

THE **FINAL** GENERATION

#1 NEW YORK TIMES BESTSELLING AUTHOR

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CHAPTER ONE

A BRIEF, PROPHETIC HISTORY OF TIME

“How long will it be until the end of these wonders?” . . .

“My lord, what will be the outcome of these events?”

—DANIEL 12:6, 8

It's a view I have seen at least a half-dozen times, but it never fails to take my breath away. Stretched out before me is what the prophet Joel called "*the valley of Jehoshaphat*" (Joel 3:2). A few miles to the north of the hilltop where I stand, I can see the white-walled buildings of Nazareth glistening in the midday sun. Farther on and a bit to the east, I can see a shimmer that is the Sea of Galilee. Just to the north of that is the Golan Heights, one of the most strategically important mountain ranges in Israel. About eighteen miles to the northwest is the port city of Haifa on the Mediterranean Sea.

The Valley of Megiddo is tranquil and serenely beautiful with its patchwork of farms, roads, and small villages. As I look over it, I wonder how much longer it will remain that way. This is the very valley the Bible tells us will one day run with rivers of blood—the valley of the last battle before Jesus' return—the world-shattering Battle of Armageddon.

Looking over this expanse makes me wonder what it might be like to survey the history of prophecy in the same way I look over this valley. In my mind's eye I envision all the events of the Bible laid out before me like a great mountain range, both the historic and the prophetic, from the creation of the Earth to the day of Jesus' return. No one would be surprised to see that the highest peak was the resurrection of mankind's Messiah, Jesus. However, what might surprise many is that there is another peak, less known but almost as high, that happened just a handful of centuries before that. It was a pivotal time on the Earth that corresponded with some very important events: 1) the defeat of the Babylonian Empire, 2) the birth of the Persian Empire, and 3) the return of the Jews to Jerusalem to rebuild the Temple where Jesus would one day teach.

The ascents to these peaks were journeys of triumph and failure. They were marked by the fall from grace of Adam and Eve, which utterly thwarted God's original plan for humanity to live in Eden; nevertheless, these ascents were also fulfilled by men of great faith like Job and Abraham. Through Abraham, God was able to reconnect with humanity and initiate His plan for redemption through his descendants, the nation of Israel. There were peaks and valleys from there as well: failure under judges such as Jair, Jephthah, and Eli to live before God as His people; but dramatic revivals and victories under Gideon and Samson.

Israelites eventually grew weary of living under the authority of the prophets and demanded a king to make them like other nations, so God gave them Saul. However, Saul's fear of men overpowered his allegiance to God, and he led Israel into a dark place. Despite King Saul's failures, however, Israel flourished under King David and rose to become the greatest nation on the Earth under King Solomon. Then Solomon's son allowed the nation to divide into two kingdoms, the Northern Kingdom of Israel and the Southern Kingdom of Judah. Thereafter, the Jewish people had a long line of unrighteous kings that led to its ultimate capture and exile from the Land for seventy years.

It is at this point in prophetic history—when Israel failed as an independent nation, was taken captive, and looked as if it would pass into obscurity—that God intervened with His promises for the ultimate salvation of humanity, a plan that could not be thwarted by human frailties. He laid out His timeline for the coming of the Messiah and what would happen during the last days of the Earth.

To understand the framework of this prophetic plan—a plan that essentially spans the history of time—we need to go back and see what God told the prophets of this period, specifically Jeremiah, Daniel, and Ezekiel. It is only with a view from this peak of Bible prophecy that we can clearly see God’s ultimate plan of redemption for Israel as a nation, which is also foretold in the book of Revelation.

THE CONTINENTAL DIVIDE OF PROPHECY

Sometime during Judah’s exile in Babylon (around 538 BC), an old Jewish bureaucrat finished his daily devotional and rolled up his scroll of the writings of Jeremiah. Among the scriptures he read was Jeremiah 25:11-12:

*This whole land shall become a ruin and a waste,
and these nations shall serve the king of Babylon sev-
enty years. Then after seventy years are completed, I
will punish the king of Babylon and that nation, the
land of the Chaldeans, for their iniquity.*

Seventy years. Curious. Sitting at his study table, he looked through his journals and writings. He calculated how long it had been since he was taken captive as a boy and brought to the city of Babylon. He sighed. According to all he had just read, Judah’s seventy years of exile must be nearing its end. (See Daniel 9:1-3.) He realized he was living in a prophetic time.

Of course, this man was Daniel, who was captured as a youth, brought to Babylon to serve King Nebuchadnezzar, and then rose in authority as a Babylonian official. As Daniel read Jeremiah's prophecy, he knew that the time of Babylon's punishment had begun, just as Jeremiah had foreseen. Nebuchadnezzar's line had been dethroned, as his descendant Belshazzar had been "*weighed in the balances and found wanting*" (Daniel 5:27) and his kingdom "*divided and given to the Medes and Persians*" (Daniel 5:28). This had occurred the very night Daniel had read the handwriting on the wall. Darius the Mede now ruled as an appointed governor of Cyrus the Great, the first Persian emperor.

As Daniel sat pondering these things, he remembered two visions God had given him foretelling these events. The first, found in Daniel, chapter 2, was of a statue whose head was gold (representing Babylon), whose arms and torso were silver (representing the Medo-Persian Empire he was currently experiencing), whose stomach and thighs were bronze (the coming Greek civilization), whose legs were iron (the future Roman Empire), and whose feet were a mixture of iron and clay (a coalition of nations that would arise from the remnants of the Western and Eastern Roman Empires centuries later). Daniel knew that Persia had replaced Nebuchadnezzar's Babylon and was the second of the five kingdoms that would rule the Middle East in the years to come.

In the second vision, Daniel had been shown the succession of governments in the Middle East again. (See Daniel 7 and 8.) Now, knowing that Jeremiah's prophecy of Babylon's fall already had been fulfilled before his very eyes, Daniel realized it was time for Judah's exile to come to an end—and for the city of Jerusalem to be rebuilt. The transfer of power from Babylon to Persia had happened, yet the other half of the prophecy—the rebuilding of Jerusalem and the return of the Jews to the Promised Land—was yet to take place. Daniel wanted to know why. To find out, he began to pray and intercede for his nation, asking that no sin of the past would trip them up on their way out of exile:

“Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments, we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances. Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land.

“O Lord, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain . . . For Your sake, O Lord, let Your face shine on Your desolate sanctuary.

O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name.”—Daniel 9:4-6, 16-17, 19

In response, God sent the angel Gabriel to Daniel to outline His timetable for the future spiritual redemption of His Jewish people and all humanity, a redemption that would come through the Jewish Messiah. Then Gabriel went on to relate what will happen to the nation of Israel in the very last days. This entire timetable is laid out in Daniel 9:24-27, perhaps the most succinct and significant passage of prophecy in the entire Bible.

“Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. So you are to know and discern that from the issuing of a decree to

restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”

In his commentary on the book of Daniel, James E. Smith calls this passage “the continental divide of biblical prophecy.”⁶ That makes sense. All prior events in biblical history lead to this point—what is now known as “Daniel’s Seventy Weeks.” From this point forward, though the road would be arduous, all events would lead to the Jews’ spiritual redemption, offered by their “*Messiah the Prince*.” Then, abruptly, Gabriel says that “*the Messiah will be cut off and have nothing.*” This, of course, refers to the crucifixion of Jesus of Nazareth. However, you will notice Gabriel makes no mention of Jesus’ resurrection or ascension, or the birth of the Church, which are monumental, historical events.

Gabriel makes no mention of these important events because there is a gap between the time the Jewish Messiah is “cut off” and Daniel’s Seventieth Week. This gap would be the Church Age. Through the Messiah’s sacrificial death and resurrection, spiritual salvation would come first to the Jews and then to the Gentiles, but throughout the Church Age God will deal primarily with Gentiles. All humanity would be offered reconciliation to God and freedom from sin through Jesus’

blood. Those who chose to accept Him as their Savior and Lord would be forgiven and cleansed of all unrighteousness. Thus, they would live in God's spiritual kingdom on the Earth and go to Heaven when they died.

The Church Age was a mystery⁷—not revealed in Daniel's visions nor in Gabriel's message. All Daniel and the Old Testament believers knew was that at the end of seven and sixty-two weeks (or the end of the sixty-ninth week), their Prince, the Messiah, would be cut off and *eventually* another “prince who is to come” would make their Land desolate. The gap they did not see, because God kept it a mystery, was the Church Age. This would be a time when believers of all nations would take the message of Jesus the Messiah to the world.

At the end of the Church Age, the Seventieth Week would begin, when God would focus one last time on His Jewish people for a period of seven years.. At the end of that time, Jesus the Messiah would return to reign on Earth for a thousand years.

Daniel's Seventy Weeks are the prophetic backbone of the history of both the Jewish nation and all mankind, spanning the time from the rebuilding of Jerusalem (Daniel 9:25) until the defeat of the “*one who makes desolate*” (Daniel 9:27), so we need to take a closer look at them.

UNDERSTANDING THE SEVENTY WEEKS

During his visitation, the angel Gabriel tells Daniel:

“Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.” —Daniel 9:24

It is important to know that this prophecy was spoken to the Jewish people, not the Church that was to come. It explained how salvation would come to them through Jesus the Messiah—and then through them to all the Earth. It was to be the period in which God would:

- » put a finish to transgression,
- » make an end of sin,
- » make atonement for iniquity,
- » bring in everlasting righteousness,
- » seal up (fulfill) vision and prophecy, and
- » *anoint the most holy place.*

The coming of Jesus Christ and His crucifixion and resurrection were part of this plan, as are His Second Coming, His millennial reign, the completion of all visions and prophecy (see 1 Corinthians 13:8-12), and the coming of the New Jerusalem and the Fourth Temple (see Revelation 21:2-4).

The Messiah would first come to provide a way for human beings to be reconciled to God and escape the ultimate consequences of sin. It would be the age of those “called out”⁸ from the ways of the world, those in His universal Church, to whom He would give authority and power to establish the kingdom of God on the Earth. When would this Messiah come? Again, Gabriel gave Daniel a specific timeline, just as God had given the Israelites a specific time of seventy years in Babylonian exile.

“So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing.” —Daniel 9:25-26

The “weeks” mentioned here are not seven-day periods but seven-year periods—weeks of years, if you will. Using these “weeks of years,” there were three periods within Daniel’s Seventy Weeks in which God would act for the final salvation of the Hebrew people:

- » seven weeks from the decree to rebuild Jerusalem until it was finished,
- » sixty-two weeks from the finishing of Jerusalem until the Messiah entered the city, and
- » a final week that would take place after a period in which Jerusalem and the Temple were destroyed.

A countdown to the appearance and crucifixion of the Messiah would begin when a decree went out from the Persian king that the Jews had permission to rebuild the walls, plazas, moats, and streets of Jerusalem. That would take seven weeks, or 49 years. Then, from the rebuilding of Jerusalem until the coming of the Messiah, there would be sixty-two weeks (434 years). This would total sixty-nine weeks in all, or 483 years.

In the decades following Daniel’s revelation, there were three decrees concerning the Jews made by Persian rulers:

1. In roughly 538 BC (the same year Daniel recorded this prayer and vision in Daniel 9), Cyrus the Great decreed that the Temple could be rebuilt and worship could return to Jerusalem. (See 2 Chronicles 36:22; Ezra 1:2-4; and Isaiah 44:28.)
2. Around 457 BC, Artaxerxes I proclaimed that all Ezra needed to reestablish worship and society in Jerusalem should be given to him out of the Persian treasuries. A contingent of Jews would

also be allowed to return to Jerusalem with Ezra to finish the Temple's rebuilding. (See Ezra 7:12-24.)

3. *In the spring of 445 BC, in the twentieth year of his reign, Artaxerxes I declared that Nehemiah could return to Jerusalem to rebuild its gates and walls. (See Nehemiah 2:6-8.)*

This last decree—the only one mentioning the rebuilding of Jerusalem itself—was the one that began the countdown to the coming of the Messiah. Thus, Daniel's Seventy Weeks began in the Jewish month of Nissan, circa 445 BC.

Scholars do not recognize a specific historical event that marks the end of the first period of forty-nine years. Some say it was when the walls and streets of Jerusalem were finally complete; others mark it as the end of the prophetic age for Judah and Israel. However, there is no significant event in history distinctly tied to the end of this period.

We do know that the final book of the Old Testament, Malachi, was written sometime during these forty-nine years (sometime between 430 BC and 398 BC, the latter date being forty-nine Jewish years after Artaxerxes' second decree), and the reconstruction of Jerusalem's walls and streets must have been completed sometime during the period as well. However, what has stunned Bible scholars is that if you take the forty-nine years and the next period of sixty-two weeks together, you come to a startlingly important event.

In his 1882 book, *The Coming Prince*⁹ (named after “*the prince who is to come*” of the last part of Daniel 9:26, the person called the Antichrist in the New Testament), Sir Robert Anderson did a critical study of Daniel's vision of the Seventy Weeks. Looking back through historical chronology, he determined that the first day of Nissan 445 BC would have been March 14 when transposed onto the Gregorian calendar.

You should know that the Jews of the Old Testament did not measure years by the rotation of the Earth around the sun (365.25 days) as our modern calendars do (since the time of Pope Gregory XIII), but by the rotations of the moon around the Earth. Thus, the Jewish year during the time of Daniel measured only 360 days.

Using this Jewish calendar, Anderson determined the number of days in sixty-nine weeks of Jewish years ($69 \text{ weeks} \times 7 \text{ years} = 483$ Jewish years, and then $483 \times 360 \text{ days} = 173,880$ days). Anderson counted forward 173,880 days from March 14, 445 BC. According to his calculations, Daniel's sixty-nine weeks ended on April 6, 32 AD, the Sunday before Passover of that year, according to historical records; or, as he wrote in the preface to the tenth edition of his book,

*That day, on which the sixty-nine weeks ended,
was the fateful day on which the Lord Jesus rode into
Jerusalem in fulfillment of the prophecy of Zechariah
9:9; when, for the first and only occasion in all His
earthly sojourn, He was acclaimed as “Messiah the
Prince, the King, the Son of David.”¹⁰*

This, of course, describes what Christians today call Palm Sunday. Although being this exact with the dates so far back in history is difficult, Robert Anderson's analysis is still being echoed by Bible scholars today. It is the most remarkable example of the pinpoint accuracy of Bible prophecy ever recorded.

If you look more deeply into this passage in Daniel 9, you will see that at the end of the sixty-nine weeks, there would be an age that happened before the final week took place. The countdown on God's prophetic clock would pause with seven years left—or you could say it froze at seven minutes to midnight. It has been there ever since. During that gap:

“The people of the prince who is to come will destroy

the city and the sanctuary.”—Daniel 9:26

According to Scripture, during the interlude between the end of the sixty-ninth week and the beginning of the seventieth, Jerusalem and the Temple would again be destroyed. This happened in 70 AD when Titus decimated Jerusalem. Furthermore, the people of Israel would be scattered to the four corners of the Earth, which happened in 135 AD, when the Romans finally expelled all Jews from Jerusalem and Judea after the Bar Kokhba revolt. Rome was, of course, the fourth kingdom Daniel was shown in the vision God gave him, a vision that was the interpretation of King Nebuchadnezzar’s dream of the statue. (Again, see Daniel 2.)

Scholars agree that “*the prince who is to come*” is the Antichrist—the ultimate manifestation of the spirit that has influenced rulers and kingdoms throughout history to persecute the people of God whenever and wherever they could. The people of “*the prince who is to come*” would not need to be people who served the Antichrist himself but those who bowed their knee to the spirit of antichrist at any time in history. We see this spirit in the Romans who destroyed Jerusalem, in the Nazis, in communists, and in religious and secular groups and governments throughout the Church Age. However, the final manifestation of this spirit, in the person of the Antichrist, will not take place until the dawn of Daniel’s Seventieth Week.

Gabriel then sums up the period between “Messiah being cut off” and the end of the last week—the period we know as the Age of the Church—in one brief statement:

“And its end will come with a flood; even to the end there will be war; desolations are determined.”—Daniel 9:26

In other words, during the time between Jesus’ crucifixion and the beginning of Daniel’s last week, there will be war continually somewhere on the planet. As the return of the Messiah nears, this will increase until it

is not only constant but also widespread. Not only will war increase, but also human and natural “desolations”—what Jesus pointed to in foreseeing “*there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven*” (Luke 21:11)—will increase. These things will build until the age’s “*end will come like a flood.*” Some people will see it coming, but as in the days of Noah, many will be caught unprepared because they chose to ignore the signs.

The rising of these apocalyptic waters will continue until the Antichrist finally appears to sign a peace accord with Israel and establish a brief time of security and détente upon the Earth. The signing of this ceasefire is the event Daniel was told would begin the Seventieth Week, one eschatological scholars call “The Tribulation.” The Tribulation will be split into two, three-and-a-half-year periods by the Abomination of Desolation that is spoken of in various scriptures. As the angel Gabriel described it:

“And he [the prince who is to come] will make a firm covenant with the many [Israel and other nations] for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate [the Abomination of Desolation], even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.” —Daniel 9:27 [inserts added]

After the Abomination of Desolation, the world will erupt in war again—a world war unequaled in history. The wrath of God will be poured out on the Earth to show the wages of sin in the hope that many will call upon the name of the Lord to be saved. “*The prince who is to come*”—the Antichrist—will call for Jewish genocide and systematically

persecute any who do not bear a mark of allegiance to him.

The second half of Daniel's last week—what Jesus called the “*Great Tribulation*” (Matthew 24:21)—will see two-thirds of the world population killed in battles, plagues, and natural disasters, and it will culminate in the nations of the Earth coming to fight one last battle in the Valley of Armageddon. (For an outline of these events, see Appendix A: A Timetable of Prophetic Events.)

Without Jesus coming back to put an end to this period, the entire Earth would be destroyed. His return will usher in the Millennium, a time of peace and prosperity for all spoken of by the ancient prophets:

It will come about in the last days That the mountain of the house of the LORD Will be established as the chief of the mountains. It will be raised above the hills, And the peoples will stream to it.

Many nations will come and say, “Come and let us go up to the mountain of the LORD And to the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths.” For from Zion will go forth the law, Even the word of the LORD from Jerusalem.

And He will judge between many peoples And render decisions for mighty, distant nations. Then they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, And never again will they train for war. —Micah 4:1-3

And

And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation,

And never again will they learn war. —Isaiah 2:4

The indefinite period between when the Messiah is “*cut off*” and when “*the prince who is to come*” establishes a peace accord with Israel would be the age of the Church. Jesus delineated this age in Matthew 28:19-20—a time when His authority would rest on His followers to:

“Go . . . and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” (Emphasis added.)

This age is a time dedicated to the salvation of Jews and Gentiles alike through the preaching of the Gospel of Jesus Christ and the work of every member of the Church. It will last as long as the Church is on the Earth, ending the day the trumpet sounds and those who belong to Jesus are taken in the Rapture. (See 1 Thessalonians 4:16-17; 1 Corinthians 15:50-58; Matthew 24:40-41.)

HOW CAN ISRAEL CUT A COVENANT IF THERE IS NO ISRAEL?

For much of the last two thousand years, Bible teachers and students of eschatology have had some tough questions to answer. Though they were all looking for the Second Coming of Jesus Christ, the signs were not there to indicate they were in the season of His return. For example, with the Diaspora, or global scattering of the Jewish people, how and when would this last week of years begin? If the nation of Israel was scattered to the four winds, with whom would the coming prince make a covenant of peace? How would he put an end to sacrifice and offering at the Temple if no Temple existed? None of this would really

make any sense until Jerusalem was again under Jewish rule, something that hadn't been true since Nebuchadnezzar conquered Jerusalem, and something that seemed impossible until World War II ended.

The answers to these questions would come thousands of years before the state of Israel would even be a glimmer in any Zionist's eye. Before Daniel was told of these seventy weeks, God spoke to Daniel's contemporary, Ezekiel, and described with incredible detail how Israel would one day arise from the bones of its past as a sign to the nations that the end of days was near.

As the Jews were marched out of the ruins of Jerusalem toward Babylon, Ezekiel prophesied that Israel would be reborn. Once the Messiah was cut off (crucified) and Jerusalem again destroyed, the next great tick on the clock of God's countdown would be the resurrection of Israel as a self-governing nation. No other Bible prophecy of the last days would matter until this key element was in place.

Considering this, there is no question that the greatest prophetic event of my generation—and really of the last two thousand years—was the reestablishment of the state of Israel in 1948. But that begs the question once again, “If Bible prophecy is accurate in foretelling Israel’s rebirth, then what does it say will happen next?”

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