

IN OVER OUR HEADS "GOD'S PLAN FOR HIS PEOPLE" ROMANS 11:1-32

Some Christians have a simplistic, short-of-biblical view of eschatology—that is, future events. Their view of what God has in store for them in eternity can be summarized in one sentence: When believers die, they go to heaven where they will live forever. Half-truths like this are tough to uproot. True, when believers die, they go to be with the Lord. That's the assurance Paul gives Corinthian Christians. He tells them, "as long as we are at home in the body we are away from the Lord," but we "would prefer to be away from the body and at home with the Lord" (2Co 5:6, 8). But it's false, believers will live in heaven forever. The righteous are destined to spend eternity on a new earth, according to the book of Revelation. John writes: "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, 'Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away'" (Rev 21:1-4 ESV).

Heaven is not where the righteous go for eternity; it's where they go between death and resurrection—between the time the perishable body dies and the time it is later raised imperishable. In his first letter to

Israel has experienced a hardening in part until the full number of Gentiles has come in, and in this way all Israel will be saved.

— Romans 11:25b-26a

the Corinthians Paul writes: "For the perishable must clothe itself with the imperishable, and the mortal with immortality" (1Co 15:53). Then in his second letter, he describes the transition from mortality to immortality in figurative terms, using "tent" to refer to the perishable body and "building" to refer to the imperishable one. "For we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. Meanwhile we groan, longing to be clothed instead with our heavenly dwelling, because when we are clothed, we will not be found naked. For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed instead with our heavenly dwelling, so that what is mortal may be swallowed up by life. Now the one who has fashioned us for this very purpose is God, who has given us the Spirit as a deposit, guaranteeing what is to come" (2Co 5:1-5). For the Christian there is life after, life after death. Following death, believers live "at home with the Lord," awaiting the transformation of their perishable bodies at Christ's return. Following the transformation of their mortal bodies at his return, they live embodied lives like his in imperishable bodies like his.

This Week's Core Competency

Eternity – 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.

While evangelical theologians and evangelicals in general concur with the angels' declaration to the apostles, "This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven" (Ac 1:11), they do not agree on what events lead up to or on what events follow his return.

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views of future events dominate evangelical thinking. According to the first, Jesus will come back, and his return will be followed directly by the resurrection of all the dead and the judgment of all humanity in preparation for eternity. Ultimately, the unrighteous are "thrown into the lake of fire" (Rev 20:15), and the righteous are ushered into a new order of things where "there will be no more death or mourning or crying or pain" (Rev 21:4). According to this view, when it comes to the future of Israel (the subject of Romans 11), Jewish people will continue to be saved individually and added to the church until Jesus returns. That is how "all Israel will be saved" (Ro 11:26); therefore, God has nothing in store for Israel corporately. The kingdom of God is entirely now and not at all future; there will be no future earthly kingdom over which Christ rules and in which God keeps yet unfulfilled promises made to Israel. According to this amillennial view, "the new Testament reveals clearly that the following events are all concurrent; that is, all will occur together in one cluster of end-time events, one grand dramatic finale of redemptive history: the second coming of Christ, the resurrection of believers (and the 'change' of living believers, 1 Cor. 15:51), the resurrection of the unjust, judgment for all, the end, the new heaven and new earth, and the inauguration of the final kingdom of God, the blessed eternal state of the redeemed" (Robert B. Strimple, "Amillennialism," in *Three Views on the Millennium and Beyond*, 100).

According to the second, Jesus will come back, and his return will be followed directly by the first resurrection, the resurrection of the righteous (Rev 20:4), judgments on Israel and Gentiles to determine who enters the kingdom (Mt 24-25), and Messiah's earthly rule over Israel and the nations, in which yet unfulfilled promises made to Israel and unfulfilled prophecies regarding the kingdom will be fulfilled. The thousand-year reign of Christ will end with Satan's rebellion and judgment (Rev 20:7-10), followed by the second resurrection, the resurrection of "the rest of the dead" (v. 5) and their judgment (vv. 11-15). "Then the end will come, when Christ hands over the kingdom to God the Father after he has destroyed all dominion, authority and power" (1Co 15:24) concurrent with the creation of a new heaven and new earth and the beginning of the eternal state. According to this view, when it comes to the future of Israel, Jewish people will continue to be saved individually and added to the church, as in the amillennial view, but prior to his return "all Israel will be saved" corporately. God has something in store for his people, Israel. In the same way, the whole nation rejected Jesus at his first coming—notwithstanding the few who accepted him—the whole nation will accept Jesus at his second coming—notwithstanding the few who may reject him. In his warning to Gentiles he writes: "Israel has experienced a hardening in part until the full number of the Gentiles has come in, and so all Israel will be saved" (11:25b-26a). According to this premillennial view, "the second coming of Christ will occur prior to the Millennium, which will see the establishment of Christ's kingdom on this earth for a literal one thousand years. It also understands that there will be several occasions when resurrections and judgments will take place. Eternity will begin after the thousand years are concluded" (Charles C. Ryrie, *Basic Theology*, 522). Pantego Bible Church endorses the second view.

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

Romans 11:1-32

1 I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin.² God did not reject his people, whom he foreknew. Don't you know what Scripture says in the passage about Elijah—how he appealed to God against Israel: 3 "Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me"?⁴ And what was God's answer to him? "I have reserved for myself seven thousand who have not bowed the knee to Baal."⁵ So too, at the present time there is a remnant chosen by grace. 6 And if by grace, then it cannot be based on works; if it were, grace would no longer be grace.

7 What then? What the people of Israel sought so earnestly they did not obtain. The elect among them did,

but the others were hardened, 8 as it is written:

"God gave them a spirit of stupor,
eyes that could not see
and ears that could not hear,
to this very day."

9 And David says:

"May their table become a snare and a trap,
a stumbling block and a retribution for them.

10 May their eyes be darkened so they cannot see,
and their backs be bent forever."

11 Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. 12 But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their full inclusion bring!

13 I am talking to you Gentiles. Inasmuch as I am the

apostle to the Gentiles, I take pride in my ministry 14 in the hope that I may somehow arouse my own people to envy and save some of them. 15 For if their rejection brought reconciliation to the world, what will their acceptance be but life from the dead? 16 If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.

17 If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, 18 do not consider yourself to be superior to those other branches. If you do, consider this: You do not support the root, but the root supports you. 19 You will say then, "Branches were broken off so that I could be grafted in." 20 Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but tremble. 21 For if God did not spare the natural branches, he will not spare you either.

22 Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. 23 And if they do not persist in unbelief, they will be grafted in, for God is able to graft

them in again. 24 After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree! 25 I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, 26 and in this way all Israel will be saved. As it is written:

"The deliverer will come from Zion;
he will turn godlessness away from Jacob.

27 And this is my covenant with them
when I take away their sins."

28 As far as the gospel is concerned, they are enemies for your sake; but as far as election is concerned, they are loved on account of the patriarchs, 29 for God's gifts and his call are irrevocable. 30 Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, 31 so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. 32 For God has bound everyone over to disobedience so that he may have mercy on them all.

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

- * Circle "foreknew" in v. 2.
- * Box "but" indicating *contrast* in vv. 7, 12.
- * Circle "the elect" and "hardened" in v. 7.
- * Circle "envious" in v. 11 and "envy" in v. 14.
- * Box "how much greater" indicating *comparison* in v. 12.
- * Bracket "life from the dead" in v. 15.
- * Circle "mystery" in v. 25.
- * Circle "full number" in v. 25.
- * Circle "all Israel" in v. 26.
- * Circle "my covenant" in v. 27.
- * Underline "everyone" and "all" in v. 32.
- * Box "so that" indicating *purpose* in v. 32.

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. Paul denied God had rejected his people. What evidence did he offer in verses 1-6 to support his denial?
2. Paul refers to a "remnant" in his day (v. 5). Identify them.
3. Complete the sentence: On the one hand, the elect . . . but on the other hand, the others . . .
4. Explain the *comparison* ("how much greater") in verse 12.

5. Put what verse 15 means in your own words.
6. Use Paul's olive tree analogy to debunk the view that the church has *replaced* Israel in God's plan.
7. To whom does "all Israel" refer?
8. Identify the time of Israel's salvation.
9. **Discussion:** Compare the attitude of Christians today toward Israel with those of Gentiles in the church at Rome.

day 3 **EXAMINE** – an explanation of the message to better understand the meaning of the passage.

One expositor opens his discussion of Romans 11 with these words: "There can be no stronger affirmation of the continuance of the Old Testament covenanted promises to the nation of Israel than this one in Romans 11, which comes at the end of a discussion of Israel's situation during the present church age. The majority of the nation have been cut off under the judgment of God, but their unbelief has not changed the purpose of God for the people. The radical rejection of God in the death of his Son and the breaking of the Old Covenant had not annulled God's plan for Israel, for it was founded in the prior 'promise' of God (cf. Gal 3:17-18). Nor is there any indication that the plan has been radically reinterpreted. To be sure, the Gentiles are already entering into the experience of salvation promises that had originally been given to Israel, but the promises still belong to Israel first (Ro 1:16) and the nation will some day fulfill them because of the absolute faithfulness of God to his word" (Robert L. Saucy, *The Case for Progressive Dispensationalism*, 250). God has plans for ethnic Israel. Even though they are "a disobedient and obstinate people," he has not rejected them. Paul says, "Israel has experienced a hardening in part until the full number of Gentiles has come in, and in this way all Israel will be saved" (v. 25).

The chapter can be divided into two major sections (vv. 1-10 and 11-32) based on the repeated questions and emphatic denials in verses 1 and 11: "Did God reject his people? By no means!" and "Did they stumble so as to fall beyond recovery? Not at all!" The paragraph divisions in the NIV can then be used to

divide the two major sections into two and three parts respectively (vv. 1-6; 7-10 and vv. 11-16; 17-24; 25-32), keeping in mind that Paul is speaking about Israel and Gentiles in *group* terms throughout, rather than in *individual* terms.

In the first section, Paul opens the chapter by denying that God has rejected his people, Israel. He then supports his contention by appealing to his experience, "I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin" (v. 1), and by appealing to the experience of Elijah (1Ki 19:1-18). After hearing how Elijah has slaughtered the prophets of Baal, Jezebel swears to do the same to him, and so he flees in fear to the wilderness where he bemoans his fate: "The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too" (v. 14). In the face of Israel's apparently hopeless state, God assures his prophet, "I reserve seven thousand in Israel—all whose knees have not bowed down to Baal and whose mouths have not kissed him" (v.18). Paul then draws a comparison between Elijah's time and his own. Like back then, "at the present time there is a remnant chosen by grace" (v. 5), clearly indicating that the existence of the believing remnant is the upshot of divine grace, not human works. Next, he summarizes his argument (v. 7) and adds three Old Testament quotations in support of it (vv. 8-10). Contrasting two groups within Israel, he explains the present situation of the nation. The aforementioned "elect" remnant has obtained righteousness by faith while the unbelieving "others"

have not obtained it by works but have been *judicially* hardened. Israel made its bed, so to speak, and God made them lie in it. Nevertheless, it's difficult if not impossible to distinguish "between 'hardened because disobedient' and 'disobedient because hardened'; the two processes are concurrent" (C. K. Barrett, *A Commentary on the Epistle to the Romans*, HNTC, 210).

In the second section, Paul continues by denying that fallen Israel will never recover. In fact, he ardently argues that their past transgression will lead inexorably to their future recovery. "Because of their transgression, salvation has come to the Gentiles to make Israel envious" (v. 2), he writes—this with a view to Israel's own salvation, which he explains will bring unprecedented blessings to the world. Their rejection at Christ's first coming brought reconciliation; however, their acceptance at his second coming will bring resurrection. He follows this line of argument for the sake of his Gentile readers, who were tempted to gloat over God's rejection of Israel and to boast over his acceptance of them.

Verses 17-24 contain a stern warning to Gentiles in this regard. He uses an olive tree analogy "to make clear to them that their nourishment comes from the same root from which Israel grew and to warn them against arrogant self-complacency over against Israel (vv. 17-22). The Gentiles are not only to be humble in their participation with Israel in the root, but are also to envision the possibility of fallen Israel's being brought back into the place of divine blessing" (Saucy, 252). In the analogy, the root refers to the patriarchs, the cultivated branches to Israel, and the wild branches to Gentiles. The branches broken off refer to the unbelieving majority in Israel, and the

branches grafted in refer to believing Gentiles. He states his point in verse 18, "You do not support the root, but the root supports you." What's more, faith, not ethnicity or nationality, is what matters. "For if God did not spare the natural branches, he will not spare you either" (v.21), suggesting Gentiles run the risk of being "cut off" like Israel, if Gentiles, like Israel, respond to the gospel in unbelief. In that case, they will be cut off, and if Israel does believe, they will be grafted in again (v. 23), which is something God can easily do (v. 24).

In verses 25-32, "The possibility that God's grace will bring the 'natural branches' back to their root becomes a certainty in Paul's final and most explicit teaching about the future restoration of Israel. Speaking of the revelation of a 'mystery'—the divine plan of redemption in Christ—Paul sums up in concise terms what he has expressed throughout chapters 9-11: 'Israel has experienced a hardening in part until the full number of Gentiles has come in. And so all Israel will be saved' (11:25-26)" (252). Ethnic Israel's hardening is *partial* and only *temporary*. The time will come for "their full inclusion" (v. 12) once the number of Gentiles to be saved is saved (v. 26). Furthermore, that time will come when "the deliverer will come from Zion" to "turn godlessness away from Jacob" (v. 26, cf., Isa 59:20-21a) in fulfillment of God's promise to "take away their sins" (v. 27, cf., Isa 27:9) in the new covenant (Jer 31:31-34), namely when Christ returns. Ethnic Israel's recovery is certain because, "God's gifts and his call are irrevocable" (v. 29). The promises God made to Israel and the prophecies his Old Testament prophets delivered regarding Israel will be kept and fulfilled to Israel.

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

The Message of the Passage

Ethnic Israel's unbelief brought salvation to the Gentiles to make Israel envious, so that once the full number of Gentiles is saved all Israel will be saved at Christ's return, for God's calling and promises to his people are irrevocable.

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 your view unbelieving Jews given that *all Israel* will be saved in the future.

notes STUDY – the commentaries to answer the questions.

v. 1 **Did God reject . . .** "This question (so framed in Greek as to require the answer 'No') and the statement in verse 2, 'God hath not cast away his people . . .', echo the LXX wording of Psalm xciv. 14: 'the Lord will not cast off his people' (cf. 1 Sa. xii. 22)" (F F Bruce, *The Epistle of Paul to the Romans*, TNTC, 213); cf., "So I ask, God has not rejected his people, has he?" (NET, NASB). "A 'disobedient and gainsaying people' Israel might be, but God had no more written them off now than in earlier days when they rejected His word through Moses and the prophets" (211).

v. 2 **foreknew** "Foreknowledge here is predicated of a whole group of people, ethnic Israel, many of whom are not, in Paul's view, currently saved. Foreknowledge does not mean foreordination to salvation, clearly enough, unless one assumes that in v. 26 Paul is predicting the salvation of every Jew who ever existed. In v. 2 then we also have a non-restrictive use of 'foreknew' applied to God. Here the term clearly does not refer to something like a prior choice on God's part" (Ben Witherington III, *Paul's Letter to the Romans*, 264-65). "The context demands that Paul here be speaking of God's election of the people as a whole. For it is this national entity whose status is called into question by what Paul has said in 9:30-10:21 and about whom Paul then asks in v. 1" (Douglas J. Moo, *The Epistle to the Romans*, NICNT, 674).

v. 7 **the elect** I.e., the believing remnant of Israelites within Israel. Contrasted with the "elect" believing remnant *within* Israel are the "others," the unbelieving rest of Israel. "Paul's concern seems to be to distinguish two groups within Israel" (680).

v. 7 **hardened** "The others" who were "hardened" refers to the unbelieving majority of Israelites within Israel that rejected Christ. "Not all who are from Israel are Israel, as Paul has said earlier in this argument. Election of Israel as God's chosen people was no automatic guarantee of salvation. Paul then applies the 'hardening' principle to the rest of Israel and cites two sets of Scriptures to back up the claim—first Deut. 29.4 and Isa. 29.10 and then Pss. 69.22-23 and 35.8. In both sets of texts hardening is described as spiritual darkness, blindness, or imperceptiveness. 'The rest' were made impervious to hearing or seeing the Word" (Witherington, 266). The passive verb implies God was behind the hardening (cf., v. 8), but "it is judicial hardening and finds its judicial ground in the unbelief and disobedience of its objects . . . we may not abstract this hardening from the sustained indictment brought against Israel in the preceding context" (John Murray, *The Epistle to the Romans*, NICNT, 73, 72).

v. 15 **life from the dead** "V. 15b must be taken seriously and probably literally. The acceptance by these Jews of Christ, or their re-acceptance by God will mean resurrection of the dead. If, as I think, we should take this as a literal reference to the resurrection at the end of human history, then Paul is admitting that he does not envision a gradual progressive conversion of the Jews, but a large or mass change at the end of human history which will usher in the resurrection of the dead and the messianic or millennial age" (Witherington, 268-69).

v. 25 **mystery** "Paul speaks of a mystery as something that had been 'hidden' from God's people in the past but had now been revealed in the gospel. Usually the mystery involves an event or insight associated with Christ's coming and the preaching of the gospel, but here and in 1 Cor. 15:51 it refers to an event at the end of history" (Moo, 714).

v. 25 **full number** Lit., "fullness of the Gentiles" (ESV, NASB). "The Gentiles' 'fullness' involves a numerical completion: God has determined to save a certain number of Gentiles, and only when that number has been reached will Israel's hardening be removed. The 'fullness of Israel' (v. 12) is therefore matched by a 'fullness of the Gentiles'" (719).

v. 25 **all Israel** "Contrary to the views that equate 'all Israel' with 'spiritual Israel' composed of Jew and Gentile or as simply the elect remnant of all Jews throughout history, it is preferable to see Paul's reference to the salvation of 'all Israel' as a reference to Israel as a whole, Israel as the 'bearer of the promise and the recipient of its fulfillment' . . . According to F F Bruce, "all Israel" is a recurring expression in Jewish Literature, where it need not mean every Jew without a single exception but "Israel as a whole"" (Saucy, 255-56). "Paul has used the term 'Israel' ten times so far in Rom. 9-11, and each refers to ethnic Israel" (Moo, 721).

v. 26 **in this way** Lit., "so" [*houtos*], indicating *manner*. "The 'manner' of Israel's salvation is the process that Paul has outlined in vv. 11-24 and summarized in v. 25b: God imposes a hardening on most of Israel while Gentiles come into the messianic salvation, with the Gentiles' salvation leading in turn to Israel's jealousy and her own salvation. But his means that *houtos*, while not having a temporal *meaning*, has a temporal *reference*: for the manner in which all Israel is saved involves a process that unfolds in definite stages" (Moo, 720).

v. 32 **everyone, all** "Considering the corporate perspective that is basic to chap. 11, then, it seems best to think that 'all' refers to 'all the groups' about which Paul has been speaking; for example, Jews and Gentiles" (736).

Family Talk

Encouragement from one parent's heart to another

I guess I thought that after my last kid graduated from high school, I would breathe a sigh of relief. I thought maybe the days of worrying about my kids would end. They are, after all, not kids anymore. They are young adults who have jobs and live in apartments and dorms. However, my fears did not go away, they just changed and, in some ways, got bigger. Fear is the opposite of faith. This kind of worry does not indicate a heart that trusts God, rather, it means I am trying to be god. The future is unpredictable and unknown. I also can't control it. This is why I am so grateful for a faithful promise-keeping God. The same God who made covenant promises to Israel makes promises to us and our children. And while we may not be able to see the promises kept, like Paul, we can trust the Promise Maker. He is good and faithful. Faithfulness says, "I will keep my word, you can count on me." The faithfulness of God gives us great confidence in our salvation. It gives us great confidence that He is holding our kids securely in His hands and nothing can separate them from His love. His faithfulness spurs me on to be faithful instead of fearful. Parents, our kids are learning to trust our covenant keeping God as they watch us trust Him. I'm praying we are faithful to Him and our families!

What Does The Bible Say

Weekly Verse: Read Romans 11:1-32

1. Did God reject Israel?
2. How did God choose His remnant (v. 5)?
3. Who are the "grafted in"?

What Do You Think

These are challenging passages to understand but the important thing to remember is that God is faithful and always keeps His promises. List some promises He has kept in His Word.

What R U Going To Do

Paul mentions the story of Elijah and the prophets of Baal in our passage this week. This is a great story of God's faithfulness. Gather with your family and read 1 Kings 18:16-40.

Core Comp

Eternity - I believe in heaven and hell and that one day Jesus will come again.

Memory Verse

1 Corinthians 2:10 - *These are the things God has revealed to us by His Spirit. The Spirit searches all things, even the deep things of God.*

KIDPIX COUPON

I memorized my verse _____, completed *Scrolls* _____, brought Bible _____, brought a friend _____.

Series Discipleship Challenge located in KidPix Store.

Child's name _____ Grade ____ Parent's signature _____

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.

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 in 1998. He and his wife Ruth 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 Belong, Become, and go Beyond as follower of Jesus Christ 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.