

ZOOM

"A BIG MISUNDERSTANDING" 2 CORINTHIANS 1:12-2:4

This Week's Core Competency

Love – I sacrificially and unconditionally 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.*

The reader of 2 Corinthians, more than any New Testament epistle, is well-advised to gain a keen awareness of the relational history between its author and audience. However, "reconstructing that background...is complicated" (*Nelson Study Bible*, NKJV, 1852). Intertwined in this history are aspects that pertain to the Corinthians' waning confidence in Paul's authority as an apostle since his arrival some six years prior. Despite moments of great dejection during this time, one sensibility continues to emanate from Paul's heart—his unwavering love for Jesus Christ and fellow believers. ("Love" is used 29 times throughout 1 & 2 Corinthians.) The following dates presume Paul's conversion to be in A.D. 34 and therefore, the timeline remains approximate.

Late Fall A.D. 49: Paul's evangelistic endeavors in the province of Achaia take him from Athens to Corinth (Ac 18:1). The harsh rejection Paul receives from the Jews in Corinth (18:6) leaves him weary and even afraid. But God speaks to Paul in a vision, assuring him "I have many people in this city" (18:9-10).

Spring A.D. 50: The Corinthian church forms. It is a small, primarily Gentile fellowship of diverse ethnicities and equally diverse (former/pagan) worldviews. Defying the social mores of patronage (See *The Scrolls* V19N12, pp. 4-5), Paul 'earns his keep' by making tents (Ac 18:3; 2Co 11:7) rather than being hired to 'defend' Christianity in public 'forums.' In doing so, Paul demonstrates his exclusive servitude to Christ (Gal 1:10b). This choice also reflects Christ's humility—seen through Paul's "weakness" (1Co 2:3) rather than pride and boasting befitting the "wise and persuasive" rhetoric of men (v.4; 2Co 11:6a). Paul's reasoning is sound: "so that your faith might not rest on men's wisdom, but on God's power" (1Co 2:5; 2Co 12:9-10). Yet, "this [divergent method] represented an unresolved tension between Paul and the Corinthians" (Paul Barnett, *The Second Epistle to the Corinthians*, NICNT, 8).

Early Fall A.D. 51: Paul leaves Corinth for Jerusalem, stopping briefly in Ephesus along the way (Ac 18:18-21). Paul's ministry partners Priscilla and Aquila travel with him but stay in Ephesus. While there, Priscilla and Aquila meet and disciple a "learned man" (18:24) named Apollos. Paul's arrival to Jerusalem brings his second missionary journey to an end (18:22).

Summer A.D. 52: Early in his third missionary journey, Paul stations himself in Ephesus (Ac 19ff) in the province of Asia Minor for the better part of three years (20:31). Ephesus is roughly 240 nautical miles due east of Corinth across the Aegean Sea, a week's journey in Paul's day. Shortly before Paul's arrival to Ephesus, Apollos, who "spoke [boldly-v.26] with great fervor" (18:25), journeys to Corinth on the church's behalf.

Do everything in love

– 1 Corinthians 16:14

(cont. pg. 2)

"He was a great help (v.27)...for he vigorously refuted the Jews in public debate" (v.28). The contrast in communication styles between Apollos and Paul are evident and advance criticism against the latter (2Co 10:10). It is also likely the 'famed' apostle Peter (recall his post-resurrection boldness: Ac 2:14ff; 3:11ff) visits Corinth around this time as well (cf. 1Co 1:12; 3:22; 9:5).

Spring A.D. 53: Paul receives a report regarding moral indiscretions at Corinth. Out of great concern, Paul sends his first cited correspondence (cf. 1Co 5:9; no longer extant today) to the brethren in Corinth. In this 'admonishment' letter, he calls upon them to sever their ongoing relations with the sexually immoral in their midst.

Late Fall A.D. 53: Paul receives another report, this time from members of Chloe's household (1Co 1:11) regarding growing factions within the church (i.e., pledging allegiances to "Paul," to "Apollos," to "Peter," etc; 1:10ff). Mention is also made of the Corinthians' misinterpretation of Paul's initial 'admonishment' letter to them-only now, the situation has worsened. A prominent fellow believer is involved in an 'incestuous' relationship with his father's wife (i.e. stepmother) Even more 'shocking,' the congregation seems to "boast" of this (5:6)! Around this same time, Paul receives a letter from the congregation itself asking numerous 'how to do church' questions (See 1Co 7ff).

Winter A.D. 53: In response to all of this, Paul pens 1 Corinthians-a letter containing *correctives* in behavior on nearly a dozen issues (Note: "don't you know" 3:16; 5:6; 6:2ff; 9:13, 24).

Early Spring A.D. 54: Timothy, Paul's chief associate, sails across the Aegean and delivers 1 Corinthians by hand (1Co 4:17). But the plot thickens as things quickly go from bad...to worse. (cont. pg. 4)

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

2 Corinthians 1:12-2:4

12 Now this is our boast: Our conscience testifies that we have conducted ourselves in the world, and especially in our relations with you, in the holiness and sincerity that are from God. We have done so, not according to worldly wisdom but according to God's grace. 13 For we do not write you anything you cannot read or understand. And I hope that, 14 as you have understood us in part, you will come to understand fully that you can boast of us just as we will boast of you in the day of the Lord Jesus.

15 Because I was confident of this, I planned to visit you first so that you might benefit twice. 16 I planned to visit you on my way to Macedonia and to come back to you from Macedonia, and then to have you send me on my way to Judea. 17 When I planned this, did I do it lightly? Or do I make my plans in a worldly manner so that in the same breath I say "Yes, yes" and "No, no"?

18 But as surely as God is faithful, our message to you is not "Yes" and "No." 19 For the Son of God, Jesus Christ, who was preached among you by me and Silas and Timothy, was not "Yes" and "No," but in him it has

always been "Yes." 20 For no matter how many promises God has made, they are "Yes" in Christ. And so through him the "Amen" is spoken by us to the glory of God. 21 Now it is God who makes both us and you stand firm in Christ. He anointed us, 22 set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

23 I call God as my witness that it was in order to spare you that I did not return to Corinth. 24 Not that we lord it over your faith, but we work with you for your joy, because it is by faith you stand firm.

2:1 So I made up my mind that I would not make another painful visit to you. 2 For if I grieve you, who is left to make me glad but you whom I have grieved? 3 I wrote as I did, so that when I came I would not be distressed by those who ought to make me rejoice. I had confidence in all of you, that you would all share my joy. 4 For I wrote you out of great distress and anguish of heart and with many tears, not to grieve you but to let you know the depth of my love for you.

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

- * Box each occurrence of "boast" in vv 12-14.
- * Underline "we...ourselves" in v. 12.
- * Circle "holiness," "sincerity," and "God's grace" in v. 12.
- * Box each occurrence of "so that" indicating result.

- * Number each occurrence of "for" indicating reason.
- * Box the word "but" indicating contrast in v. 18.
- * Highlight "For...in Christ" in v. 20.
- * Circle the actions of God in vv. 21-22.

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. Read the historical account given on pp 1-2 and 4. What detail(s) stand out to you? How so?
2. 'Boasting' seems like a tactic rooted in "worldly wisdom" (v.12). Why do you suppose Paul begins the defense of his past-to-present ministrations this way?
3. 'When,' 'where' and 'how' did Paul and his fellow ministry delegates "conduct" themselves?
4. Read vv. 15-17. Identify the historic setting that prompted the change to his original plans (cf. 1Co 16:5-7). What result did Paul expect would come of this?
5. What precise contrast is Paul introducing in v.18?
6. Identify the actions of God in v.21. What is the short term purpose? What is the long-term result?
7. Identify and restate Paul's reasons for reverting back to his original travel plans (cf. 1Co 16:5-7) beginning in v.23.
8. What words would you use to describe Paul's sentiments towards the congregation at Corinth?
9. A paragraph composes a central unit of thought. Give a 'title' or one-sentence summary for each of the four paragraphs (consider 1:23-2:4 as the fourth paragraph).
10. **Discussion:** How do you suggest unmet expectations toward church leadership be addressed?

day 3

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

(cont. from front essay)

Late Spring A.D. 54: Timothy returns to Paul with a particularly troubling report. Not only does the 'incestuous' issue remain unresolved but Judaizers (those seeking to impose Jewish laws and rites on Christians) assail them with disparaging comments against Paul (2Co 7:2; 10:1-11; 11:5, 12), illegitimate boasts about themselves (v. 12; comp w/ 10:16b-18; 11:5), and most concerning of all, heretical teachings against the gospel of God's grace in Christ (11:3-4; comp w/Gal 1:6-9). So dangerous are these gospel detractors that Paul later refers to them as "false apostles, deceitful workmen, masquerading as apostles of Christ" just as "Satan himself masquerades as an angel of light" (11:13-14).

Early Summer A.D. 54: Sensing that his original 'seed planting' efforts are now being "scorched" (cf. Mt 13:5), Paul hastens to Corinth (the first visit since his departure in A.D. 51) to put these controversies to rest. His time there is short and pungently sour. The congregation takes a back seat on both of these matters, leaving Paul to 'fend' for himself. At one point he is even "injured" in some capacity (2Co 7:12). Prior to his abrupt retreat east, Paul informs his supporters (a minority at this point) that he is altering his impending travel itinerary. He pledges to come back to them before *and* after traveling through Macedonia rather than just the latter (1Co 16:5-7). Deeply downcast (2:1), Paul returns to Ephesus.

Late Summer A.D. 54: Rather than wait to return to Corinth - for what could have easily been another "painful visit" (2Co 2:1) Paul sends a scathing letter (no longer extant today) of rebuke (2:4; 7:8, 12)-as would a desperate father to a rebellious child (cf. 1Co 4:14). This is Paul's last ditch effort to not simply salvage the church from further demise but, Lord willing, to lead them to action, repentance and reconciliation. This time, his delegate Titus crosses the Aegean to Corinth on Paul's behalf.

Early Fall A.D. 54: Likely due to a riot against Paul by ardent devotees to the Greek goddess Artemis (Ac 19:23ff), Paul feels compelled to leave Ephesus and head north to Troas before entering the province of Macedonia. Paul sees this as a blessing in disguise as it should reunite him with Titus sooner than expected. Paul arrives in Troas-but no Titus. So concerned is Paul over Corinth's reaction to his 'scathing' letter, he bypasses preaching in Troas and heads straight into Macedonia to expedite his reunion

with Titus (2Co 2:13-14).

Titus and Paul reconnect in Macedonia (2Co 7:5-7). On the whole, the news is quite good. The 'incestuous' man is punished in accordance with Paul's initial exhortations (2:6 w/1Co 5:3-5). Yet, all is still not well. There is some dismay that Paul didn't keep his word by returning to them as he had previously assured them (cf. 1:17)-opting to send his 'scathing' letter instead. The Judaizers capitalize on Paul's 'blunder' and try to further disparage his reputation (11:5, 12) and the veracity of his presentation of the gospel (11:3-4).

Seizing the moment, Paul pens 2 Corinthians-"the most intensely personal of Paul's legacy of letters" (Gordon D. Fee and Douglas Stuart, *How to Read the Bible Book by Book*, 334). Paul intends for the letter to: comfort them (1:3-11; 2:5-11), clear up misunderstandings (1:12-2:4, 12-13; 7:5-16), defend his apostolic ministry (2:14-7:4; including the import of reconciliation- 5:11-6:10), coax their financial collection for the Christians at Jerusalem (chap 8-9; another previously sore subject; 1Co 16:1-4 w/2Co 8:20-21; 11:7ff), and above all put the death knell upon the Judaizers and their demonic schemes (chap 10-13). Once it is complete, Titus and two distinguished Macedonian supporters of Paul (8:17ff) journey south to deliver the letter to their brethren in Corinth.

Late Fall A.D. 54: Paul arrives in Corinth with Timothy and three more delegates-two from Thessalonica and one from Berea (Acts 20:4). They stay in Corinth through the winter (Ac 20:3) until sailing resumes in the spring. The solidarity of support for Paul by these men, Titus and the rest pacifies the remaining angst in Corinth.

Sins have been addressed. Hurts are healed. The Judaizers are vanquished and Paul's reputation is reestablished. The love of Christ has prevailed. With the turbulent water now 'under the bridge,' Paul looks to the future and pens his epistle to the Romans in anticipation of his subsequent arrival to Rome (Ac 19:21)-the place where his ministry race will eventually come to an honorable end (2Ti 4:6-8).

Structurally speaking, today's passage begins the 'body' of Paul's last letter to the church in Corinth, our '2 Corinthians.' As though speaking at a legal trial, Paul begins his defense against the antagonistic murmurings of his detractors agitated by the encroaching Judaizers and *their* self-congratulatory

boasting (2Co 10:12). Paul says his conscience "testifies" (v.12) that his leadership in ministry, in word and deed, has been above reproach. Under the banner of "worldly wisdom," a leader should be strong (2Co 13:9), persuasive (2:4; 10:10), even intimidating (10:1-2)-a sentiment many of the Corinthians shared with the Judaizers. But in the economy of God's grace, "holiness" and "sincerity," robed in weakness, fear, trembling (1Co 2:3) sufficiently fit the bill. Furthermore, everything he has communicated to them has been for their understanding for gospel proclamation and godly living. Paul hopes this present letter clears up some open-ended misunderstandings, specifically over: his change of travel plans (vv. 15-17), his role as an apostle (2:14-7:4), and essential truths of the gospel. If successful, this will result in their fully restored confidence in Paul as their apostle (1Co 9:2; 2Co 11:5). Paul is proud of them. He hopes in time, they will be truly proud of him too (v.14).

Despite the heartbreaking results of this unplanned and 'painful' visit (2:1; See above), Paul was "confident" (v.15) a restoration could happen sooner rather than later. So, just prior to his departure back to Ephesus, he readily proposes and purposes for them to "benefit twice" by a change in his near-future travel plans (cf 1Co 16:5-7 w/ 2Co 1:16).

Paul argues that they can hold as faithful (i.e., trustworthy, true, reliable; v.17, 18b) all of his correspondences with them (including his present defense). He anticipates they might be asking, "On what grounds?" So, he follows up his assertion comparing his faithfulness to them with the faithfulness of God (18a) *and* the surety of God's promises to us in Christ (v.18a; 19-20)! Paul presses this argument by affirming rich theological truths ripe with practical implication. While both sides could argue over unmet expectations, let us not forget that it is by the power of God that all of us

who believe are made to "stand firm in Christ" (v.21a). That is because God has anointed us for ministry and signified his ownership of us by sealing us (Eph 4:30) and placing "his Spirit in our hearts as a deposit" (v.21b-22a). All of these guarantee not only the success of our callings in ministry but our salvation in the life to come (v.22b).

In verse 23, Paul continues his defense, calling "God as [his] witness." He cancelled the first of his proposed two returns to Corinth "in order to spare [them]" (v. 23)...another painful visit" (2:1). Paul then provides several points ("for" 2x; "so that") laden with emotion in support of his decision. By way of paraphrase, "first, my visit would have brought you more sorrow. And if you, my source of gladness, are sorrowful, I would remain sorrowful as well." Second, "so, I decided that writing a letter [the 'scathing' letter in late summer A.D. 54] would better incline you to respond properly to the serious dispute at hand." Lastly, "I felt that in the heat of the moment, a letter would be the best way for me to convey how deeply I love and care for you all." Whether Paul was right on all points is moot, for the congregation did in fact acquiesce to Paul's initial disciplinary request (1Co 5:3-5). And by doing so, it paves the way for the repentance, restoration and reconciliation to follow (2:5ff).

It is easy to put a spiritual mentor on a pedestal-only to be disappointed by unmet, even if perhaps *unreasonable*, expectations. Despite his efforts, rooted in sincere motives (1Co 9:22), even Paul let others down. Only Jesus, the very embodiment of divine love (cf. Jn 15:9), is able to minister to us *perfectly*. As we wait for Christ's return, pray for the elders, pastors and lay leaders of our church. Assume the best of them. Do your best to support them in their efforts *to make God known by making disciples who are changed by God to change their world*.

The Message of the Passage

When ministry leaders fall short of our expectations, assume first: the sincerity of their intentions and ponder the ways they love Jesus Christ, the gospel and His church.

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 this *living* question to apply what you have learned this week.

- **Journal your answer to the following living question:**
–How does God want to change you?

notes STUDY – the commentaries to answer the questions.

v. 12 **boast** Why does Paul begin his defense by boasting? "Three factors must be kept in mind. First, Paul does not engage in boasting in order to make himself look good. He is pushed there by his opponents, who enjoyed flaunting their credentials (5:12-10:12). Paul stooped to their level in order to safeguard the church from placing its trust in those who were only out to exploit them (11:18-20). Second, the credentials Paul puts forward [See 4:8-9; 6:4-10; 11:22-12:6] are job related. He speaks from the standpoint of his office, not his person. And, third, when Paul does boast, he boasts not in his achievements and accomplishments but in the hardships, struggles and trials of an itinerant missionary (6:4-5)" (Linda L. Belleville, *2 Corinthians*, IVPNTC, 61-62).

v. 12 **worldly wisdom** "As a minister of Christ Paul does not act with fleshly wisdom, i.e. with the shrewdness and artfulness of a man prompted by motives of self-interest and self-aggrandizement. On the contrary, he is guided and controlled by the grace of God. The thought of what God in His condescending love has done for him...in the redeeming work of Christ is the dominating factor in his life" (R.V.G. Tasker, *The Second Epistle of Paul to the Corinthians*, TNTC, 44).

v. 15 **planned** "Paul chooses his words carefully. The Greek term for *planned* stresses a course laid out as a deliberate act of the will and is better translated 'I determined'" (Belleville, 65).

v. 17 **lightly** (Gk. *elaphria*) "[Paul] did not make these plans *lightly*...a word commonly used of someone who makes a promise that they do not intend to keep (v.17)" (Belleville, 65).

v. 20 **promises/in Christ** "He is the horn of salvation raised up for us by God, 'as He spake by the mouth of His holy prophets which have been since the world began' (Lk 1:69ff). In Him all things 'which are written in the law of Moses, and the prophets, and the psalms' achieve their fulfillment (Lk 24:44). The covenant promises addressed to Abraham and his seed are realized in His single person (Gal 3:16). To the believer, therefore, Christ is all, not merely as fulfilling a word of the past, but as Himself being the very living Word of God, faithful and eternal. In Him all fullness dwells (Col 1:19): wisdom, righteousness, sanctification, redemption are to be found in Him alone (1Co 1:30). There is nothing which is not in Him, who is the First and the Last, the Beginning and the End (Rev 22:13)" (Philip E. Hughes, *The Second Epistle to the Corinthians*, NICNT, 36-37).

v. 20 **Amen** "Amen" is a transliterated form of a Hebrew word that means "to confirm" or "establish." Jews regularly declared "amen" in response to prayers or statements with which they agreed. Thus, by his own change of plans toward the Corinthians, Paul "amens" God's demonstration in Christ of his divine faithfulness toward his people. In doing so, he expresses God's own commitment to keep his promises in and through Christ" (Scott J. Hafemann, *2 Corinthians*, NIVAC, 85).

v. 21 **anointed** "Anoint" (*chrio*) is a word used in the Old Testament for commissioning to a particular office (e.g., king, priest) or task (e.g., prophet). It is also used metaphorically of the Spirit's equipping for mission or service (e.g., Isa 16:1). By the action of anointing, then, Paul has in mind the Spirit's empowering and equipping the church to carry forth Christ's mission in the world" (Belleville, 67).

v. 22 **sealing** "The sealing metaphor draws on ancient custom in Paul's everyday world and could have a variety of meanings. Something was sealed or stamped to indicate ownership. The Spirit has stamped us belonging to God as opposed to the principalities and powers (Eph 1:13). In Eph 4:30 the sealing of the Spirit refers to the believer being marked as God's possession and kept secure for the day of redemption. We were bought with a price (1Co 6:20); therefore we do not belong to ourselves but to God. 'Sealing' marks the beginning of God's work in believers" (David E. Garland, *2 Corinthians*, NAC, 106).

v. 22 **deposit** "The second metaphor, 'The deposit [*arrabon*] of the Spirit,' comes from the world of legal documents and may also be rendered 'first installment.' It was a down payment that created obligations and guaranteed that more would be forthcoming. But the Spirit who guarantees their common destiny also guarantees his integrity. The Spirit, not human oaths, therefore verifies Paul's integrity. As God establishes the trustworthiness of the message, God also establishes the trustworthiness of the messengers. If they doubt Paul's trustworthiness, then they also cast doubts on the message he and his team preached to them" (Garland, 106-07).

Family Talk

Encouragement from one parent's heart to another

In our text this week, Paul had a misunderstanding with some people in Corinth. His route had changed and there was a miscommunication regarding the new plan. Miscommunication is often at the core of conflict. How can you help your child become a better communicator and reduce the risk of a misunderstanding? Here are some fun ideas. (1) Ask your child to tell you how to get to one of his favorite places (a park, ice cream store). Follow his directions completely and see where you end up. If you end up at the correct location - celebrate! Use this to teach your kids that clear and accurate communication is key to understanding. (2) Make your children aware of nonverbal communication. Say something positive to your child but have a scowl on your face. Is she confused? Our facial expressions and body language should reflect what we are saying. (3) Show your child a picture and have him describe what he sees happening in the picture. Encourage him to give as many details as possible. What might have happened before the picture was taken? What might happen next? You are helping him formulate ideas in a logical way. (4) Start a story and have your child finish it. Your child's ability to communicate effectively will not only help them in their relationships and school but they will be able to share their faith more confidently too!

What Does The Bible Say

Weekly Verse: Read 2 Corinthians 1:12-2:4

1. How did Paul say he had conducted himself among the Corinthians?
2. According to verse 21, who makes us stand firm in Christ?

What Do You Think

Read 2 Corinthians 1:12-2:4

1. How does it make you feel to know God sets His seal of ownership on us when we trust Christ?
2. What do you think Paul means by "guaranteeing what is to come?"

What R U Going To Do

In our text Paul was upset because he and the people in the Corinthian church had a misunderstanding and he wanted to clear it up. Is there someone you have conflict with? If so, reach out and make amends!

Core Comp

Love - I love and forgive others no matter what.

Memory Verse

2Co 4:16 - *Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day.*

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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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