

"CAMELS, JARS AND NOSE RINGS" GENESIS 24:1-67

This Week's Core Competency

Authority of the Bible – I believe the Bible is the word of God and has the right to command my belief and action. 2 Timothy 3:16-17, *All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.*

Moses wrote the Pentateuch, the first five books of the Bible, sometimes called the Torah or just the Law. While the man Job probably lived during patriarchal times, there is no consensus regarding who wrote the book bearing his name or when. The writer of the inspired book may have penned it long after Job died. In any case, Abraham and the other patriarchs had no *written* revelation from God in their day, no canonical scripture, whereas most Christians today possess multiple copies of the Bible in assorted translations! Abraham did not have the "God-breathed" book "useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2Ti 3:16-17), which many contemporary righteous people take for granted. What he did have was a promise (Ge 12:1-3, 7) made to him by God, later formalized in a covenant (15:9-19), and of course, the words spoken to him directly by God subsequently. In the story about choosing a bride for Isaac, Abraham makes his servant swear an oath that reveals the patriarch's faith in God's promise and his understanding that it should determine the selection process. In other words, he believes God's word to him has the right to command his belief and action.

First, he makes his servant swear that he will not

***Abraham orients his entire life,
even at death, to God's promise.***

– Bruce K. Waltke

select a Canaanite wife for Isaac. "Put your hand under my thigh," he says. "I want you to swear by the LORD, the God of heaven and the God of earth, that you will not get a wife for my son from the daughter of the Canaanites, among whom I am living, but will go to my country and my own relatives and get a wife for my son Isaac" (24:3-4). Abraham is being guided by the promise. In the words of one commentator: "His insistence that Isaac's wife be chosen from among family rather than from the people of the land (v. 3) is a covenant matter (i.e., they are becoming a distinct family) . . . At this early stage, intermarriage with the people of the land would risk assimilation into those people and thus jeopardize the covenant promises of the land to Abraham's descendants. He is personally not going to achieve those promises through intermarriage any more than through conquest or purchase. This also allows the Israel of Moses' audience to understand that the people that they are to drive out of the land are not related to them in any way" (John H. Walton, *The NIV Application Commentary: Genesis*, 529). Another says: "The seed was not to be mixed with the seed of the Canaanites (24:3) . . . As has been the case throughout the narratives thus far, the inhabitants of Canaan are considered to be under divine curse for their iniquity (e.g., 15:16). Thus, the seed of Abraham is to be kept separate from the seed of Canaan" (John H. Sailhamer, *The Pentateuch as Narrative*, 181).

Second, he makes his servant swear that he will not take Isaac to his bride but bring the bride to Isaac. In answer to the servant's question, "What if the woman is unwilling to come back with me to this land?" Abraham says, "Make sure that you do not take my son back there (v. 6) . . . If the woman is unwilling to come back with you, then you will be released from this oath of mine. Only do not take my son back there." He answers in accordance with God's word to him, "To your offspring, I will give this land"

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(v. 7; cf., 12:7; 15:18). The previous commentator says: "This section makes the point that the seed of Abraham is not to return to the land of their fathers. The Promised Land is their home, and Abraham is careful to ensure that Isaac not be taken back to the place of his father. There is to be no reversal of Abraham's original act of faith and trust in God in leaving the land of his fathers" (181).

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

Read Genesis 24:1-67

1 Now Abraham was now old and well advanced in years, and the LORD had blessed him in every way. 2 He said to the chief servant in his household, the one in charge of all he had, "Put your hand under my thigh. 3 I want you to swear by the LORD, the God of heaven and the God of the earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I am living, 4 but will go to my country and to my relatives and get a wife for my son Isaac."

5 The servant asked him, "What if the woman is unwilling to come back with me to this land? Shall I then take your son back to the country you came from?"

6 "Make sure that you do not take my son back there!" Abraham said. 7 "The LORD, the God of heaven, who brought me out of my father's household and my native land and who promised me on oath, 'To your offspring I will give this land'-he will send his angel before you so that you can get a wife for my son from there. 8 If the woman is unwilling to come back with you, then you will be released from this oath of mine. Only do not take my son back there." 9 So the servant put his hand under the thigh of his master Abraham and swore an oath to him concerning this matter.

10 Then the servant took ten of his master's camels and left, taking with him all kinds of good things from his master. He set out for Aram Naharaim and made his way to the town of Nahor. 11 He had the camels kneel down near the well outside the town; it was toward evening, the time the women go out to draw water.

12 Then he prayed, "O LORD, God of my master Abraham, give me success today, and show kindness to my master Abraham. 13 See, I am standing beside this spring, and the daughters of the townspeople are coming out to draw water. 14 May it be that when I say to a girl, 'Please let down your jar that I may have a drink,' and she says, 'Drink, and I'll water your camels too'-let her be the one you have chosen for your servant Isaac. By this I will know that you have shown kindness to my master."

15 Before he had finished praying, Rebekah came out with her jar on her shoulder. She was the daughter of Bethuel son of Milcah, who was the wife of Abraham's brother Nahor. 16 The girl was very beautiful, a virgin; no man had ever lain with her. She went down to the spring, filled her jar, and came up again.

17 The servant ran to meet her and said, "Please give me a little water from your jar."

18 "Drink, my lord," she said, and quickly lowered the jar to her hands and gave him a drink.

19 After she had given him a drink, she said, "I'll draw water for your camels too, until they have finished drinking." 20 She quickly emptied her jar into the trough, ran back to the well to draw more water, and drew enough for all his camels. 21 Without saying a word, the man watched her closely to learn whether or not the LORD had made his journey successful.

22 When the camels had finished drinking, the man took out a gold nose ring weighing a beka and two gold bracelets weighing ten shekels. 23 Then he asked, "Whose daughter are you? Please tell me, is there room in your father's house for us to spend the night?"

24 She answered him, "I am the daughter of Bethuel, the son that Milcah bore to Nahor. 25 We have plenty of straw and fodder, as well as room for you to spend the night."

26 Then man bowed down and worshiped the LORD, 27 saying "Praise be to the LORD, the God of my master Abraham, who has not abandoned his kindness and faithfulness to my master! As for me, The LORD has led me on the journey to the house of my master's relatives."

28 The girl ran and told her mother's household about these things. 29 Now Rebekah had a brother named Laban, and he hurried out to the man at the spring. 30 As soon as he had seen nose ring, and the bracelets on his sister's arms, and had heard Rebekah tell what the man said to her, he went out to the man and found him standing by the camels near the spring. 31 "Come, you who are blessed by the LORD," he said. "Why are you standing out here? I have prepared the house and a place for the camels?"

32 So the man went to the house, and the camels were unloaded. Straw and fodder were brought for the camels, and water for him and his men to wash their feet. 33 Then food was set before him, but he said, "I will not eat until I have told you what I have to say."

"Then tell us," Laban said.

The story is retold in verses 34-49, which are omitted.

50 Laban and Bethuel answered, "This is from the LORD; we can say nothing to you one way or the other. 51 Here is Rebekah; take her and go, and let her become the wife of your master's son, as the LORD has directed."

52 When Abraham's servant heard what they said, he bowed down to the ground before the LORD. 53 Then the servant brought out gold and silver jewelry and articles of clothing and gave them to Rebekah; he also gave costly gifts to her brother and to her mother. 54 Then he and the men who were with him ate and drank and spent the night there.

When they got up the next morning, he said, "Send me on my way to my master."

55 But her brother and her mother replied, "Let the young woman remain with us ten days or so; then you may go."

56 But he said to them, "Do not detain me, now that the LORD has granted success to my journey. Send me on my way so I may go to my master."

57 Then they said, "Let's call the girl and ask her about it." 58 So they called Rebekah and asked her, "Will you go with this man?"

"I will go," she said.

59 So they sent their sister Rebekah on her way, along with her nurse and Abraham's servant and his men. 60 And they blessed Rebekah and said to her,

"Our sister, may you increase
to thousands upon thousands;
may your offspring possess
the cities of their enemies."

61 Then Rebekah and her maids got ready and mounted the camels and went back with the man. So the servant took Rebekah and left.

62 Now Isaac had come from Beer Lahai Roi, for he was living in the Negev. 63 He went out to the field one evening to meditate, and as he looked up, he saw camels approaching. 64 Rebekah also looked up and saw Isaac. She got down from her camel 65 and asked the servant, "Who is that man in the field coming to meet us?"

"He is my master," the servant answered. So she took her veil and covered herself.

66 Then the servant told Isaac all he had done. 67 Isaac brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her; and Isaac was comforted after his mother's death.

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

* Circle "old" in v. 1.

* Circle "chief servant" in v. 2.

* Bracket "Put your hand under my thigh" in v. 2.

* Highlight vv. 3-4, 6, 8b.

* Circle "angel" in v. 7.

* In the margin next to v. 7 write "See Ge 12:7; 15:18."

* Circle "Aram Naharaim" in v. 10.

* Bracket "give me success" in v. 12.

* Circle "kindness" in vv. 12, 14, 27, 49.

* In a different color highlight vv. 26-27, 48.

* Bracket "as soon as" in v. 30.

* Underline "Laban and Bethuel" in v. 50.

* Circle "ten days" in v. 55.

* Bracket "of his mother Sarah" in v. 67.

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 narrative in Genesis 24 is a quest story. How so?
2. Eliezer is *not* to get a Canaanite bride for Isaac. Why *not*?
3. Neither is he to take Isaac to her country. Why not?
4. What makes Abraham so *sure* that his servant will be successful?
5. How does Eliezer propose to know the one whom God has chosen to be Isaac's wife?
6. Explain the significance of the words "*before* he had finished praying" (v. 15).
7. Watching Rebekah, Eliezer is thoroughly persuaded the Lord made his journey successful. Why?
8. Explain why Laban and Bethuel are quick to give Rebekah to be Isaac's wife.
9. Why do you think Laban tried to detain Rebekah for an indefinite period of time?
10. Explain the significance of Isaac bringing Rebekah into Sarah's tent.

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

Genesis 24:1-50 tells about the finding of a bride for Isaac. Sarah has died (23:1), Abraham is "well advanced in years" (24:1), and unmarried Isaac is grieving the loss of his mother (v. 66) when the story begins. It's a *quest* story, the story of a servant's quest to find a bride for Isaac; as such, it continues Abraham's quest for a son and descendants (Leland Ryken, *Words of Delight*, 49, 69). God promised Abraham innumerable descendants, but he and Sarah have just one son. A suitable wife must be found for Isaac in order for God's promise to be fulfilled. Who will she be? How will she be found? This story answers these critical questions. The quiet hero of the story is Eliezer of Damascus, Abraham's chief servant (15:2), whom Abraham commissions to get a wife for Isaac—not from the Canaanites but from Abraham's own relatives in Aram Naharaim. There are other major characters—Abraham, Rebekah, Laban—as well as minor characters—Bethuel, Eliezer's men, Rebekah's maids—but he is the hero on whom Providence smiles. The magnitude of the quest is reflected in the length of the story—sixty-seven verses; in the distance the servant travels—some 400 miles; in the size of the entourage—ten camels and other servants; in the choice gifts that are taken—gold and silver jewelry, clothing, and other costly gifts; and the time the servant is away from southern Canaan—"approximately three years (see 23:1; 25:20)" (Bruce K. Waltke, *Genesis*, 332). Different settings in the story can be used to divide the narrative into four different scenes: Abraham's household (vv. 1-9); the well (vv. 10-31); Bethuel's household (v. 32-61); the field (vv. 62-67).

The story opens in Abraham's household. There is a problem. Abraham is old, Sarah is gone, and bereft Isaac is unmarried, so the patriarch commissions his chief servant to get a wife for his son to comfort him. In the ancient world, parents usually arranged marriages. Apparently, "as long as Sarah was there to comfort and cherish him, Isaac felt no need of a wife, but after her death his sense of loss was very great" (Joyce G. Baldwin, *The Message of Genesis 12-50*, 99). More important to Abraham is the covenant that promised the land of Canaan, in which he was living, to his "offspring" (Ge 12:7; 15:18). Of course, there can be no more descendants of Abraham unless Isaac finds a wife, so out of loyalty to the covenant, Abraham sends his servant on a quest to get a suitable wife for his son. Suitable in terms of the covenant means that she cannot be a Canaanite. She must be from Abraham's country and from his own relatives (v. 4). What's more, suitable means, whoever

she may be, that she must return with Eliezer to Canaan, and if she refuses, Isaac is not to go back to the country from which Abraham came (v. 6). It's a tall order, but the patriarch is *certain* of his servant's success because he trusts the providence of God. He tells Eliezer, "He will send his angel before you so that you can get a wife for my son from there" (v. 7). He is *so certain* that he goes on to say, "If the woman is unwilling to come back with you, then you will be released from this oath of mine" (v. 8).

On the matter of loyalty to the covenant, one commentator explains: "Central to the development of the story is the idea of covenantal loyalty (*hesed*), both from the divine perspective and the human. Abraham acted with *hesed* in preparing for the future of the covenant through the marriage, Eliezer acted with *hesed* in faithfully carrying out his responsibilities, and God demonstrated his sovereign *hesed* by guiding the servant to the proper place and ensuring that the mission did not fail . . . With this concept at the heart of the story, the direction of the message is clear: it is about the providence of God in the lives of faithful people, ensuring the perpetuity of the covenant" (Allen P. Ross, *Creation and Blessing*, 415). The rest of the story simply justifies Abraham's faith in God's providence.

In the second scene, the LORD answers Eliezer's prayer prayed beside the spring. He prays to recognize the girl chosen to be Isaac's wife, i.e., the one that meets his test. She must grant his request for a drink and then offer to draw water for his camels also (v. 14). According to one commentator, "Hospitality is the determinant, over and above beauty and virginity" (Waltke, 328). Of course, as it turns out Rebekah is "very beautiful" and "a virgin" too (v. 16). According to another commentator, that she offer water to his camels is "something far out of the range of expectation" that might require "eighty to a hundred drawings from the well" (Walton, 530)—each of which would require her to walk down a large number of steps to the spring and back up again with a full jar of water! Before Eliezer finishes praying, Rebekah appears. She "quickly lowers her jar to her hands" when he asks for a drink, and then immediately says, "I'll draw water for your camels too, until they have finished drinking" (v. 19). After she identifies herself, she invites him and his men (v. 32) to spend the night in her father's house (v. 25). Eliezer is stunned. Upon arriving at the well he prayed; now he prays again before leaving. The terms "bowed down and worshipped" (lit. "prostrated himself") indicates how

overwhelmed he feels at the way his first prayer is so quickly and completely answered. The LORD has not abandoned *hesed* to Abraham; instead, he has led him "on the journey to the house of his master's relatives" (v. 27). Rebekah runs home to prepare for her guests, and shortly after, Laban appears to confirm her offer of hospitality.

In the third scene, Eliezer tells Laban everything that has happened to convince him that the Lord is behind his request to "show kindness" to Abraham (v. 49). "The first account [vv. 1-27] shows how the servant discovered Rebekah and became convinced that she was Isaac's chosen bride. But now he has to persuade her family that it is right for her to marry Isaac . . . And in convincing Laban of the rightness of the marriage, the narrator at the same time confirms in our minds that God is indeed in control, answers prayer, and fulfills his promises" (Gordon Wenham, *Word Biblical Commentary*, vol. 2, *Genesis 16-50*, 146). At the end of the servant's long speech, Laban and Bethuel answer, "This is from the LORD; we can say nothing to you one way or the other. Here is Rebekah; take her and go, and let her become the wife of your master's son, as the LORD directed" (v. 50). Laban's attempt to delay their return is suspicious given his greed (v. 30) and what

readers know about his future dealings with Jacob (29:16-30).

The third scene contains the *climax* of the story, i.e., the giving of Rebekah to be Isaac's wife; the fourth scene contains its *conclusion*, i.e., the meeting of the couple and their marriage, and its *denouement*, expressed in its final words, "So she became his wife, he loved her; and Isaac was comforted after his mother's death." When Rebekah first sees Isaac, she veils her face, which conveys to him that she is his bride. He, in turn takes her into his mother's tent, which conveys to her that she is replacing Sarah as the matriarch of the clan.

Reflecting on the place of the story in the narrative of Genesis, one commentator writes: "The story reflects on how the divine promise to Abraham is fulfilled through his faith and commitment (24: 12, 14, 27), through the divine presence in the angel of the Lord, through the prayer and prudence of the anonymous loyal servant, through the Lord's providence, and through Rebekah's willingness to leave her own land to join the promised family. In this way the Lord orchestrates the birth of the promised seed" (Waltke, 333).

The Message of the Passage

God's people are to live their lives in accordance with God's word to them, believing that he will providentially orchestrate the outcome.

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 teaches in James 1:22. Reflect on 3 "living questions" 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.

- v. 1 **old** Abraham is 100 and Sarah 90 when Isaac is born (Ge 17:17; 21:5). Sarah is 127 when she dies, making Abraham 137 and Isaac 37. Isaac is 40 when he marries Rebekah (25:20), and Abraham is 175 when he dies (25:7).
- v. 2 **chief servant** Most likely Eliezer of Damascus, mentioned in Ge 15:2.
- v. 2 **under my thigh** "The servant takes the oath with the symbolic gesture of placing his hand under Abraham's thigh. This is in the vicinity of the genitals, and some even maintain that this procedure involves placing one's hand on the genitals. This would make sense to the extent that the oath concerned not just Isaac but ultimately all of Abraham's offspring. No evidence in ancient Near Eastern texts parallels this passage or offers any clarification of it" (Walton, 529).
- v. 3 **not . . . Canaanites** "At this early stage, intermarriage with the people of the land would risk assimilation into those people and thus jeopardize the covenant promises of the land to Abraham's descendants" (Walton, 529).
- vv. 6, 8b **not . . . back there** God promised the land to Abraham's "offspring" (Ge 12:7). He remained obedient to the LORD's command, "Leave your country, your people and your father's household and go to the land I will show you" (12:1). "Now he works to ensure that his descendants also do so" (Waltke, 327).
- v. 7 **angel** "The preliminary resolution to the servant's hesitancy is found in Abraham's conviction that God's angel (*mal'ak*) would be sent before him. In short, he placed the success of the mission on divine intervention. With the success or failure of the mission left up to the providence of God, the servant executed the ancient oath, swearing to do his part in the quest" (Ross, 419).
- v. 10 **Aram Naharaim** "Aram Naharaim ('Aram of the Two Rivers'), containing Haran on the Balikh River, includes the general area between the Euphrates River and the Habur River triangle in northern Mesopotamia . . . The town of Nahor may be the town called Nahur in the Mari tablets located on the Habur River, or it may just be a way of referring to the town where the clan of Nahor settled (perhaps even Haran)" (Walton, 530).
- v. 12 **give me success** "The Hebrew is literally to 'make happen before me.' The servant depends on God's providence. What appears to be chance from the human perspective is part of an orchestrated plan from the divine perspective (see Ruth 2:3)" (Waltke, 328).
- vv. 12, 14, 27, 49 **kindness** "A key word in the servant's prayer (24:12, 14) and doxology (24:26-27), the Hebrew word *hesed* entails loyalty to a covenant relationship. The inferior partner depends on the kindness of the superior to meet desperate need. God's reliable kindness to his needy people is the basis of the covenant relationship (see Isa. 54:10)" (328).
- v. 30 **as soon as** "'He ran out to the man' [v. 29] suggests Laban is as enthusiastic and welcoming as his sister Rebekah and his great-uncle Abraham (cf. 18:2-8). This verse [v. 30] dispels such ideas. Laban's actions are motivated by greed, not pure hospitality. His sister's virtue in this regard stands out the more clearly in contrast with Laban's grasping materialism" (Wenham, 146).
- vv. 34-49 "Another striking feature of this story is that after introducing the new characters of Laban and his household, the writer allows the servant again to retell the narrative (vv. 34-49). But as with most repetitions in biblical narrative, the retelling is not a mere repeating. It is rather a reassertion of the central points of the first narrative . . . As we overhear the servant recount more details, we see that the miracle of God's provision was even more grand than that suggested in the narrative itself" (Sailhamer, 182).
- v. 50 **Laban and Bethuel** "The irregular sequence of mentioning the son before the father and the mention of only the brother and mother in 24:53 and 55 suggest that Bethuel is incapacitated" (Waltke, 331).
- v. 55 **ten days** "The Hebrew is literally 'days or ten.' The amount of time is ambiguous . . . It could mean a few days or a few years" (Waltke, 331). Laban is apparently trying to buy time to manipulate the details of the arrangement to his advantage as he did later with Jacob.
- v. 67 **of his mother Sarah** "It is important to note that Rebekah actually replaced Sarah by entering the tent of Sarah. She would be the new matriarch of the clan, as Isaac would be the new patriarch (see v. 36). The fact that Abraham neither appears on the scene at this point nor is mentioned as the master (Isaac is now referred to as the servant's master in v. 65) suggest that this story formed a very important part of the succession of patriarchal and matriarchal figures. The theological significance of this succession is that Rebekah was the new matriarch by God's own choosing" (Ross, 422). "Rebekah had taken the place of Sarah in the line of the seed of Abraham" (Sailhamer, 183).

Family Talk

Encouragement from one parent's heart to another

Family traditions and rituals are beneficial for families. You have no doubt participated in family traditions over the holidays, whether you realized it or not. Do you always go to Grandma's on Christmas Day? Do you wear special pajamas on Christmas Eve or use special tableware for Christmas dinner? In my house, we give a keepsake ornament to each child on Christmas Eve. The ornament represents something special that happened in that child's life that year. After we open it and talk about what it represents, they hang their ornament on their very own keepsake Christmas tree. It's so fun to look back at the memories each one evokes. Traditions and rituals, like bedtime prayers, help kids feel secure and that they belong to something larger. As parents we try to get our young children on schedules as soon as possible. Something like dinner, playtime, bath time, read a book, bedtime prayers and go to bed each day helps kids to look forward to the routine. Looking ahead to 2017, I wonder what spiritual traditions we can build into our kids to not only connect us to each other but to God as well. In our passage today, Abraham exercised a tradition from his family in finding a wife for his son, Isaac. How loved and secure Isaac must have felt knowing his dad was intentionally following customs on his behalf. Praying for you as you create traditions this year!

What Does The Bible Say

Weekly Verse: Read Ge 24:1-51

1. What did Abraham ask his chief servant to do?
2. What did the servant do when he got to the well (v. 12)?
3. Did the servant do what Abraham asked of him?

What Do You Think

1. How do you think the servant in the story felt about trying to find Isaac a wife?
2. How do you think Rebekah felt when the servant gave her the gold jewelry?

What R U Going To Do

The new year is a great time to renew our commitment to our spiritual journey. Make a plan to read your Bible and pray every day. Share your plan with your parents so they can help you stay committed to it!

Core Comp

Authority of the Bible - I believe the Bible is God's book that tells me what to believe and do.

Memory Verse

Psalm 145:13 - *The Lord is faithful to all his promises and loving to all He has made.*

KIDPIX COUPON

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

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

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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 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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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.