

## MAKING LEMONADE "PUTTING THE PAST IN THE PAST" GENESIS 43-44

### This Week's Core Competency

**Love** – I unconditionally and sacrificially love and forgive others. 1 John 4:10-12, *This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.*

At the beginning of the Joseph story there is no love lost between Joseph and his brothers, and between his brothers and Jacob. Joseph is Jacob's favorite, and his brothers hate him for it—so much so, they refuse to "speak a kind word to him" (Ge 37:4). When Joseph tells them what God has revealed in a dream regarding his future, they hate him all the more. The point of their rhetorical questions voiced in response to his dream can be put this way: "You may intend to rule over us, but you will never do so. We'll see to that" (v. 8). Later in Dothan, when they recognize him coming over the horizon to check up on them, they disparage "the dreamer" and declare their desire to kill him (v. 19). And while Ruben proposes a bloodless alternative to their proposed fratricide, perhaps for the sake of his aging father, the others couldn't care less about Jacob's feelings. As far as cold-hearted Judah is concerned, Joseph is nothing more than a commodity to be sold for a tidy profit; turning a deaf ear to his brother's pleas from the bottom of the cistern is no problem for him. If anything, it only fuels his appetite (v. 25). Moreover, deceiving their father into believing Joseph is dead, devoured by some ferocious animal, is made easy by their common calloused indifference.

Toward the end of the story, however, the brothers change. On their first trip to Egypt to buy food, fearing their past has caught up with them, they admit to sinning "against the boy" (42:21-22). When Joseph, the governor of the land, accuses them of being spies, detains Simeon, and demands they prove their honesty by returning with Benjamin after they take

grain back to their starving households, they say to one another: "Surely we are being punished because of our brother. We saw how distressed he was when he pleaded with us for his life, but we would not listen; that why this distress has come upon us" (v. 21). Then when they return to Egypt to buy "a little more food" (43:2), this time with Benjamin in tow much to the chagrin of his father, they refuse to abandon him like they had abandoned Joseph two decades earlier. First, they are taken to the governor's house for dinner where they pass Joseph's *jealousy* test. When portions are served, Benjamin's portion is five times as much as theirs giving them good reason to be jealous of Jacob's newest favorite son. But later, when they have an opportunity to return home without him, they refuse to do so. Second, they are arrested and taken back to the governor's house for questioning where they pass Joseph's *loyalty* test. When the governor's silver cup is found in Benjamin's sack, Joseph demands that his own mother's other son (43:29) remain in Egypt as his slave, while granting the rest freedom to return home. That's when Judah steps up to intercede for Benjamin expressing the brothers' love for him and for their father. He says: "Now then, please let your servant remain here as my lord's slave in place of the boy, and let the boy return with his brothers. How can I go back to my father if the boy is not with me? No! Do not let me see the misery that would come upon my father" (44:33-34).

Commenting on the change in Judah and his brothers, one author writes: "Judah's intercession on behalf of Benjamin demonstrated great love for his brother and great concern for his father. This was not the Judah of old . . . the brothers demonstrated that they had changed, that they were repentant over their sin against their brother. There was now concern for the father and self-sacrificing love for the half-brother" (Allen P. Ross, *Creation and Blessing*, 667-68).

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

## Read Genesis 43-44

**43:26** When Joseph came home, they presented to him the gifts they had brought into the house, and they bowed down before him to the ground. **27** He asked them how they were, and then he said, “How is your aged father you told me about? Is he still living?”

**28** They replied, “Your servant our father is still alive and well.” And they bowed down, prostrating themselves before him.

**29** As he looked about and saw his brother Benjamin, his own mother’s son, he asked, “Is this your youngest brother, the one you told me about?” And he said, “God be gracious to you, my son.” **30** Deeply moved at the sight of his brother, Joseph hurried out and looked for a place to weep. He went into his private room and wept there.

**31** After he had washed his face, he came out and, controlling himself, said, “Serve the food.”

**32** They served him by himself, the brothers by themselves, and the Egyptians who ate with him by themselves, because Egyptians could not eat with Hebrews, for that is detestable to Egyptians. **33** The men had been seated before him in the order of their ages, from the firstborn to the youngest; and they looked at each other in astonishment. **34** When portions were served to them from Joseph’s table, Benjamin’s portion was five times as much as anyone else’s. So they feasted and drank freely with him.

**44:1** Now Joseph gave these instructions to the steward of his house: “Fill the men’s sacks with as much food as they can carry, and put each man’s silver in the mouth of his sack. **2** Then put my cup, the silver one, in the mouth of the youngest one’s sack, along with the silver for his grain.” And he did as Joseph said.

**3** As morning dawned, the men were sent on their way with their donkeys. **4** They had not gone far from the city when Joseph said to his steward, “Go after those men at once, and when you catch up with them, say to them, ‘Why have you repaid good with evil? **5** Isn’t this the cup my master drinks from and also uses for divination? This is a wicked thing you have done.’”

**6** When he caught up with them, he repeated these words to them. **7** But they said to him, “Why does my lord say such things? Far be it from your servants to do anything like that! **8** We even brought back to you from the land of Canaan the silver we found inside the mouths of our sacks. So why would we steal silver or gold from your master’s house? **9** If any of your servants is found to have it, he will die; and the rest of us will become my lord’s slaves.”

**10** “Very well, then,” he said, “let it be as you say. Whoever is found to have it will become my slave; the rest of you will be free from blame.”

**11** Each of them quickly lowered his sack to the ground and opened it. **12** Then the steward proceeded to search, beginning with the oldest and ending with the youngest. And

the cup was found in Benjamin’s sack. **13** At this, they tore their clothes. Then they all loaded their donkeys and returned to the city.

**14** Joseph was still in the house when Judah and his brothers came in, and they threw themselves to the ground before him. **15** Joseph said to them, “What is this you have done? Don’t you know that a man like me can find things out by divination?”

**16** “What can we say to my lord?” Judah replied. “What can we say? How can we prove our innocence? God has uncovered your servants’ guilt. We are now my lord’s slaves—we ourselves and the one who was found to have the cup.”

**17** But Joseph said, “Far be it from me to do such a thing! Only the man who was found to have the cup will become my slave. The rest of you, go back to your father in peace.”

**18** Then Judah went up to him and said: “Pardon your servant, my lord, let me speak a word to my lord. Do not be angry with your servant, though you are equal to Pharaoh himself. **19** My lord asked his servants, ‘Do you have a father or a brother?’ **20** And we answered, ‘We have an aged father, and there is a young son born to him in his old age. His brother is dead, and he is the only one of his mother’s sons left, and his father loves him.’

**21** “Then you said to your servants, ‘Bring him down to me so I can see him for myself.’ **22** And we said to my lord, ‘The boy cannot leave his father; if he leaves him, his father will die.’ **23** But you told your servants, ‘Unless your youngest brother comes down with you, you will not see my face again.’ **24** When we went back to your servant my father, we told him what my lord had said.

**25** “Then our father said, ‘Go back and buy a little more food.’ **26** But we said, ‘We cannot go down. Only if our youngest brother is with us will we go. We cannot see the man’s face unless our youngest brother is with us.’

**27** “Your servant my father said to us, ‘You know that my wife bore me two sons. **28** One of them went away from me, and I said, “He has surely been torn to pieces.” And I have not seen him since. **29** If you take this one from me too and harm comes to him, you will bring my gray head down to the grave in misery.’

**30** “So now, if the boy is not with us when I go back to your servant my father, and if my father, whose life is closely bound up with the boy’s life, **31** sees that the boy isn’t there, he will die. Your servants will bring the gray head of our father down to the grave in sorrow. **32** Your servant guaranteed the boy’s safety to my father. I said, ‘If I do not bring him back to you, I will bear the blame before you, my father, all my life!’

**33** “Now then, please let your servant remain here as my lord’s slave in place of the boy, and let the boy return with his brothers. **34** How can I go back to my father if the boy is not with me? No! Do not let me see the misery that would come on my father.”

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

In 43:26-44:33

- \* Bracket "they bowed down" in vv. 26, 28.
- \* Underline "his own mother's son" in v. 29.
- \* Circle "detestable" in v. 32.
- \* Underline "five times as much" in v. 34.
- \* Circle "divination" in vv. 5, 15.
- \* Underline "tore their clothes" in v. 13.
- \* Bracket "threw themselves to the ground" in v. 14.
- \* Highlight v. 16.
- \* In a different color, highlight v. 33.

## 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. When Joseph comes home to eat with his brothers, they "bowed down before him to the ground" as they have before (42:6). What makes this time different?
2. Joseph has his brothers seated from *firstborn* to *youngest*. Why?
3. Benjamin is served *five times* as much as the others. Why?
4. Joseph devises a ruse to test his brothers' *loyalty*. Describe it.
5. What do you infer from the fact the brothers tear their clothes when Joseph's cup is found in Benjamin's sack?
6. Smoking gun in hand, Judah says, "God has uncovered your servants' guilt." *Contrast* what *he* means by these words with what the *narrator* means by them.
7. Explain the *contrast* in verse 17 and its importance.
8. Put the basis of Judah's appeal for mercy in your own words.
9. **Discussion:** Talk about whether you think true reconciliation was possible apart from Joseph's ruse.

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## day 3

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

Genesis 43-44 contains the next episode in the story of Joseph, the brothers' second journey to Egypt, in which Judah takes center stage. At the beginning of the episode, he is the one who cajoles Jacob into letting Benjamin go down with them, albeit grudgingly, for, as Judah makes perfectly clear, it is useless to return without him. Here are his words to Jacob, "The man warned us solemnly, 'You will not see my face again unless your brother is with you.' If you will send our brother along with us, we will go down and buy food for you. But if you will not send him, we will not go down . . ." (43:3-5a). When his father resists sending Benjamin, Judah must guarantee the lad's safety. Again, here are his words to Jacob: "Send the boy along with me and we will go at once, so that we and you and our children may live and not die. I myself will guarantee his safety; you can hold me personally responsible for him. If I do not bring him back to you and set him here before you, I will bear the blame before you all my life," then adding somewhat sarcastically, "As it is, if we had not delayed, we could have gone and returned twice" (vv. 8-10). That said, Jacob sends them off with this prayer using God's title in connection with his covenant promises to make Jacob's sons into a great nation: "May *God Almighty* grant you mercy before the man so that he will let your other brother and Benjamin come back with you. As for me, if I am bereaved, I am bereaved" (v. 14).

Once they arrive in Egypt, they present themselves to Joseph, who to their surprise invites them to dinner. Not only are they surprised, but they are also terrified, thinking he is going to enslave them for returning home earlier without paying for the grain in their sacks. When his steward assures them he received their silver and suggests: "Your God, the God of your father, has given you treasure in your sacks" (v. 23), they enter Joseph's house to wait for his arrival at noon—no doubt with lingering fear and trepidation. Everything leading up to this point is intended to set the stage for the climax of the episode that follows after Joseph tests his brothers' *jealousy* (44:3:26-34) and then tests their *loyalty* (44:1-34).

When Joseph arrives he receives their gifts and greets them warmly. Immediately, his attention turns to Benjamin, who must have thought twice when he heard the Egyptian governor say, "God be gracious to you, my son" (v. 29). Deeply moved, Joseph leaves the room to compose himself. When he returns, dinner is

served, and Benjamin is served a portion five times larger than the others. Herein lies Joseph's test. Will the brothers respond with evil looks? Will they voice their displeasure? Will they treat their father's new favorite son like they had treated him in the past? Apparently not, they display no signs of jealousy as they eat and drink freely—perhaps, to the point of intoxication (cf., NET, GNT). These are not the same men that hated Joseph and sold him into slavery.

The next day Joseph sends his brothers on their way with as much food as they can carry, as well as the money they brought with them. As they left the city, they must have been thinking to themselves, "That went well." However, Joseph has one more test to spring on them before he reveals himself. He needs to determine whether they will abandon Rachel's other son, his full brother Benjamin, or remain loyal, should it come down to their freedom or his. So, he concocts a ruse that will inevitably lead to Benjamin's detention. He has his silver cup planted in Benjamin's sack to be discovered later by his steward. The brothers are so certain of their innocence that when accused they say, "If any of your servants is found to have it, he will die; and the rest of us will become my lord's slaves" (44:9). But Joseph isn't interested in killing Benjamin or enslaving them. He only wants to detain him to test their loyalty, so the steward replies revising their proposal, "Very well, then, let it be as you say. Whoever is found to have it will become my slave; the rest of you will be free from blame" (v. 10). When interrogated by Joseph, the circumstantial evidence against them is irrefutable; all they can do is plead guilty and confess, "God has uncovered your servants' guilt" (v. 16). By this *they* mean to refer to stealing the cup, but by this the *narrator* means to refer to selling Joseph into slavery. At this point, they drop their original proposal that the guilty brother die, suggesting instead that all of them be enslaved. But Joseph doesn't concur; he presses his ruse. "Far be it from me to do such a thing," he says. "Only the man who was found to have the cup will become my slave. The rest of you, go back to your father in peace" (v. 17).

That's when Judah speaks up. At the beginning of the episode, he is the one who persuades Jacob to let Benjamin go down to Egypt with them. Now he is the one who tries to persuade Joseph into letting him take Benjamin's place. His speech, the longest one in Genesis, demonstrates conclusively that the brothers

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are changed men. One literary critic writes: "His entire speech is motivated by the deepest empathy for his father, by a real understanding of what it means for the old man's very life to be bound up with that of the lad. He can even bring himself to quote sympathetically (verse 27) Jacob's typically extravagant statement that his wife bore him two sons—as though Leah were not also his wife and the other ten were not also his sons. Twenty-two years earlier, Judah engineered the selling of Joseph into slavery; now he is prepared to offer himself as a slave so that the other son of Rachel can be set free. Twenty-two years earlier, he stood with his brothers and silently watched when the bloodied tunic they had brought to Jacob sent their father into a fit of anguish; now he is willing to do anything in order not to have to see his father suffer that way again" (Robert

Alter, *The Art of Biblical Narrative*, 175). Needless to say, Joseph's brothers passed his two tests.

The *lower story* is about how Joseph tested his brothers' jealousy and loyalty. One commentator correctly writes: "Though he loved his brothers so much, he dare not assume that they would not still plot his murder if they had the chance, and to gloss over the wrong they had done him, without ensuring that they had truly repented, would not bring about an effective reconciliation" (Joyce G. Baldwin, *The Message of Genesis 12-50*, TBS, 186)—let alone prepare the way for Jacob and the rest of Joseph's family to journey to Egypt. The *upper story* is about God fulfilling Joseph's dreams and preparing the way for Israel's sons to become the sons of Israel in Egypt.

## *The Message of the Passage*

*True contrition and repentance together ensuing in love form the necessary foundation for a true and lasting reconciliation.*

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

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

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

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

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## notes **N** STUDY – the commentaries to answer the questions.

v. 26, 28 **bowed down** This time Joseph's brothers including Benjamin bowed down to him in fulfillment of his first dream (37:6-8), which leads the reader to expect that Jacob will end up in Egypt to do the same in fulfillment of Joseph's second dream (vv. 9-10). "Now there are eleven, but still no parents" (Gordon Wenham, *Word Biblical Commentary*, vol. 2, *Genesis 16-50*, 423). "The repeated obeisance is another moment of fulfillment: cf. 42:6, 9" (Derek Kidner, *Genesis*, TOTC, 215).

v. 29 **his own mother's son** "Hitherto in the audience scene, no relational terms have been used. The brothers are just 'the men' and Joseph is 'the man,' but here suddenly Benjamin is called 'brother' and 'mother's son' to emphasize the bond between him and Joseph" (Wenham, 423). "He has a special bond with his full brother" (Bruce K. Waltke, *Genesis*, 556).

v. 32 **detestable** "They would not be surprised that the Egyptian ate separately, because there was a taboo against their sharing meals with foreigners, who were regarded as defiling the food. The brothers, however, shared the specialties from the high table, Benjamin being specially honoured with an extra large portion" (Baldwin, 186). "Herein lies a clue to the rationale for the Egyptian sojourn. Whereas the Canaanites are willing to integrate and absorb the sons of Israel, the Egyptians hold them in contempt. Judah's intermarriage with the Canaanites in Genesis 38 shows the danger that syncretistic Canaanites present to the embryonic family. The Egyptian segregated culture guarantees that the embryonic nation can develop into a great nation within their borders. The Egyptian threat will take the form of tyranny" (Waltke, 556).

v. 34 **five times as much** "In what must have been a troubling display of apparent divine intervention, the brothers realized they had been seated according to their ages. But this baffling situation gave way to the real issue, the favoritism toward Benjamin. Now that Joseph had increased their uneasy sense of exposure to God's intervention, he focused their attention on Rachel's son by favoring Benjamin five times over them. If they retained any envy for this son of Rachel, Jacob's favorite of the lot, this treatment was bound to excite it. The test was calculated to give them the opportunity to rekindle the old animosity" (Ross, 661). "Special honorees frequently received double portions, but a fivefold portion was the sign of highest privilege. With this favor, Joseph sought not only to honor Benjamin, but also to test his other brothers' feelings toward Benjamin. He wanted to see if they would hate Benjamin as they had hated him, his father's former favorite" (Thomas L. Constable, "Notes on Genesis," 2016 ed., 286, [www.soniclight.com](http://www.soniclight.com)).

44:5 **divination** "The techniques of hydromancy (pouring water into oil), oelomancy (oil into water), and oenomancy (wine into another liquid), were commonplace in the ancient Near East. Through the surface patterns formed by pouring one type of liquid upon another, the practitioner professed to determine the mind of the gods with reference to the future, to the source of trouble, or to the truth of guilt or innocence" (Waltke, 560). "That Joseph actually practiced 'divination' (a black art of the dark demonic world, that was later outlawed by God) is not clear from either verse 5 or verse 15. He may have, but this seems inconsistent with his character, as a man of faith in Yahweh. It also seems unlikely, since Joseph had the gift of interpreting dreams (divine revelations) from God. If anyone needed to resort to divination, it would not have been Joseph. Some interpreters, however, believe Joseph's claim was just part of his ruse. [see Waltke, 559, 61, 66] The first statement, made by Joseph's servant, may have been a lie (v. 5). The second statement, made by Joseph, did not claim to actually 'practice divination' (v. 15). Joseph said that such a person as he could ('such a man as I can,' i.e., I have the authority and resources to) do it. Leon Wood believed that Joseph meant that he had information not available to ordinary people" (Constable, 287).

v. 13 **tore their clothes** "The grief of the brothers upon the discovery of the cup in Benjamin's sack gives an early indication that they are indeed changed men. But the charade must be played out to the very last scene, and they all shuffle back to Egypt" (John H. Walton, *The NIV Application Bible: Genesis*, 680).

v. 16 **your servants' guilt** "Within the compass of the whole Joseph narrative their words take on the scope of a confession of their former guilt as well. We, the readers, know that the brothers have not taken the cup. Joseph had it put into Benjamin's sack. We also know that the brothers know that they did not take the cup. So, when they speak of God 'finding out their guilt' (v. 16), we are forced to generalize their sense of guilt within the context of the narrative as a whole" (John H. Sailhamer, *The Pentateuch as Narrative*, 221).

v. 33 **in place of** "This is the first instance of human substitution in Scripture reveals a different Judah than the one who sold his brother into slavery (37:26-27). Sternberg notes, 'Simply, Judah so feels for his father that he begs to sacrifice himself for a brother more loved than himself'" (Waltke, 562).

## Family Talk

Encouragement from one parent's heart to another

Our In our text this week, we see Joseph's brothers struggling with the consequences of their sin. They face a serious test of their character and faith. We face the same challenges. Our kids do too. Unfortunately, many parents today try hard to not let their kids face difficulties. In a recent article, Tim Elmore, gave the following observations about modern parenting. Our culture has become unwilling to let our kids experience failure, pain and disappointment. (1) Let your kids fail. Coach them through life's challenges but don't rescue. Failure teaches faith, resilience and character. (2) Let them experience pain. Pain can be a gift from God teaching us how to avoid harmful situations. Teach your kids to go to God as the Great Comforter. This will be a valuable lesson when they are adults. (3) Don't make happiness the goal. Happiness can be the byproduct of our choices but the real goal is God's will. Pursuing happiness is an empty goal. Instead, teach your kids to seek God and His will in all situations. True contentment is found in obedience. (4) Don't remove adversity. Faith and emotional muscles are built in the fight. Let your child know that you are his biggest advocate but let him struggle and work through it. Giving our kids the freedom to fail and fight and find their way through pain in this life will enable them to stand up to the trials and tests in this life in a God-honoring way.

### What Does The Bible Say

Weekly Verse: Read Genesis 43-44

1. Why did Joseph's brother's return to Egypt?
2. What did Judah promise his dad?
3. What happened on the trip home?

### What Do You Think

1. How do you think Joseph felt seeing Benjamin?
2. Why do you think Joseph was testing his brothers?
3. Do you ever feel like you are being tested?

### What R U Going To Do

We are over halfway through Joseph's story in the Bible. Take some time this week to review what we have learned and draw a picture of your favorite part so far. Bring it to church for an extra three tokens!

### Core Comp

Love - Giving away lots of love and forgiveness even when others don't deserve it

### Memory Verse

Ro 8:38-39 – *For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.*

## 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** *Psalms 121:1-2*

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

### **Identity in Christ** *John 1:12*

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

### **Church** *Ephesians 4:15-16*

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

### **Humanity** *John 3:16*

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

### **Compassion** *Psalms 82:3-4*

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

### **Eternity** *John 14:1-4*

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

### **Stewardship** *1 Timothy 6:17-19*

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

## 10 CORE PRACTICES

### **Worship** *Psalms 95:1-7*

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

### **Prayer** *Psalms 66:16-20*

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

### **Bible Study** *Hebrews 4:12*

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

### **Single-mindedness** *Matthew 6:33*

I focus on God and His priorities for my life.

### **Spiritual Gifts** *Romans 12:4-6*

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

### **Biblical Community** *Acts 2:44-47*

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

### **Giving Away My Time** *Colossians 3:17*

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

### **Giving Away My Money**

*2 Corinthians 8:7*

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

### **Giving Away My Faith** *Ephesians*

*6:19-20*

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

### **Giving Away My Life** *Romans 12:1*

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

## 10 CORE VIRTUES

### **Joy** *John 15:11*

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

### **Peace** *Philippians 4:6-7*

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

### **Faithfulness** *Proverbs 3:3-4*

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

### **Self-Control** *Titus 2:11-13*

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

### **Humility** *Philippians 2:3, 4*

I choose to esteem others above myself.

### **Love** *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

### **Patience** *Proverbs 14:29*

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

### **Kindness/Goodness** *1 Thess. 5:15*

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

### **Gentleness** *Philippians 4:5*

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

### **Hope** *Hebrews 6:19-20*

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

## About the Authors

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

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



8001 Anderson Blvd.  
Ft. Worth, TX 76120  
1-866-PANTEGO  
Fax 817-275-6403  
[www.pantego.org](http://www.pantego.org)

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