

## UNLIKELY HEROES

### "GOD OF LEFT HANDERS" JUDGES 3:12-30

#### **This Week's Core Competency**

**Faithfulness** – I have established a good name with God and with others based on my long-term loyalty to those relationships. Proverbs 3:3-4

*3 Let love and faithfulness never leave you;  
bind them around your neck,  
write them on the tablet of your heart.*

*4 Then you will win favor and a good name  
in the sight of God and man.*

When we think of faithfulness as described in the creed above we naturally think of the human virtue, but faithfulness is a character quality attributed to God as well. While many Old Testament passages mention God's faithfulness, two affirm it in no uncertain terms: Deuteronomy 7:9 reads, "Know therefore that the LORD your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commandments," and Deuteronomy 32:4 declares, "He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he." The invisible link between the human virtue and the divine attribute can be seen in the plot of Ehud, the left-handed judge from the tribe of Benjamin, to assassinate Eglon, the portly potentate from the land of Moab. The fact that the LORD gave the Israelites a deliverer is sufficient evidence of

***God is able to use flawed individuals  
without approving of their flaws.***

- K. Lawson Younger Jr.

---

God's faithfulness, but what about Ehud? What evidence do we have that he possessed that too rare virtue? Speculation aside, one commentator does a good job making the case. He writes:

"Ehud has been criticized for employing trickery in killing Eglon. The thinking seems to be that open warfare, such as that undertaken by Othniel and others, would have been more honorable. This may be true, but it may also be true that Ehud had not been able to raise an army for this manner of attack. If so, Ehud should not be criticized for the action he took, but rather applauded for courage to proceed, even though it meant going alone. And, if there was no way but to proceed alone, what other expedient did he have than some form of trickery? He could not have stormed Eglon's palace by direct force.

"Also on the side of approval for Ehud is the scriptural indication that 'the LORD raised' him up as Israel's deliverer (Judg. 3:15). That this is a common indication for the judges does not detract from its significance. God would not have selected Ehud if he had not qualified spiritually for the assignment. Further, when later Ehud led Ephraimites to the Jordan fords, he did so with the encouraging words, 'for the LORD has delivered your enemies the Moabites into your hand' (Judg. 3:28), thus assigning the reason for the total victory properly to God" (Leon Wood, *The Distressing Days of the Judges*, 175). The fact that Ehud's victory was the LORD's doing is further confirmed by the use of the *divine passive* in verse 30. "That day Moab was made subject to Israel" actually means "That day the LORD made Moab subject to Israel."

cont. pg. 2

---

Moreover, God not only faithfully provided a deliverer; it appears he also silently superintended the execution of Ehud's plan. While some have inferred from the LORD's silence that Ehud's plan was not his plan, that Ehud's deceptive tactics were not his tactics, others, rightly I think, see it differently. One writes: "Other scholars have argued that this absence/silence is intended by the narrator so that the reader will infer that it is Yahweh himself who prevents complications from arising in Ehud's plot. Thus Amit surmises that the narrator leaves gaps in the stages of narrative development but accumulates data concerning various 'coincidences' that help Ehud's plan so that the reader will sense Yahweh's part in the plot. Along similar lines, Webb concludes that 'Ehud has been "raised up"; his deceptions have been providentially directed and guaranteed, although even Ehud himself may not have been aware of it at the time'" (K. Lawson Younger, *The NIV Application Commentary: Judges and Ruth*, 122). For example, the narrator declares Eglon's servants "waited to the point of embarrassment, but when he did not open the doors of the room, they took a key and unlocked them" (3:5), but by that time, Ehud was long gone.

To summarize, it's fair to say that in the Ehud cycle we see faithfulness expressed as a divine attribute as well as a human virtue.

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

### Judges 3:12-30

12 Once again the Israelites did evil in the eyes of the LORD, and because they did this evil the LORD gave Eglon king of Moab power over Israel. 13 Getting the Ammonites and Amalekites to join him, Eglon came and attacked Israel, and they took possession of the City of Palms. 14 The Israelites were subject to Eglon king of Moab for eighteen years.

15 Again the Israelites cried out to the LORD, and he gave them a deliverer—Ehud, a left-handed man, the son of Gera the Benjamite. The Israelites sent him with tribute to Eglon king of Moab. 16 Now Ehud had made a double-edged sword about a foot and a half long, which he strapped to his right thigh under his clothing. 17 He presented the tribute to Eglon king of Moab, who was a very fat man. 18 After Ehud had presented the tribute, he sent on their way the men who had carried it. 19 At the idols near Gilgal he himself turned back and said, "I have a secret message for you, O king."

The king said, "Quiet!" And all his attendants left him. 20 Ehud then approached him while he was sitting alone in the upper room of his summer palace and said, "I have a message from God for you." As the king rose from his seat, 21 Ehud reached with his left hand, drew the sword

from his right thigh and plunged it into the king's belly. 22 Even the handle sank in after the blade, which came out his back. Ehud did not pull the sword out, and the fat closed in over it. 23 Then Ehud went out to the porch; he shut the doors of the upper room behind him and locked them.

24 After he had gone, the servants came and found the doors of the upper room locked. They said, "He must be relieving himself in the inner room of the house." 25 They waited to the point of embarrassment, but when he did not open the doors of the room, they took a key and unlocked them. There they saw their lord fallen to the floor, dead.

26 While they waited, Ehud got away. He passed by the idols and escaped to Seirah. 27 When he arrived there, he blew a trumpet in the hill country of Ephraim, and the Israelites went down with him from the hills, with him leading them.

28 "Follow me," he ordered, "for the LORD has given Moab, your enemy, into your hands." So they followed him down and, taking possession of the fords of the Jordan that led to Moab, they allowed no one to cross over. 29 At that time they struck down about ten thousand Moabites, all vigorous and strong; not a man escaped. 30 That day Moab was made subject to Israel, and the land had peace for eighty years.

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

- \* Underline "did evil" in v. 12.
- \* Box "because" indicating *reason* in v. 12.
- \* Underline "gave . . . power over" in v. 12.
- \* Circle "Ammonites" and "Amalekites" in v. 13.
- \* Circle "City of Palms" in v. 13.
- \* Underline "subject . . . for eighteen years" in v. 14.
- \* Underline "cried out" and "gave . . . a deliverer" in v. 15.
- \* Circle "left-handed" in v. 15.
- \* Circle "tribute" in v. 15.
- \* Highlight "very fat man" in v. 17.
- \* Bracket "about a foot and a half" in v. 16.
- \* Bracket "blade, which came out" in v. 22.
- \* Underline "struck down . . . Moabites" in v. 29.
- \* Underline "had peace for eighty years" in v. 30.

---

## 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. What do you infer about the LORD from verses 12 and 15?
2. What clues does the text provide regarding the geographical location of the foreign oppression?
3. Describe what verse 14 means—practically speaking.
4. Do we really need to know that Ehud was left-handed? Explain.
5. What *word* would you use to describe Ehud's plot to assassinate Eglon and why?
6. Eglon is portrayed *ironically* as a sacrifice. How so?
7. The LORD *gave* Ehud the Israelites a deliverer (v. 15). Did he likewise *give* the deliverer time to get away? Explain.
8. What do you infer about Ehud from verse 28?
9. **Discussion:** Given his deceptive tactics and the loss of life described in the story, talk about whether what Ehud did was ethically objectionable or not.

---

## day 3

# EXAMINE – an explanation of the message to better understand the meaning of the passage.

The author unpacks the history of this era in a series of recurring cycles. Each cycle contains selected elements from a list of eight (see note v. 12 did evil). The Ehud cycle found in Judges 3:12-30 includes all of them except 6) "The Spirit of the LORD is on the deliverer." The cycle consists of a narrative frame at the beginning (3:12-15a), which includes elements 1-5 and at the end (3:30), which includes elements 7 and 8. Sandwiched in the middle is the story of Ehud's deliverance. The plot unfolds in three sequential units. As one author observes: "Unit 1 focuses on the presentation of tribute (3:15b-3:18), Unit 2 on the assassination of Eglon by Ehud (3:19-3:26a) and Unit 3 on the liberation from Moabite oppression (3:26b-29)" (Younger, 112).

Ehud devises a plan to use an innocent occasion as cover to assassinate Eglon and then dispatch his "vigorous and strong" men (v. 29). Ehud's plot is obviously premeditated. He custom makes a double-edged dagger long enough to do in Eglon, yet short enough to be concealed under his clothing. He straps it to his right thigh before the Israelites, who are perhaps his co-conspirators, send him with tribute to the king. The narrator intentionally points out that the judge is left-handed to explain how he can subsequently smuggle his weapon past the palace guards and afterward reach for it without the king reacting. The narrator also intentionally points out that the king is "a very fat man" (v. 17), thereby adding a touch of irony. In the words of the author above: "The story as a whole plays on the notion of sacrifice; while pretending to bring tribute/'offering' to Eglon, it is actually Eglon, the 'fatted calf/bull,' who becomes the offering. In fact, verses 17-18, in saying that Ehud offers tribute, employ an expression typically used of offering a sacrifice. Indeed, the sacrificial knife and partial disembowelment of the 'animal' are depicted in graphic detail" (115-16).

The assassination itself follows the presentation of tribute. Ehud and his entourage leave for home, but as planned, the judge returns to the king with a "secret message" (v. 19). Eglon sends his attendants out of the room, and then when Ehud approaches him with "a message from God," he stands up to receive the divine oracle—the oracle Eglon likely thinks Ehud received from "the idols near Gilgal" (v. 19) where he turned back. Like a dumb animal, the

gullible king is taken in by his wily foe. In short order the deed is done. Ehud plunges his dagger into the portly Moabite, and leaves it buried in the man's flesh "in order not to spatter blood on himself, so that he can walk out through the vestibule unsuspected and make his escape" (Robert Alter, *The Art of Biblical Narrative*, 39). Eglon's death is sudden and certain. The Bible describes it this way: "Ehud reached with his left hand, drew the sword from his right thigh and plunged it into the king's belly. Even the handle sank in after the blade, and his bowels discharged. Ehud did not pull the sword out, and the fat closed in over it" (v. 22 NIV(c)2011). While the king's courtiers mistakenly wait "to the point of embarrassment" (v. 25) for him to come out of his chamber toilet, Ehud makes his getaway. "These courtiers, like their ruler, are held up to satirical humor for their credulity. They are as gullible and helpless against the wily Ehud as their master" (Younger, 119).

The liberation from Moabite oppression follows the assassination of Moab's king. Ehud makes his escape to Seirah, a place in the mountains of Ephraim bordering on Benjamin. From there he recruits and rallies Israelites to cut off any withdrawing Moabites at the fords of the Jordan, where they prove to fare no better than their fallen potentate. There the Israelite forces strike down about ten thousand Moabites "all vigorous and strong" (v. 29). The term translated "vigorous" is normally translated "fat," which is reminiscent of Eglon, who "was a very fat man." While Eglon, his courtiers, and troops controlled the region for eighteen years, they are no match for the judge whom the Lord raises up. "Eglon has served his purpose (3:12); now he is removed with humorous ease" (121).

Like all biblical narratives, this one has an *upper* story and a *lower* story. The *upper* story involves the LORD's relationship to his covenant people. He had told Moses before the Israelites entered the land, "These people will soon prostitute themselves to the foreign gods of the land they are entering. They will forsake me and break the covenant I made with them" (Dt 31:16). When they did, they experienced the "curses" he warned them about (Dt 28; 31:14-22). But God did not abandon his people as they abandoned him. He demonstrated his faithfulness

---

by sending judges, whose efforts he providentially superintended, to deliver and save them. The *lower* story involves the remarkable courage and initiative of Ehud. One writer praises him in these words: "Certainly the positive message of Ehud is in his willingness to risk it all for God. This is a lesson we can benefit from. So many Christians are hampered by an unwillingness to take any risk for God—to share

their faith, to stand up for righteousness and justice, even to speak a word of encouragement to the downtrodden—simply because we fear what others might say or think about us. Ehud evinces the kind of boldness of action for God that should spur us to action in these types of situations" (Younger, 127)—whether we are aware of his involvement or not.

### *The Message of the Passage*

*Ehud provides us with an example of fearless faithfulness grounded in the truth that God providentially superintends the outcome of our efforts.*

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

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

- **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

---

# notes STUDY – the commentaries to answer the questions.

v. 12 **did evil** "The author unpacks the history of this era in a series of recurring cycles. Each cycle contains selected elements from the following list: 1) Israel does evil in the eyes of the LORD. 2) The LORD gives/sells them into the hands of oppressors. 3) Israel serves the oppressor for x years. 4) Israel cries out to the LORD. 5) The LORD raises up a deliverer (i.e., a judge). 6) The Spirit of the LORD is on the deliverer. 7) The oppressor is subdued. 8) The land has "rest" for x years (Younger, 35). The Ehud cycle omits the sixth element.

v. 12 **gave power** Lit., "strengthened Eglon . . . against Israel" (ESV). "The sovereignty of the Lord is indicated in the way in which He used Moab to chastise His wayward people. A similar thought occurs in Isaiah 10:5ff. where the arrogant Assyrian king, ruler of a great world-power, is described as 'the rod of mine anger' (cf. His use of Cyrus of Persia, Is. 45:1ff.). The king of Moab is said to be strengthened against Israel, a verb which is used in Ezekiel 30:24, where the Lord strengthens the arms of the king of Babylon" (Arthur E. Cundall and Leon Morris, *Judges and Ruth*, TOTC, 75).

v. 12 **Moab** The Moabites were descendants of Lot by his older daughter's incestuous relationship with him (Ge 19:30-38). They occupied the land east of the Dead Sea between the Arnon and Zered Rivers, which flowed into the sea from the eastern mountains. "Moab is largely a rolling plateau, ca. 3,200 feet above sea level, and is well adapted for pasturage. The 'Plains of Moab' were those parts of the level Jordan Valley which once were Moabite territory. They lie E of the Jordan, opposite Jericho, and E of the Dead Sea" (Charles F. Pfeiffer, *Baker's Bible Atlas*, 310). Fertile Moab provided a haven for Elimelech and Naomi when famine struck Bethlehem, Judah (Ru 1:2).

v. 13 **Ammonites, Amalekites** "The Ammonites were the northeastern neighbors of the Moabites and were related to them as the descendants of Lot by his younger daughter (Gen. 19:38). The Amalekites were bitter enemies of Israel (cf. Ex. 17:8-13; Deut. 25:17-19) who lived a nomadic life in the land south of Beersheba" (F. Duane Lindsey, "Judges," in *The Bible Knowledge Commentary: Old Testament*, 386). "The Ammonite capital, Rabbath-ammon, continues to bear its historical name, Amman, and is now the capital of the state of Jordan" (Pfeiffer, 84).

v. 13 **City of Palms** "Eglon attacks Israel, and together [with the Ammonites and Amalekites] they take possession (*yrō*) of 'the City of Palms' (i.e., Jericho, cf. 1:16). Ironically, it is the Israelites who are supposed to be taking possession (*yrō*) of the land. And it is Jericho (veiled here by the term 'the City of Palms') that Eglon and company have confiscated! Has the work of Joshua 6 been undone?!!!" (Younger, 113). Eglon built a royal palace in Jericho and "omitted no method whereby he might distress them [the Israelites]; and indeed he reduced them to poverty for eighteen years" (*Antiquities*, 5.4.1).

v. 15 **left-handed** "This left-handed savior is ironically a Benjamite ('son of the right hand'). Left-handedness, generally considered peculiar and unnatural in antiquity, was conspicuously recurrent in this tribe (see 20:16; cf. 1 Chon. 12:2). Such left-handedness may have been artificially induced (binding the right arms of the young children) so as to produce superior warriors. Left-handed persons may have had distinct advantages in physical combat, especially in regard to ancient armaments and defenses. From a literary standpoint, Ehud's left-handedness is explicitly noted because it explains how he smuggles his dagger in. The palace guards, assuming he is right-handed, would have checked only his left side for weapons" (Younger, 114).

v. 16 **foot and a half** I.e., a *gomed* in length, the exact length of which is debated: 17.5 inches, 11.6 inches, 8.27 inches. In any case, "the dagger is short enough to hide under his clothing, long enough to do in Eglon, and double-edged to ensure the fatality of one quick thrust" (Younger, 115).

v. 17 **very fat** "The name [Eglon] is derived from '*egel* (calf/bull) and may be a diminutive or affectionate, familiar form. The name perhaps also plays on the term '*agol* (round, rotund). Ironically, then, the name suggests that Eglon is a fatted calf ready for slaughter . . . Eglon has become plump, defenseless, stupid game" (117). "Perhaps even the epithet *bari*, 'stout,' is a play on *meri*, 'fatling,' a sacrificial animal occasionally bracketed with calf. Eglon's fat is both the token of his physical ponderousness, his vulnerability to Ehud's sudden blade, and the emblem of his regal stupidity" (Alter, 39).

v. 22 **blade . . . came out** "Or 'and the offal in his belly came out'" (*The NIV Study Bible*, note on Jdg 3:22). "The courtiers erroneously assume that their corpulent monarch is taking his leisurely time in relieving himself in the changer toilet. And the odor from the accidental discharge from the anal sphincter further decoys the guards to tarry while Ehud escapes" (Younger, 119; cf., Alter, 39).

v. 29 **vigorous and strong** "The Israelites kill 10,000 Moabites, 'everyone a lusty man and a brave man' (verse 29), but the word for 'lusty,' *shamen*, also means 'fat,' so the Moabites are 'laid low [or subjugated] under the hand of Israel' (verse 30) in a neat parallel to the fate of their fat master under the swift left hand of Ehud" (Alter, 41).

---

### Family Time

Once there was a water-bearer who had two large pots, which hung on each end of a pole which he carried across his neck. One of the pots had a crack in it, and while the other pot was perfect and always delivered a full portion of water at the end of the long walk from the stream to the master's house, the cracked pot arrived only half full. For a full two years this went on daily, with the bearer delivering only one and a half pots full of water in his master's house. The perfect pot was proud of its accomplishments, perfect to the end for which it was made. But the poor cracked pot was ashamed of its own imperfection, and miserable that it was able to accomplish only half of what it had been made to do. After a year the cracked pot apologized to the water-bearer for only delivering a half pot because of the crack. The man told the pot to notice the flowers along the path on their next trip. He had always known about the flaw, and took advantage of it. He planted flower seeds on that side of the path, and every day on the walk back from the stream, the pot watered them. The man picked the flowers for the master's table. "For Christ's sake I delight in weaknesses . . . for when I am weak, then I am strong" (2Co 12:10).

#### What Does The Bible Say

Weekly Verse: Read Jdg 3:12-31

1. According to verse 15, what was different about Ehud?
2. How did Ehud defeat the king of Moab?
3. How long did the land have peace under Ehud's rule?

#### What Do You Think

Left-handed warriors were usually not considered very great warriors. Ehud overcame his weakness and used it as a strength. Are there things in your life that you would consider a weakness but God could use as a strength?

#### What R U Going To Do

Be watching and listening this week for people who think they have a weakness in some way. Pray for them and then tell them that God loves them and has a great plan for them! Be an encourager this week!

### MEMORY TIME

Post the kid-friendly Core Competency and the Memory Verse throughout the house.

#### Core Comp

Faithfulness - I am loyal to God for who he is and what he has done for me.

#### Memory Verse

Colossians 3:16 - *Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.*

### KIDPIX COUPON

I memorized CC \_\_\_\_ and Verse \_\_\_\_\_. Family completed **Say** \_\_\_\_\_ **Think** \_\_\_\_\_ **Do** \_\_\_\_\_

Child's name \_\_\_\_\_ Grade \_\_\_\_ Parent's signature \_\_\_\_\_

Earn tokens by completing the Bible study portion of this page.  
Questions: Kids@pantego.org

# 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** Psalm 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** Psalm 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** Psalm 95:1-7

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

### **Prayer** Psalm 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

**Tom Bulick** (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for twelve years before accepting the position of Spiritual Formation Pastor at Pantego Bible Church. He and his wife Ruth have been married forty-seven years and have one son, Zach.

**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



8001 Anderson Blvd.  
Ft. Worth, TX 76120  
1-866-PANTEGO  
Fax 817-275-6403  
www.pantego.org

The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is [tbulick@pantego.org](mailto:tbulick@pantego.org).