

MAKING LEMONADE "THE POWER OF A BLESSING" GENESIS 48:1-49:28

This Week's Core Competency

Hope— I can cope with the hardships of life and with death because of the hope I have in Jesus Christ. Hebrews 6:19-20, *We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf.*

When we as New Testament Christians think of the hope we have, we think in terms of Christ's return and all he has in store for us, and rightly so. Paul tells Titus: "For the grace of God has appeared that offers salvation to all people. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good" (Tit 2:11-14).

But when the patriarchs, heirs of the promise made to Abraham, think of the hope they have, they think in terms of the land. According to Genesis 15:18, "The LORD made a covenant with Abram and said, 'To your descendants I give this land, from the river of Egypt to the great river, the Euphrates'" (cf., 17:8; 24:7; 26:3-4; 28:4). It's a promise the LORD reiterated to Jacob on more than one occasion. When he hightails it to Paddan Aram to escape his murderous brother, Esau, the LORD appears to him at Bethel, and in a dream God assures him: "I am the LORD, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. Your descendants will be like the dust

God will be with you and take you back to the land of your fathers.

— Jacob to Joseph (Ge 48:21)

of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you" (28:13-15). Then when he returns to Bethel more than twenty years later, God appears to him and assures him again: "I am God Almighty; be fruitful and increase in number. A nation and a community of nations will come from you, and kings will come from your body. The land I gave to Abraham and Isaac I also give to you, and I will give this land to your descendants after you" (35:11-12).

No wonder, when his life nears its end in Egypt, he entreats Joseph to bury him in Canaan, saying: ". . . promise that you will show me kindness and faithfulness. Do not bury me in Egypt, but when I rest with my fathers, carry me out of Egypt and bury me where they are buried" (47:29-30). One commentator explains: "Near the end of his life, Jacob asked Joseph to swear that he would bury him in the cave that was purchased by Abraham. Here is another indication of the hope of the patriarch, for he knew that the fulfillment of the promise was in Canaan, not in Egypt. Moreover, Jacob did not want to be buried in a foreign land but to be laid to rest in the family plot with his fathers" (Allen P. Ross, *Creation and Blessing*, 692). But before he dies, he has these last words for Joseph: "I am about to die, but God will be with you and take you back to the land of your fathers" (48:21).

Joseph shared his father's hope in the promise of God, so when he is about to die, he, likewise, makes his brothers swear to bury him in the Promised Land. Genesis 50:24-26 reads: "Then Joseph said to his brothers, 'I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and

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Jacob.' And Joseph made the sons of Israel swear an oath and said, 'God will surely come to your aid, and then you must carry my bones up from this place.'" In the words of one writer, "Like his father, Joseph wants to be buried in Canaan, but unlike Jacob, Joseph is prepared to wait for that day when all his people will leave Egypt and settle in the land of promise" (Gordon Wenham, *Word Biblical Commentary*, vol. 2, *Genesis 16-50*, 460).

day 1 ENCOUNTER – read God's word to put yourself in touch with him.

Read Genesis 48:1-49:28

48:1-22 Some time later Joseph was told, "Your father is ill." So he took his two sons Manasseh and Ephraim along with him. 2 When Jacob was told, "Your son Joseph has come to you," Israel rallied his strength and sat up on the bed.

3 Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan, and there he blessed me 4 and said to me, 'I am going to make you fruitful and increase your numbers. I will make you a community of peoples, and I will give this land as an everlasting possession to your descendants after you.'

5 "Now then, your two sons born to you in Egypt before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine. 6 Any children born to you after them will be yours; in the territory they inherit they will be reckoned under the names of their brothers. 7 As I was returning from Paddan, to my sorrow Rachel died in the land of Canaan while we were still on the way, a little distance from Ephrath. So I buried her there beside the road to Ephrath" (that is, Bethlehem).

8 When Israel saw the sons of Joseph, he asked, "Who are these?"

9 "They are the sons God has given me here," Joseph said to his father.

Then Israel said, "Bring them to me so I may bless them."

10 Now Israel's eyes were failing because of old age, and he could hardly see. So Joseph brought his sons close to him, and his father kissed them and embraced them.

11 Israel said to Joseph, "I never expected to see your face again, and now God has allowed me to see your children too."

12 Then Joseph removed them from Israel's knees and bowed down with his face to the ground. 13 And Joseph took both of them, Ephraim on his right toward Israel's left hand and Manasseh on his left toward Israel's right hand, and brought them close to him. 14 But Israel reached out his right hand and put it on Ephraim's head, though he was the younger, and crossing his arms, he put his left hand on Manasseh's head, even though Manasseh was the firstborn.

15 Then he blessed Joseph and said, "May the God before whom my fathers

*Abraham and Isaac walked faithfully,
the God who has been my shepherd
all my life to this day,
16 the Angel who has delivered me from all harm
-may he bless these boys.
May they be called by my name
and the names of my fathers Abraham and Isaac,
and may they increase greatly
upon the earth."*

17 When Joseph saw his father placing his right hand on Ephraim's head he was displeased; so he took hold of his father's hand to move it from Ephraim's head to Manasseh's head. 18 Joseph said to him, "No, my father, this one is the firstborn; put your right hand on his head."

19 But his father refused and said, "I know, my son, I know. He too will become a people, and he too will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations." 20 He blessed them that day and said,

"In your name will Israel pronounce this blessing:

'May God make you like Ephraim and Manasseh.'"

So he put Ephraim ahead of Manasseh.

21 Then Israel said to Joseph, "I am about to die, but God will be with you and take you back to the land of your fathers. 22 And to you I give one more ridge of land than to your brothers, the ridge I took from the Amorites with my sword and my bow."

49:8-12

8 "Judah, your brothers will praise you;
your hand will be on the neck of your enemies;
your father's sons will bow down to you.

9 You are a lion's cub, Judah;
you return from the prey, my son.

Like a lion he crouches and lies down,
like a lioness-who dares to rouse him?

10 The scepter will not depart from Judah,
nor the ruler's staff from between his feet,
until he to whom it belongs shall come
and the obedience of the nations shall be his.

11 He will tether his donkey to a vine,
his colt to the choicest branch;
he will wash his garments in wine,
his robes in the blood of grapes.

12 His eyes will be darker than wine,
his teeth whiter than milk.

EXAMINE – what the passage says before you decide what it means.

In 48:1-22

- * Highlight v. 4.
- * Bracket "reckoned as mine" in v. 5.
- * Circle "Paddan" in v. 7.
- * Underline "who are these" in v. 8.
- * Box "but" indicating *contrast* in v. 14.
- * Circle "Joseph" in v. 15.

* Circle "greater" in v. 19.

* Bracket "land of your fathers" in v. 21.

In 49:8-12

- * Circle "lion's cub" in v. 9.
- * Underline "scepter" and "ruler's staff" in v. 10.
- * Bracket "he comes to whom it belongs" in v. 10.

day **2**

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Explain what Jacob intends by, "Ephraim and Manasseh will be mine."
2. Why would he ask, "Who are these?" Did he not recognize his grandsons?
3. Explain the *contrast* introduced in verse 14.
4. Put Jacob's two-fold blessing of "these boys" in a nutshell.
5. What do you infer from Joseph's reaction to his father?
6. Read Hebrews 11:21. How is the blessing of Ephraim and Manasseh an act of faith?
7. What do you infer about the tribe of Judah from Jacob's prophetic blessing?
8. Identify the one referred to by the words "until he comes to whom it belongs" and explain what makes you think so.
9. **Discussion:** Talk about the imagery used in 49:11-12 to describe the one to come mentioned in verse 10.

day 3

EXAMINE – an explanation of its message to clarify your understanding of the passage.

Genesis 48-50 bring to a conclusion the long story of Jacob, beginning in chap. 25, and the embedded story of Joseph, beginning in chapter 37. Chapters 48-49 contain Jacob's deathbed blessing, a *type scene* found in the patriarchal narratives. One commentator explains, "When a patriarch is about to die, he summons his nearest male relatives and blesses them. Here two such scenes are presented in quick succession; the first, 48:1-49:32, is much longer than the second, 50:24-56. Indeed the first, recounting Jacob's death, is the longest in Genesis. And this is fitting, for Jacob is the father of the nation of Israel, so in blessing his sons he is giving an allusive preview of the future of the tribes who are to make up that nation. Jacob's emphatic and repeated insistence that he must be buried with his forebears in Canaan, like the tribal blessings themselves, underlines that Israel's future lies in Canaan, not in Egypt. This says Jacob, is the land promised by God to us in the past and to which I must be returned when I am dead. Thus, through Jacob's dying words, the author of Genesis is able to sum up the theme of Genesis, to point to the fulfillment of the promises made to Abraham and Isaac about descendants and protection, and to reiterate the hope that one day Canaan will be theirs too, as the LORD had promised" (Wenham, 459).

In chapter 48, Jacob blesses Joseph's sons, the younger Ephraim and the older Manasseh. The chapter can easily be divided into three parts. In the first part (vv. 1-10) he adopts his grandsons, giving them the status of sons. In the second part (vv. 11-20), he blesses them, giving the younger priority over the older. In the final paragraph (vv. 21-22), he gives a gift of land to Joseph.

Approximately seventeen years after settling in Egypt, Joseph is told his father is ill, so he takes his sons, Manasseh and Ephraim, to see and be blessed by their grandfather. But before Jacob blesses them he adopts them as his sons. After reiterating the promise of God to make him fruitful and make his descendants into a community of peoples (vv. 3-4), he tells Joseph, "Now then, your two sons born to you in Egypt before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine" (v. 5). Interestingly, in context with Joseph the older is mentioned first followed by the younger, but in context with Jacob, the younger is mentioned first followed by the older—in anticipation of the blessing recorded in verses 11-20. The adoption ceremony

begins with a formal recognition of the sons, marked by the question "Who are these?" It ends with the two standing in close proximity to Jacob by his knees (cf., v. 12). On the adoption one commentator writes: "The two sons of Joseph, Ephraim and Manasseh, were taken into the family of Jacob and were to be treated just as one of his own. Along with the other sons of Jacob, they would inherit the promise of Abraham. Henceforth, the families of Ephraim and Manasseh were counted among the sons of Jacob and later became two of the most important tribes of Israel" (John H. Sailhamer, *The Pentateuch as Narrative*, 231).

Once they are reckoned as his own, Jacob blesses them. Joseph repositions his sons before Jacob, placing "Ephraim on his right toward Israel's left hand and Manasseh on his left toward Israel's right hand" (v. 13), expecting his father to bless the older before the younger, but Israel crosses his hands, which upsets Joseph (v. 17). When he tries to correct his father, Jacob refuses to be corrected saying, "I know, my son, I know. He too will become a people, and he too will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations" (v. 19). On the significance of Jacob's actions, the same commentator explains: "We may well ask why there is so much concern over whether Ephraim or Manasseh was put first, especially in view of the fact that in the next chapter it was Judah—not Joseph or his two sons—who received the preeminent place. The answer is that the issue of preeminence in these texts is meant to address the larger question of who stands in a position to receive God's blessing. Over and over in these narratives the answer to that question has been the same. Receiving the blessing which God offers does not rest with one's natural status in the world. On the contrary, the blessing of God is based solely on God's grace. The one to whom the blessing did not belong has become heir of the promise" (233).

In chapter 49, Jacob blesses his other sons. His blessing on Judah recorded in verses 8-12 is the focus of our attention. Thorny interpretive problems aside (see Wenham, 476-78), the blessing predicts Judah's supremacy among the tribes of Israel. Judah will be praised for becoming the leader: "Your father's sons will bow down to you" (v. 8). Moreover, Judah will be strong and ferocious, that is, "a lion's cub," a metaphor that suggests sovereignty. What's more, Judah will possess the symbols of royalty, the scepter

and ruler's staff, which means kingship will be entrusted to the tribe of Judah. All this will culminate in a coming one "to whom it belongs" (v. 10), which most likely refers to Christ. Another commentator explains: "The prophecy looks forward to a ruler who will descend from Judah, and yet will be so great that he will receive the obedience of the peoples. While David established Judah as the ruling tribe, and set up an extensive empire, he could hardly be said to have secured the obedience of other nations; there was serious unrest even within his own family. This coming ruler, moreover, will bring unprecedented prosperity, binding his foal to the vine. 'The man who can without a thought bind his mount to a vine and wash his garments in wine is living in paradise.' This poem is looking forward to the day when food shortages are no more, harvests are abundant, and wars have ceased because everyone gives allegiance to God's king, and enjoys the sheer bounty of his provision. God's intention for humanity is nothing less than paradise restored" (Joyce G. Baldwin, *Genesis 12-50*, TBST, 209). To be expected, this coming ruler is depicted as markedly attractive with

his dark eyes and striking smile.

The chapter closes appropriately with the death of Jacob (vv. 29-33). With his final breath he tells his sons, "I am about to be gathered to my people. Bury me with my fathers in the cave in the field of Ephron the Hittite, the cave in the field of Machpelah near Mamre in Canaan, which Abraham bought as a burial place from Ephron the Hittite, along with the field. There Abraham and his wife Sarah were buried, there Isaac and his wife Rebekah were buried, and there I buried Leah" (vv. 29-31).

These chapters constitute the *denouement* of Jacob's story. Looking forward to the future of the twelve tribes, they focus on the theme of blessing, in that the substance of Jacob's words to his sons are an expression of the blessing that was to be passed along through the seed of Abraham, Isaac, and Jacob. "The focus of Jacob's words has been the promise that when the one comes to whom the kingship truly belongs, there will once again be the peace and prosperity that God intended all to have in the Garden" (Sailhamer, 238).

The Message of the Passage

The promised blessings of God inevitably come to the recipients of the promise by his grace and not by their status.

day **4** **EMBRACE** – how God spoke to you through his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on the three "living questions" below to apply what you have learned this week.

• **Journal your answers to the following living questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

notes STUDY – the commentaries to answer the questions.

48:3 **blessed** Cf., Ge 35:11-12. "Jacob begins his speech by recapitulating the covenant promises (48:3-4). The connection of this to the adoption proceedings is unclear until the discussion turns to the inheritance of property at the end of verse 6. The land was given to him, and this adoption dictates how he will allocate it" (John H. Walton, *The NIV Application Commentary: Genesis*, 711). "There is a significant addition to Jacob's retelling of the blessing. He has added 'for an everlasting possession' (48:4), a statement not recorded in chapter 35. Only one other time is the promise of the land called an 'everlasting possession' (cf. 13:15), that is, in 17:8" (John H. Sailhamer, *The Pentateuch as Narrative*, 230).

v. 5 **reckoned** "Jacob is here adopting his two grandsons Manasseh and Ephraim as his sons, and so they will have equal share with the other brothers. They will be in the place of Joseph and Levi (who will become a priestly tribe) in the settlement of the land" (The NET Bible, 9^{sn} on v. 5). "Levi (Jacob's third son; see 35:23) would receive 'no share in the land' (Jos 14:4. The total number of tribal allotments would therefore remain the same" (*The NIV Study Bible*, note on Ge 48:6).

v. 8 **who are these** "Jacob's eyes were failing in his old age (v. 10), so he may not have recognized Ephraim and Manasseh (cf. 27:1). However, it seems more likely that by asking 'Who are these?' (v. 8), Jacob was identifying the beneficiaries as part of the legal ritual of adoption and or blessing (cf. 27:18). The eyesight of both Isaac and Jacob failed in their old age" (Thomas L. Constable, "Notes on Genesis," 2016 ed., 302, www.soniclight.com). "The ceremony begins in verse 8 with the question, 'Who are these?' This question is not indication of Jacob's blindness but the initiation of the ceremony, just as in modern-day wedding when, near the beginning, the minister may ask, 'Who gives this woman to be married to this man?'" (Walton, 711).

v. 14 **but** "The writer takes great care to emphasize that in the blessing of these two sons, Ephraim, the younger brother, was given the blessing of the firstborn instead of Manasseh (v. 20). As has been the case throughout the patriarchal narratives, it was the younger son who was chosen to carry the line of blessing" (Sailhamer, 231). "This was the fourth consecutive generation of Abraham's descendants in which the normal pattern of the firstborn assuming prominence over the second born was reversed: Isaac over Ishmael, Jacob over Esau, Joseph over Reuben, and Ephraim over Manasseh" (Constable, 303).

v. 15 **Joseph** Cf., "these boys" v. 16. "The first blessing, verses 15-16, appears to be a blessing of Joseph (v. 15) rather than the two sons. The blessing itself, however, refers to the 'young sons' (v. 16), and the blessing of Joseph ultimately focuses on them" (Sailhamer, 232). According to 1 Chronicles 5:1, Reuben's rights as firstborn were given to Ephraim because Reuben "defiled his father's marriage bed" (cf., 35:22; 49:3-4).

v. 16 **be called by my name** I.e., be reckoned among the twelve tribes and perpetuate the family line.

v. 19 **greater** "During the divided monarchy (930-722 B.C.), Ephraim's descendants were the most powerful tribe in the north" (*The NIV Study Bible*, note on Ge 48:19).

v. 21, 22 **land** "In giving this land he had conquered to Joseph's sons, Jacob was making provision for the future and declaring his faith in the certainty of God's promises, as the writer to the Hebrews realized when he singled out this incident to illustrate the faith of Jacob (Heb. 11:21)" (Baldwin, 203).

49:9 **lion's cub** The metaphor suggests strength, sovereignty, and courage. "Judah possessed a lion-like nature. As such, he became the leader of the other tribes (43:3-10; Judg. 1:1-2; 3:9; 20:18; etc.). Through him came David, and then came the Messiah: 'the Lion of the Tribe of Judah' (Rev. 5:5). Judah led the other tribes, both in the march through the wilderness (Num. 2:1-3) and in the monarchy" (Constable, 307).

v. 10 **scepter** The "scepter" and "staff" are symbols of authority. "The verse as a whole predicts leadership for Judah (cf. Num. 2:9; 10:14; Judg. 1:1, 2) up to the time denoted by the 'until' clause, and (to judge by the buoyant tone of the oracle) still more from that time onwards (cf., e.g., the 'until' of 28:15)" (Derek Kidner, *Genesis*, TOTC, 229).

v. 10 **he comes . . .** Cf., NIV margin: "Or until Shiloh comes; or until he comes to whom tribute belongs." "The word *Shiloh*, found in some English versions, is simply an untranslated form of the Hebrew expression meaning 'one to whom it belongs.' It is not a name as such, nor is it to be associated with the site of the tabernacle in the days of Samuel (1Sa 1:3)" (Sailhamer, 235). "All at least agree that this line is predicting the rise of the Davidic monarchy and the establishment of the Israelite empire, if not the coming of a greater David. And if the primary reference is to David, traditional Jewish and Christian exegetes would agree that like other Davidic promises it has a greater fulfillment in the Messiah" (Wenham, 478; see also Walton, 715-16; *The NET Bible*, 12^{tn} on v. 10). The use of the plural word "nations" suggests a messianic allusion since David's rule did not extend beyond Israel.

Family Talk

Encouragement from one parent's heart to another

In our text this week, Jacob gives his sons and grandsons a final blessing. For those who received a blessing of affirmation, what a treasure it must have been! This age-old tradition has been largely lost in our culture. John Trent and Gary Smalley, in their book, *The Blessing*, teach us, as parents, how to bless our kids and set them on a path of righteousness. The five elements of a blessing are: (1) Meaningful and appropriate touch. Physical affection is important in communicating our love and care to our kids. Embrace them! (2) A spoken message. Words are powerful and transforming. Silence leaves kids wondering how we feel about them. Let's speak words of love and affirmation over our kids. (3) Attaching a high value. Our words and actions will communicate the value we place on our kids. Do they know how valuable they are? (4) Picture a special future. The world will tell our kids to give up; they will fail anyway. We have an opportunity to speak hope and life and joy into our kids. "For I know the plans I have for you..." (Jeremiah 29:11). (5) An active commitment to fulfill the blessing. Parenting is a journey and it is hard work. Let's be engaged and faithful to train our kids to love and follow the Lord and be blessed!

What Does The Bible Say

Weekly Verse: Read 49:1-28

1. Why did Jacob call his sons to him?
2. Which brother's food will be rich?
3. Why will Joseph's bow be steady and his arms limber?

What Do You Think

1. How do you think the brothers who received a good blessing from their father felt?
2. How do you think those who received bad news felt?

What R U Going To Do

How can you be a blessing to someone this week? Can you do chores for a sibling? Bake cookies for a friend? Send your grandpa and grandma a card?

Core Comp

Hope: I can cope with the problems of life and death with the help of Jesus.

Memory Verse

Ro 8:28 - *And we know that in all things God works for the good of those who love him, who have been called according to his purpose.*

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30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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