESV Study Bible*

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notes that the Hebrew word for “helper” reveals Adam needed someone “who supplies strength in the area that is lacking in ‘the helped.’”¹ Adam could not obey the command of God to be fruitful, multiply, and fill the earth without the complementary help of Eve. Adam and Eve *together* illustrate the perfect union of man and woman created in God’s image to carry out the divine mandate to rule and reign, as delegated to them by their Creator God.

The creation account provides us with an understanding that man and woman are designed to obey the Lord in a partnership that glorifies God and is good. A biblical woman comprehends that her role as woman is to image God and partner with man in obeying God’s commands for His glory. She is first and foremost aware that her Creator God is the supreme ruler over all the earth, which includes her, and therefore He is the one who has total authority over her life. Though He has assigned jurisdiction and responsibility to her, it’s a *delegated* responsibility, and she gives an account to God for how she handles it. In other words, she must answer to God and obey Him because He’s the one in control. On top of this, she realizes that God has given her a particular way to express her nature, as “helper”—complementing Adam, and alongside him, reflecting God’s image. (This does not mean, of course, that a woman can only reflect God’s image if she is married, or that she cannot bear God’s image apart from a man, for God has created *both* men and women in His likeness.) Genesis 2 does not provide an exhaustive list of what Eve’s help would look

¹ *The ESV Study Bible* (Wheaton, IL: Crossway, 2018).

like for Adam. Surely it plays out in a myriad of ways within various contexts. But we do know that Adam cannot work the garden, keep it, multiply throughout the earth, and rule everything that needs ruling alone. This then leads to the knowledge that women have been provided by the Lord to bring forth a God-honoring society in partnership with men.

Fallen

The impact of sin is not difficult to ascertain. Preachers often joke that to prove the sin nature present in every human, you don't have to look any further than a church nursery full of young toddlers, who all scream "Mine!" as they fight over the same toy. However, we can look at any demographic of the church to see that the sin nature is alive and well. Women (as well as men and children) break the law of God on a daily basis. We fail to meet the righteous requirements set forth in the Ten Commandments given to Moses so long ago. We believe lies, and we speak lies; we covet our neighbor's goods, and we love idols more than we love God. These sins which easily entangle all of us stem from the first fall into sin committed by Adam and Eve in the garden.

In Genesis 2, God gives Adam the command not to eat of any fruit from the tree of the knowledge of good and evil, with the clear warning that if he eats from it, he will die. Many theologians maintain that this command was given to Adam before Eve was created, signifying that the man was given the role of leadership, being held ultimately responsible for whether mankind heeded this warning.

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After the command is given to Adam, we read the Lord's comment that it is not good for Adam to be alone, which leads the Creator to make a "helper corresponding to him." The chapter ends with the Lord creating woman as an equal image bearer, from Adam's side, wherein Adam and Eve become one flesh.

Genesis 3 recounts the fall of both Adam and Eve into sin, as accomplished through the crafty work of the serpent. The serpent subverts God's plan of male headship in marriage by approaching Eve and calling God's word to Adam into question. The text does not state that Adam told Eve the command of the Lord not to eat of the fruit from the tree of the knowledge of good and evil, but Eve recounts an incorrect version of the command to the serpent, so we can assume Adam told Eve the Lord's instructions. The text tells us that Eve was tempted by the food, found the food delightful to look upon, and that she desired to be made wise by eating the fruit. She follows the pattern shown in James 1:15 (where the conception of desire results in sin) and so was deceived and became a transgressor (1 Tim. 2:14). Adam, standing beside her, took the fruit she offered to him (Gen. 3:6) and through his actions brought sin into the world, death through sin, and the spread of death and condemnation for all men (Rom. 5:12, 18).

The effects of sin are immediately seen as Adam and Eve fearfully hide themselves from the presence of God. When they are confronted, they begin shifting blame. The resulting consequence for Eve's sin is pain in bearing and delivering children, as well as desire for her husband and his ruling over her (Gen. 3:16). The Hebrew phrase that is often translated "your desire will be

for your husband” has been debated throughout the years with many suggested meanings that the scope of this chapter cannot provide. However, the main concept to understand about Eve’s fallen nature (and the resulting impact on all women) is that sin and the Fall introduced hardship in at least two areas of a woman’s life: childbirth and marriage. In order to fully understand womanhood, we need to comprehend a woman’s nature as being made in the image of God and equal with Adam, yes. But because of the fall, we also need to understand that she is fallen in her humanity, at enmity with God, in discord with her husband, and in physical pain when she bears children.

Redeemed

While God assigned painful consequences for sin in the lives of women, His words were not without grace. The verse preceding Genesis 3:16’s curse upon women includes within it the hope of eternal life. In fact, Genesis 3:15 has been called the *protoevangelium*, which means “first gospel” or rather the first announcement of the gospel. The Lord promises one to come through the woman’s offspring. The serpent is told that though he will bruise the offspring’s heel, ultimately the offspring will inflict a more fatal blow: he’ll bruise the serpent’s head. This statement is good news because it foreshadows the destruction of the devil by the victorious work of Jesus Christ.

Genesis 3:15 is one of the foundational verses of the entire Bible, as the narrative then begins to unfold with humankind

waiting on this promised One who will bring victory over sin and the devil. Commenting on the importance of Genesis 3:15, Sinclair Ferguson, a well-known preacher and theologian, has famously said that in the same way that Western civilization is but a footnote to Plato and Aristotle, so all of the Bible is but a footnote to Genesis 3:15.² Thus, we see throughout the Old Testament continued promises for the One who will bring rest from sin to the people of God as their prophet, priest, and king. And then moving into the New Testament, we see the same themes as Jesus Christ is born and fulfills the longing for rest and who serves humankind as our Prophet, Priest, and King.

The need for rest from sin is seen in Genesis 3:21 where the Lord acts as a priest on behalf of Adam and Eve by providing clothing or “garments of skin.” The clothing is a symbol of God’s grace as He covers the shame of the couple’s nakedness, and the allusion to animal sacrifice points to the blood sacrifices required under the Mosaic law to make payment for sin, a ceremonial process that could only be enacted by a priest. Thus, we see the God of the universe provided a means to cover the guilt and shame that Adam and Eve experienced and worked on their behalf to bring them back into fellowship with Him. The active work of God to bring salvation to His people is ultimately fulfilled in the blood sacrifice of God’s beloved Son, Jesus.

² Sinclair Ferguson, “Preaching Christ from the Old Testament,” Truth for Life, May 10, 2010, <https://www.truthforlife.org/resources/sermon/preaching-christ-old-testament>.

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Throughout the Old Testaments, we find allusions to a greater prophet, priest, and king. A greater prophet is promised to Moses when the Lord tells him in Deuteronomy 18:18: “I will raise up for them a prophet like you from among their brothers. I will put my words in his mouth, and he will tell them everything I command him.” A greater priest is prophesied in Psalm 110:4 as the psalmist contends that the Messiah will be “a priest forever according to the pattern of Melchizedek.” A greater king is promised to come from the tribe of Judah: “The scepter will not depart from Judah or the staff from between his feet until he whose right it is comes and the obedience of the peoples belongs to him” (Gen. 49:10). This same king is also promised to come from the line of King David: “When your time comes and you rest with your ancestors, I will raise up after you your descendant, who will come from your body, and I will establish his kingdom. He is the one who will build a house for my name, and I will establish the throne of his kingdom forever” (2 Sam. 7:12–13).

What do the promises of rest and the coming prophet, priest, and king have to do with women today? As women corrupted by sin, fallen in our nature, and at enmity with God and with other people in our lives, we desperately need rest from our sin. We need a prophet who speaks God’s Word to us and reveals God’s will, a priest who atones for our sins and intercedes on our behalf before a righteous and holy God, and a king to whom we submit our lives. When we look at the options that have come before Christ, we are sorely disappointed. But when we look at Jesus, we see that He is the truer and better fulfillment of all of these

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offices. In fact, Jesus doesn't just speak God's Word to us; He *is* the Word. He doesn't enact an atonement ceremony as an ordinary priest handling a sacrifice; He *is* our atoning sacrifice. And He doesn't know of some temporary king we could follow for a short span; He *is* the eternal king of the universe. The Bible makes clear that Jesus Christ is our promised rest; He is our ultimate Prophet, Priest, and King.

How can women know this Prophet, Priest, and King? Through the work of the Holy Spirit, we come to the understanding that we are incapable of obeying all of God's commands, as the Bible teaches us "there is no one righteous, not even one" (Rom. 3:10). The conviction of sin then leads to remorse and repentance, a turning away from disobeying God and His law and a turning toward God for hope. Our hope is cast on Jesus. We begin to recognize that only Jesus has been perfect in our place. Only He has pleased God. And we come to accept that Jesus took upon Himself, on the cross, the punishment for our sin. This sacrifice satisfied God's wrath. When we repent from our sin and place our faith in the finished work of Jesus, the Lord saves us by His grace and mercy alone. Salvation then leads the created, yet fallen, woman to true biblical womanhood as she begins to be restored to love and serve God with her whole heart, mind, soul, and strength. In short, a biblical woman responds to God's salvation by serving Him with each part of her being that was redeemed, which is *every* part. Because Jesus saved every square inch of her, she now serves Him with every one of those square inches.

Restored

In the life of the redeemed, the Lord begins the work of restoration. Now restoration sounds wonderful, but what exactly is the *point* of the Father's restoration? In the life of Eve, the beginning of her restoration was in Genesis 3:20, when Adam "named his wife Eve because she was the mother of all the living." After their fall into sin, the curses were given, and all hope seemed lost, Adam called the woman by her new name, illustrating his hope in God's promise of the offspring she would have that would bring victory over Satan. This new name brought with it a reminder back to the command of Genesis 1:27–28 for Adam and Eve to "be fruitful, multiply, fill the earth." While Eve (and Adam) had committed a grave sin, through the Lord's promises and provisions, woman was given the encouraging knowledge that she would be able to accomplish that for which she was made. Though she had just sinned, God still had a name for her! Though she was plunged into darkness, though she was a "death bringer" to humanity (along with Adam), God's purpose for her had not changed—to be a life-giver.

In the same way, throughout the Gospels, we see women from all different walks of life who are restored from sin and dire circumstances: a woman suffering from a discharge of blood for twelve years who was considered unclean (Mark 5:25–34), a widow who had lost her son (Luke 7:11–17), a woman with a disability (Luke 13:10–17), a woman caught in adultery (John 8:1–11), a Samaritan woman who had had five husbands and was living with an additional man (John 4:1–26), and a woman from

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whom seven demons had been cast out (Luke 8:2). Jesus graciously and lovingly acknowledged, healed, and redeemed these women and many more. The One who was promised to Eve so long ago arrived in human history and brought salvation to many women who had been oppressed by sin and devastated by its effects. Jesus brought restoration to these women, and many of them became His followers who accompanied Him as He went from town to town preaching the good news of the kingdom (Luke 8:1–3).

As a response to their redemption, many of the women portrayed in the Gospels lay down their lives for the sake of the kingdom and commit to serving the Lord in various ways. Similar to Eve, where they once experienced such darkness and death, they now become redeemed life-givers everywhere they go. Some of the wealthy women who followed Jesus supported Him and His disciples (Luke 8:3), others evangelized (John 4:39), some worshipped Jesus through extravagant means (John 12:1–8), and we discover that the choice to sit at Jesus' feet to learn from Him is a preeminent priority for a woman over and above busying herself with other tasks—even tasks done in His name (Luke 10:38–42).

While these examples are not exhaustive, they highlight the restoration of women to a place of service in the kingdom that echoes back to the calling of both men and women in Genesis 1 to use their lives to bring honor and glory to God in the world. Thus, we see the women of the New Testament Gospels following Christ as disciples, alongside men, using the various situations of their lives to serve Him and bring the gospel to others. They show us the ideal biblical woman—one created in God's image

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reflected in the fact that she is given equal status with male disciples, one who exhibits a fallenness that expresses itself in various detrimental ways in her life but who has been graciously loved and redeemed by Jesus, and who then seeks to love Him with her whole heart, soul, mind, and strength by living wholly dedicated to God as a life-giver. Because He saved every part of her, she loves Him back with all she's got.

Discussion Questions

1. What are some of the various ways you've tried to be a "biblical woman"? After reading this chapter, what do you think it means to be a biblical woman?
2. What are some ways women can partner with men and fulfill their design as helpers?
3. Contemplate the effects of the fall on womanhood. In what ways has the fall impacted you specifically—in your heart? Your soul? Your mind? Your physical strength?
4. Have you personally committed yourself to Jesus? Have you by faith accepted Him as your Prophet, Priest, and King? Like the women of the New Testament who were restored, in what ways has Jesus personally restored you?
5. How can you live out your purpose to be a life-giver in your current spheres of influence?

Do you want to minister to the women around you, but find yourself stuck in a rut? Are you bored with “the way you’ve always done it” when it comes to serving others in your church, community, friendships, or family?

The Whole Woman looks at what it means to care for another woman holistically—heart, soul, mind, and strength—as an extension of loving God. The book explores how we might care for the emotions, motivations, desires, thoughts, and relationships of ourselves and others. It also provides some action steps that you can immediately put into practice.

The contributors of this book come from all sorts of backgrounds (professors, ministry leaders, denominational leaders, and others) but have one thing in common: they love to see women grow in their walks with the Lord. Join the authors of *The Whole Woman*, and find out how you can best serve the women around you.

GENERAL EDITORS



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