

## UNLIKELY HEROES

### "TWO WRONGS DON'T MAKE IT RIGHT" JUDGES 11:1-12:7

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

**Gentleness** – I am thoughtful, considerate, and calm in dealing with others. Philippians 4:5 *Let your gentleness be evident to all. The Lord is near.*

Jephthah, whose exploits are recorded in Judges 10:6-12:7, was Israel's fifth major judge. Among other things, he subdued the Ammonites, killing many of them and devastating twenty of their towns (11:33), fought against his fellow Israelites, the Ephraimites, killing forty-two thousand of them, some because they could not pronounce "Shibboleth" correctly (12:6), and in the process, made what many call a "rash" vow, which later turned to bit him in his backside. Gentleness, thy name is not Jephthah.

I confess at the outset that I do not share the extremely negative attitude of some commentators toward Jephthah (e.g., K. Lawson Younger Jr., *The NIV Application Commentary: Judges and Ruth*, 241-75). I do readily admit that he was far from perfect—no King David for example. (But even he wasn't perfect either.) Nevertheless, I think Jephthah had some admirable character qualities, gentleness being one of them. Here's why I think so: the text indicates that he was "thoughtful, considerate, and calm in dealing with others." First, Jephthah was the son of an Israelite father and Canaanite prostitute mother, who had brothers from another mother. As grown-ups they did not want to share their father's inheritance with their illegitimate half-brother, so they "drove Jephthah away" (11:2). "His

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***Jephthah . . . whose weakness was turned into strength; and who became powerful in battle and routed foreign armies.***

- Hebrews 11:32, 34

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half-brothers rejected him in violation of the Mosaic Law that commanded the Israelites to love one another, their neighbors, and outcasts (Lev. 19:33-34; Deut. 10:12-22)" (Thomas L. Constable, "Notes on Judges," 2015 ed., 77, [www.soniclight.com](http://www.soniclight.com)). Apparently, the elders of Gilead played some role in that earlier injustice, given his words to them, "Didn't you hate me and drive me from my father's house?" (v. 7). However, Jephthah did not retaliate at the time either against his brothers or the elders. He simply "fled from his brothers and settled in the land of Tob" (v. 3), where he became the leader of a band of "adventurers" or mercenary types, and in the words of one author, "so Jephthah the despised, through dire misfortune, was prepared for the task of saving the very people who had thrust him out" (Arthur E. Cundall and Leon Morris, *Judges and Ruth*, TOTC, 141).

Second, once recruited to fight the Ammonites, Jephthah sent messengers to the Ammonite king in an attempt to negotiate an end to hostilities. First, he asked the king, "What do you have against us that you have attacked our country?" (v. 12). To which the king replied, "When Israel came up out of Egypt, they took away my land from the Arnon to the Jabbok, all the way to the Jordan. Now give it back peaceably" (v. 13). Jephthah then calmly debunked the king's accusation, giving numerous reasons why it did not hold water. "Jephthah did not rush into battle but wisely tried to settle the Ammonites' grievance with Israel peacefully. His approach reveals his humility as well as his wisdom. Most men would have wanted to demonstrate their prowess in battle to impress the ones who had expressed confidence in them and to guarantee their future security with a victory" (Constable, 78). Only after the pagan king paid no attention to reason did he advance against the Ammonites.

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Third, later, following his victory over the Ammonites, angry leaders from the tribe of Ephraim and their forces confronted Jephthah as they had previously confronted Gideon (8:1). "Why did you go to fight the Ammonites without calling us to go with you? We're going to burn down your house over your head" (12:1). Again Jephthah calmly debunked his adversary's accusation as he had the accusation of the Ammonite king earlier. And again, only when they paid no attention to reason did he advance against and defeat them. Nevertheless, in the eyes of some commentators, this judge could do virtually nothing right. According to one, "Jephthah's claim that he did summon the Ephraimites is in fact doubtful, since there is no confirmation of it in the narrative" (Younger, 272). Evidently, he thinks Jephthah's only concern was to exonerate himself. Moreover the same author claims, "Yahweh is not involved in this battle in any way . . . This is an intertribal feud that God has hardly sanctioned" (273). As I confessed above, I think his is an overly negative attitude toward Jephthah. I see Gentleness, as defined by the creed, in his measured responses to different antagonists.

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

**11:1-12:7** (you need a Bible this week)

1 Jephthah the Gileadite was a mighty warrior. His father was Gilead; his mother was a prostitute. 2 Gilead's wife also bore him sons, and when they were grown up, they drove Jephthah away. "You are not going to get any inheritance in our family," they said, "because you are the son of another woman." 3 So Jephthah fled from his brothers and settled in the land of Tob, where a group of adventurers gathered around him and followed him.

4 Some time later, when the Ammonites made war on Israel, 5 the elders of Gilead went to get Jephthah from the land of Tob. 6 "Come," they said, "be our commander, so we can fight the Ammonites."

7 Jephthah said to them, "Didn't you hate me and drive me from my father's house? Why do you come to me now, when you're in trouble?"

8 The elders of Gilead said to him, "Nevertheless, we are turning to you now; come with us to fight the Ammonites, and you will be our head over all who live in Gilead."

9 Jephthah answered, "Suppose you take me back to fight the Ammonites and the LORD gives them to me—ill I really be your head?"

10 The elders of Gilead replied, "The LORD is our witness; we will certainly do as you say." 11 So Jephthah went with the elders of Gilead, and the people made him head and commander over them. And he repeated all his words before the LORD in Mizpah.

12 Then Jephthah sent messengers to the Ammonite king with the question: "What do you have against us that you have attacked our country?"

13 The king of the Ammonites answered Jephthah's messengers, "When Israel came up out of Egypt, they took away my land from the Arnon to the Jabbok, all the way to the Jordan. Now give it back peaceably."

14 Jephthah sent back messengers to the Ammonite king, 15 saying:

(See vv. 15b-27 in your Bible)

28 The king of Ammon, however, paid no attention to the message Jephthah sent him.

29 Then the Spirit of the LORD came upon Jephthah. He crossed Gilead and Manasseh, passed through Mizpah of Gilead, and from there he advanced against the Ammonites. 30 And Jephthah made a vow to the LORD: "If you give the Ammonites into my hands, 31 whatever comes out of the door of my house to meet me when I return in triumph from the Ammonites will be the LORD's, and I will sacrifice it as a burnt offering."

32 Then Jephthah went over to fight the Ammonites, and the LORD gave them into his hands. 33 He devastated twenty towns from Aroer to the vicinity of Minnith, as far as Abel Keramim. Thus Israel subdued Ammon.

34 When Jephthah returned to his home in Mizpah, who should come out to meet him but his daughter, dancing to the sound of tambourines! She was an only child. Except for her he had neither son nor daughter. 35 When he saw her, he tore his clothes and cried, "Oh! My daughter! You have made me miserable and wretched, because I have made a vow to the LORD that I cannot break."

36 "My father," she replied, "you have given your word to the LORD. Do to me just as you promised, now that the LORD has avenged you of your enemies, the Ammonites. 37 But grant me this one request," she said. "Give me two months to roam the hills and weep with my friends, because I will never marry."

38 "You may go," he said. And he let her go for two months. She and the girls went into the hills and wept because she would never marry. 39 After the two months, she returned to her father and he did to her as he had vowed. And she was a virgin.

From this comes the Israelite custom 40 that each year the young women of Israel go out for four days to commemorate the daughter of Jephthah the Gileadite.

(See 12:1-7 in your Bible)

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

- \* Circle "adventurers" in v. 1.
- \* Underline "Gilead" in v. 5 and in the margin write, "Cf., 10:8."
- \* Circle "commander" in vv. 6, 11 and "head" in vv. 8, 9, 11.
- \* Bracket v. 29a.
- \* Circle "vow" in v. 30.
- \* Highlight v. 31.
- \* Box "but" indicating *contrast* in v. 37.
- \* Box "because" indicating *reason* in v. 37.

## 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. The first four elements in the Jephthah cycle are found in Judges 10:6-10 (see note on 10:6 *did evil*). Identify these elements and the verses in which they are found.
  2. Explain the *irony* in Jephthah's negotiations with the elders of Gilead.
  3. Jephthah offers a three-fold defense against the king's charge that Israel took Ammonite land. Identify it.
  4. Was Jephthah wise to make a vow before advancing against the Ammonites—what do you think and why?
  5. Describe how the narrator portrays Jephthah's daughter.
  6. What *exactly* did she and her friends mourn?
  7. What motivated the Ephraimites to fight Jephthah? (cf., 8:1-3)
  8. Who does the narrator hold responsible for the clash between the Ephraimites and Gileadites?
  9. **Discussion:** Talk about why you think the narrator gives so much attention to Jephthah's vow.
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## day 3

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

The author unpacks the history of the period of the Judges in a series of recurring cycles. Each cycle contains selected elements from a list of eight (see note 10:6 *did evil*). The Jephthah cycle found in Judges 10:6-12:7 includes all of them—and more. It elaborates on the cry of the Israelites and the Lord's reply at the beginning, Jephthah's vow in the middle, and the clash between the Ephraimites and the Gileadites at the end. Judges 11:1-12:7 contains four scenes. In the first (11:1-11), Jephthah negotiates with the elders of Gilead to become their commander and head. In the second (vv. 12-28), he negotiates with the king of the Ammonites before advancing against them. In the third (vv. 29-40), he makes a vow and then fulfills it after the Lord gives the Ammonites into his hands. Finally, he negotiates with the Ephraimites before clashing with them at Zaphon.

In the first scene, the narrator introduces Jephthah to set the stage for the Gileadite's ironic negotiations to follow. He explains that Jephthah is the product of his father's sexual liaison with a prostitute—likely a Canaanite—who has a number of half-brothers from another mother. When the brothers are grown, Jephthah has to flee his siblings because they refuse to let him have any of their family's inheritance. Evidently, the elders of Gilead have a hand in the brothers' injustice because when they interview Jephthah to be their commander, he asks them, "Didn't you hate me and drive me from my father's house? Why do you come to me now, when you're in trouble?" (11:7). Herein lies the irony. The one they once turned away is the one they now turn to. One commentator writes: "This story reminds me of a theme that is common in western movies. The townsfolk drive the young misfit who has grown up among them away because his love of violence makes them uneasy. However, when a gang of outlaws threatens the town they send for the gunslinger to save them" (Constable, 77). First they offer him the position of "commander, so we can fight the Ammonites" (v. 6), and then they offer him the position of "head over all who live in Gilead" (v. 9). If Jephthah is anything, he is a skillful negotiator. In the end, he accepts the position of "head and commander over them" and closes the deal publicly in Mizpah in front of all the people and the LORD (v. 11).

In the second scene, Jephthah does his best to negotiate an end to hostilities between his people

and the Ammonites. The Ammonite king justifies his advance on the Gileadites (10:17) and incursion into Judah, Benjamin, and Ephraim (v. 9) on the other side of the Jordan on the pretext that Israel has taken away the land it occupies east of the Jordan from the Ammonites. However, Jephthah carefully points out that the king's claim doesn't hold water. First, he says that Israel did not take that land from the Ammonites; it took the land from Sihon, when without provocation the king of the Amorites attacked Israel. Second, he says furthermore that the LORD gave the Land to Israel, adding "Will you not take what your god Chemosh gives you?" tactfully putting the shoe on the other foot. And finally, he says that Israel has occupied that land for three hundred years and then asks, why wait until now to reclaim the land? Only after the king refuses to listen to reason does Jephthah advance against his forces.

In the third scene, Jephthah makes a controversial vow before advancing against the Ammonites. He says to the LORD, "If you give the Ammonites into my hands, whatever comes out of the door of my house to meet me when I return in triumph from the Ammonites will be the LORD's, and I will sacrifice it as a burnt offering" (possibly, "or I will sacrifice it as a burnt offering"). When Jephthah returns home, the first one to come out to meet him is his daughter, his only child. After expressing his grief at the sight of her and explaining why, she, somewhat surprisingly, accepts her fate. "My Father," she replies, "you have given your word to the Lord. Do to me just as you promise" (v. 36). All she asks is two months to grieve with her friends that she will "never marry" (v. 37). When she returns, Jephthah fulfills his vow. Some think this means he offered her as a human sacrifice to the LORD; others think he dedicated her to be a lifelong virgin in service to the LORD at the tabernacle. Evidence for the two views is fairly evenly divided (see note v. 31 *sacrifice . . . burnt offering*). In the words of one commentator: "Most of the arguments for or against Jephthah's offering his daughter as a human sacrifice can be used to defend either position and therefore are not conclusive" (F. Duane Lindsey, "Judges," in *The Bible Knowledge Commentary: Old Testament*, 402). The fact that the evidence is not conclusive has not, however, prevented commentators from

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taking sides in the debate. In my opinion human sacrifice is out of character for Jephthah.

In the fourth scene, Jephthah must deal with the Ephraimites as Gideon had to before him (see 8:1-3). Again he attempts to negotiate an end to hostilities before going to battle. He answers the Ephraimites' accusation that he went to fight the Ammonites without calling on them to help by claiming he did call on them but they refused to help. But when their anger is not assuaged, he defeats them soundly. In the end, forty-two thousand of them die—many because they cannot pronounce the word "Shibboleth" correctly.

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, including Jephthah, who, when negotiation fails is victorious over his antagonists.

The *lower* story entails a mixed review of Jephthah at the heart of which is the debate over his vow, which appears important to the story. No other incident in the Bible has been read in such diverse ways. According to those who read it *positively*, he makes an acceptable vow that he may have later regretted but nonetheless fulfills, even though it costs him dearly. According to those who read it *negatively*, he makes an unacceptable vow in an attempt to manipulate God, and then adds insult to injury by fulfilling it even though it involves human sacrifice. In either case, he appears to retaliate excessively against the ridicule of the Ephraimites. And still, the LORD uses him to accomplish his purpose

### *The Message of the Passage*

*Jephthah provides us with an example of a judge who would rather negotiate than go to war, whom God used aside from his costly vow and disproportionate response to Ephraimite insults.*

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 . . .

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# notes STUDY – the commentaries to answer the questions.

10:6 **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). When the Israelites "cried out to the LORD" in the Gideon cycle, he sends them a prophet to explain why they are oppressed (6:7-10). In the Jephthah cycle, when they cry out, the LORD chides his people and mockingly tells them, "Go and cry out to the gods you have chosen. Let them save you when you are in trouble" (10:14).

11:1 **adventurers** "The Hebrew term translated "worthless fellows" in the NASB is more accurately "adventurers," as in the NIV. These men were not necessarily evil, but they were wild. Jephthah evidently lived a Robin Hood style of existence. One writer likened him to a guerrilla fighter or terrorist" (Constable, 77). "Jephthah went north to the land of Tob [north of Gilead in the vicinity of the Yarmuk River], where he showed ability for leadership by drawing to him a band of unemployed, adventurous men whom he then molded into an effective fighting unit. The group has sometimes been characterized as 'free-booters,' or 'worthless fellows,' but this seems unjustified . . . He and his band probably operated more in the manner of David and his group years later, protecting cities and settlements from marauders. Particularly in this day of Ammonite incursion, much of this protection likely was involved with occasions when the Ammonites made strikes into land areas north of Gilead" (Leon Wood, *The Distressing Days of the Judges*, 281). "Use of mercenaries to accomplish political or military goals was common in ancient times" (*The NIV Study Bible*, note on Jdg 9:4).

vv. 6, 8 **commander, head** "In addition to their initial offer of military command during the war with Ammon (v. 6), the Gileadites now also offer to make Jephthah regional head after the fighting is over" (*The NIV Study Bible*, note on Jdg 11:8).

v. 21 **Amorites** See note v. 5 Gilead. The Israelites did not take the land in dispute from the Ammonites. The Lord gave Sihon, king of the Amorites, into Israel's hands. They took the land from the Amorites who had earlier taken it from the Moabites.

v. 24 **Chemosh** "Historically Chemosh was the god of the Moabites, and Milcam (or Molech) was god of the Ammonites. However, Jephthah seemed to be referring to the god of that portion of the land which had previously belonged to the Moabites before Sihon had pushed Moab south of the Arnon. Another explanation is that the Moabites were in alliance with the Ammonites in this attack on Gilead, so that Jephthah was really addressing the Moabites at this point in his argument. A third possibility is that the Ammonites had adopted the worship of Chemosh by this time" (Lindsey, 401).

v. 30 **vow** Vows were very common under the Mosaic dispensation. They were even encouraged by God himself, in order that his people might have opportunities of manifesting love that was in their hearts by offerings that were not enjoined, and services that were not commanded. In cases of difficulty or distress, where it appeared of more than ordinary importance to secure the divine favor and protection, the patriarchs of old had resorted to vows, and bound themselves, in case he should vouchsafe to them the desired blessing, to render unto him according to the benefits he should confer upon them" (George Bush, *Notes on Judges* (New York: Newman & Ivison, 1852; reprint, Minneapolis: James & Klock Publishing, 1976), 150 (page citations are to the reprint edition); see vows of Jacob (Ge 28:20), Israel (Nu 21:2-3), and Hannah (1Sa 1:11).

v. 31 **sacrifice . . . burnt offering** Commentators are divided as to whether Jephthah dedicated his daughter to the LORD or offered her as a human sacrifice to the LORD. Strong arguments have been advanced for both views (see Wood, 288-95; Younger, 260-67; see also Constable, 83-85). See other related texts: Exodus 38:8; Leviticus 27; Numbers 18:14-16; 31:18, 28-35; 1 Samuel 2:22.

12:2 **although I called** "Jephthah asserted that they had not responded to his call (though the record is silent concerning such an invitation), so he gained victory over Ammon without their help" (Lindsey, 403, italics added). The NIV Study Bible calls this, "New information on the sequence of events" (note on Jdg 12:2).

12:6, 7 **Shibboleth** "The word [*Shibboleth*] was chosen because it exposed the incompetence of the Ephraimites to pronounce it, not because of any lexical significance inherent in the word. It is truly an irony that life or death is made to revolve on this 'completely empty word.' The *Shibboleth* episode ridicules 'the Ephraimites who are portrayed as incompetent nincompoops who cannot even repeat a test-word spoken by the Gileadite guards'" (Younger, 274).

### Family Time

Jason and Eric were sitting on the front porch of Eric's house after a neighborhood game of baseball. Eric's older brother was listening to the two talk. Jason had one of his favorite baseballs with him. It had been signed by a local minor league team. "Eric," Jason said, "you won the game for us today. I'm going to give you this baseball." "Really?" Eric was surprised. "For giving me the baseball, I will do your math homework for the rest of the year!" After Jason left, Eric's brother asked him why he promised to do Jason's homework. Jason had already given him the ball as a gift. To Eric, it was a rash decision that seemed right at the time. In our text today, God had already gone before Jephthah to give him victory in battle but he made a careless vow to God. Instead of acknowledging his foolish vow, he made a second mistake by carrying out his vow. Scholars disagree on exactly what happened to Jephthah's daughter but the point is we should carefully consider our promises to God and others. If we do make foolish promises, we should acknowledge our mistake and not make another. We are definitely to be people of our word but we need to make sure our word comes from His Word, the Truth upon which we build our lives and families.

#### What Does The Bible Say

Weekly Verse: Read Judges 11

1. What did the people ask of Jephthah? (11:4-6)
2. Did Jephthah agree to help them?
3. According to Judges 11:39, how did Jephthah and his army win?

#### What Do You Think

Many scholars believe that Jephthah's vow to the Lord meant that his daughter would never marry or have children. Others believe she actually died. In any case, Jephthah made a bad promise to the Lord. What are some ways you can make sure your promises to the Lord are wise?

#### What R U Going To Do

Praise the Lord that we serve a God who ALWAYS makes us great promises and ALWAYS keeps them! Look up the following verses: Philippians 4:19; Matthew 28:19-20; John 11:28-29; Romans 8:28

### MEMORY TIME

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

#### Core Comp

Gentleness - I respond to others in calm, thoughtful way.

#### Memory Verse

Colossians 3:17 - *And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.*

### 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

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