

SECRETS

"THE ESCAPE FROM SECRECY"

2 SAMUEL 12:1-14

This Week's Core Competency

Faithfulness – I have established a good name with God and with others based upon my long-term loyalty to those relationships. Proverbs 3:3-4 *Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart. Then you will win favor and a good name in the sight of God and man.*

These past three weeks the darkest chapter of King David's life has been laid out for all to see. During this time, David lost his single-minded perspective by refraining from going to war with the rest of his army. He demonstrated a complete lack of self-control by giving in to his fleshly cravings for Bathsheba. David then pursued an irresponsible and reckless cover-up scheme, culminating in the death of Uriah. In the end David exhibited a complete lack of faithfulness toward: the army of which he was commander-in-chief (2 Sa 11:1), several of his most trusted and loyal subjects (v. 17), the collective whole of the people of Israel whom he was to represent (v. 11) and most importantly "the LORD, the God of Israel" (12:7 with 11:27b) who anointed and entrusted David to be Israel's king. Yet, God's favor remained upon David after these inexcusable courses of action? How can this be?

*Have mercy on me, O God,
according to your unfailing love;
according to your great compassion blot out my transgressions.*

- King David, Ps 51:1

Over time I have attempted to wordsmith a sentence that encapsulates the manner in which a *Christian* should live. This definition is almost certainly incomplete, but bear with me. A Christian's life is to 'reflect a desire to walk obediently by faith with a glad and sincere heart.' *Reflect/desire* expresses transparency, intentionality. *To walk* implies movement and direction toward life-transformation. *Obediently* communicates humility, submission and service before God and others. *By faith* cultivates trust and deepens dependency upon God in whom one's faith is placed. *Glad and sincere heart* expresses the authenticity of all the above. And for God, our relationship with him always comes down to a matter of the heart (cf., 1 Sa 16:7b; Isa 29:13; Luke 16:15; Acts 1:24, Ro 10:10, etc).

The life of David from his humble beginnings as a lowly shepherd to his esteemed and incomparable influence upon the Israelite people embodies our core competency of *faithfulness* to God and his purposes. Embedded within the 'work-in-progress' definition above is the practice of confession (i.e., to acknowledge, to agree with) leading to repentance (i.e., to turn from sinfulness to walk righteously). What was David's response to Nathan's indictment? Confession. "I have sinned against the LORD" (12:13). Furthermore, David embraced God's discipline (v. 20) and sought to walk rightly before him the rest of his life (2 Sa 12-1 Ki 2). Perhaps David's dying words to his son Solomon echoes the lasting disposition of his heart best. "I am about to go the way of all the earth," he said. "So be strong, show yourself a man, and observe what the LORD your God requires: Walk in his ways, and keep his decrees and commands, his laws and requirements, as written in the Law of Moses, so that you may prosper in all you do and wherever you go" (1 Ki 2:3)

2 Samuel 12:1-14

1 The LORD sent Nathan to David. When he came to him, he said, "There were two men in a certain town, one rich and the other poor. 2 The rich man had a very large number of sheep and cattle, 3 but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup and even slept in his arms. It was like a daughter to him.

4 "Now a traveler came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveler who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him."

5 David burned with anger against the man and said to Nathan, "As surely as the LORD lives, the man who did this deserves to die! 6 He must pay for that lamb four times over, because he did such a thing and had no pity."

7 Then Nathan said to David, "You are the man! This is what the LORD, the God of Israel, says: 'I anointed you king over Israel, and I delivered you from the hand of Saul. 8 I gave your master's house to you, and your master's wives into your arms. I gave you the house of Israel and Judah. And if all this had been too little, I would have given you even more.'

9 Why did you despise the word of the LORD by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own. You killed him with the sword of the Ammonites. 10 Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.'

11 "This is what the LORD says: 'Out of your own household I am going to bring calamity upon you. Before your very eyes I will take your wives and give them to one who is close to you, and he will lie with your wives in broad daylight. 12 You did it in secret, but I will do this thing in broad daylight before all Israel.' "

13 Then David said to Nathan, "I have sinned against the LORD."

Nathan replied, "The LORD has taken away your sin. You are not going to die. 14 But because by doing this you have made the enemies of the LORD show utter contempt, the son born to you will die."

The Rest of the Story: vv. 15-25

15 After Nathan had gone home, the LORD struck the child that Uriah's wife had borne to David, and he became ill. 16 David pleaded with God for the child. He fasted and went into his house and spent the nights lying on the ground. 17 The elders of his household stood beside him to get him up from the ground, but he refused, and he would not eat any food with them.

18 On the seventh day the child died. David's servants were afraid to tell him that the child was dead, for they thought, "While the child was still living, we spoke to David but he would not listen to us. How can we tell him the child is dead? He may do something desperate."

19 David noticed that his servants were whispering among themselves and he realized the child was dead. "Is the child dead?" he asked.

"Yes," they replied, "he is dead."

20 Then David got up from the ground. After he had washed, put on lotions and changed his clothes, he went into the house of the LORD and worshiped. Then he went to his own house, and at his request they served him food, and he ate.

21 His servants asked him, "Why are you acting this way? While the child was alive, you fasted and wept, but now that the child is dead, you get up and eat!"

22 He answered, "While the child was still alive, I fasted and wept. I thought, 'Who knows? The LORD may be gracious to me and let the child live.' 23 But now that he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

24 Then David comforted his wife Bathsheba, and he went to her and lay with her. She gave birth to a son, and they named him Solomon. The LORD loved him; 25 and because the LORD loved him, he sent word through Nathan the prophet to name him Jedidiah.

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

- * Highlight "The...David" indicating *falling action* in v. 1.
- * Box "but" indicating contrast in v. 3.
- * Identify numerically each detail of the poor man and his ewe lamb in v. 3.
- * Highlight "David...anger" indicating *falling action* in v. 5.
- * Underline David's words vv. 5-6.
- * Highlight "Nathan...man" indicating *falling action* in v. 7.
- * Bracket "the...Israel" in v. 7.
- * Circle each occurrence of God's favor upon David in vv. 7-8.
- * Box "now" indicating *consequence* in v. 10.
- * Box "because" indicating *reason* in v. 10.
- * Highlight "David...LORD" indicating *falling action* in v. 13a.
- * Identify numerically David's consequences in vv. 10-13.
- * Bracket vv. 24-25 Draw a line to connect with bracketed words in v. 7.

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. Identify the details the prophet Nathan gives regarding the poor man and his ewe lamb.
2. In what ways do these correlate with Uriah and Bathsheba from chapter 11?
3. Detail David's response to Nathan's 'judicial case.' Note any hypocrisy? Explain.
4. Identify God's prior generosity toward David. How does this contribute to the story?
5. 11:27b marks the true 'climactic' moment in the story. Identify the four 'falling actions' in today's passage?
6. Identify the looming consequences for David marking the denouement or 'resolution' to the story.
7. What can we deduce from David's confession based upon Nathan's immediate reply? What practical implications might this have in our life (See also 1 Jn 1:9)?
8. Read 2 Samuel 12:15-25. How does this passage contribute to the story's denouement?
9. Read 2 Samuel 7:10-17 and Matthew 1:6. How does 12:24-25 speak to the reality of God's faithfulness?
10. **Discussion:** What lessons can be found from this week's passage?

day 3

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

Throughout the *Secrets* series in 2 Samuel 11-12, we are analyzing our text through the elements of *story* profiled by Freytag's pyramid: exposition (to establish setting), rising action (conflict), climax (when tension peaks), falling action (an intervening response) and finally, the denouement (i.e., resolution).

11:1 concisely establishes the setting of this story: "In the spring...when kings go off to war," David deploys his military commander Joab and all of Israel's army to finish off the Ammonites. Negligently, "David remained in Jerusalem." David's leisurely rooftop stroll converges with an 'inciting incident' - seeing "a [beautiful, married] woman bathing" (v. 2). Rather than rejecting temptation and seeking a way of escape (cf. 1Co 10:13) he inquires of her, callously disregards her familial ties (not to mention their close ties to *him!*) and shamelessly summons her to satiate his sexual cravings (vv. 3-4). Days later the woman, Bathsheba, sends earth-shaking word to David, "I am pregnant" (v. 5). Conflict is conceived.

In our second week, the 'rising action' ascends while David's dominos continue to fall. First, he sends for her husband Uriah to come home from war (v. 6) to enjoy a night of intimacy with his wife (v. 7). Uriah twice resists David's crafty ploy (vv. 8-13). Desperate, and with blatant disregard for human life and loyalty, David sends Uriah unwittingly back to war with orders for his execution in hand (vv.14-15). If only it were that 'simple'. Joab knows he must disguise David's command to protect the reputation of both he and the king. Uriah is killed (the climactic moment from *David's* perspective), as are several courageous fellow soldiers (vv. 16-17). The news is met with euphoric relief. Indifferent, David muses on the tragic news. Oh well, "the sword devours *this* one today and *that* one tomorrow" (v. 25, NLT, italics mine).

David wastes no time marrying the now widowed, but still grieving, Bathsheba. Perhaps he would be seen by the people as a benevolent 'royal, surrogate kinsman redeemer' (Robert D. Bergen, *1, 2 Samuel*, NAC, 368) for this downcast woman; and willing father for her expectant child. For David, public disgrace appears avoided. Yet, he seems to have dismissed the fact that "the eyes of the LORD are everywhere, keeping watch on the wicked and the good" (Pr 15:3). Otherwise, he would have known "the thing [he has] done *displeased* the LORD" (v. 27b; italics mine). Chapter 12 unveils the 'falling action' and divine 'resolution.'

As in chapter 7, the prophet Nathan appears from the nation's shadows to speak divine truth to Israel's king -

presumably on the *same day* Bathsheba gives birth to David's child. This marks the first in a sequence of four 'falling actions' in the story (distinguished by changes in speaker). Direct confrontation would be risky and might sabotage the agenda. So, Nathan comes to David with a parable disguised as a judicial case in need of aristocratic resolve (cf. vv. 5-6). The issue between the "two men" is simple and straightforward yet loaded with penetrating details correlating the poor man and his treasured ewe lamb with Uriah and his cherished wife. First, his purchase of this female lamb signifies his legitimate rights of ownership just as marriage rightfully weds each to the other. Further, the poor man raises the ewe lamb with his children (no mention is made of a wife) where she "shared his food, drank from his cup and slept in his arms." Note how these domestic activities parallel Uriah's words to David "How could I go to my house to *eat* and *drink* and *lie* with my wife?" (11:11; italics mine). Lastly, Nathan states, she was "like a daughter" to him. This is an unmistakable reference to Bathsheba given that the root meaning of her name is 'daughter.'

The story concludes with the rich man *taking* (v. 4; comp. with 11:4 [NKJV, ESV, NASB] and 1 Sa 8:11-18) the poor man's ewe lamb to feed a visiting traveler rather than using one of his "very large number of sheep and cattle" (v. 2). Immediately, David "burned with anger" against the rich man (v. 5). "The parable does its powerful work. David's response is immediate, indignant and on target" (Walter Bruggemann, *First and Second Samuel*, Interpretation, 280). David believes the rich man is deserving of death, but this option is not afforded him under Mosaic Law. So, while continuing to overlook the legal penalty for *his* prior sins (which *includes* the death penalty), David has no reservation pronouncing judgment upon the pitiless rich man to the fullest extent of the law (cf. Ex 22:1).

Nathan has David right where he wants him. "*You* are [that man]" David (v. 7; italics mine). Without hesitation, Nathan heralds God's indictment upon David. God had previously showered David with great favor: anointing him to be king, delivering him from Saul's murderous attempts, and giving him Saul's palace and wives as well as his actual rule over the house of Israel and Judah (vv. 7-8). Despite all of this, David despised the "word of the LORD" (v. 9a) and by extension the LORD himself (v. 10b) by striking down Uriah and taking his wife to be his own.

God does not leave the guilty unpunished (Ex 34:7b). The divine Judge's sentence is as swift as it is severe. First, David's wives will be treated in "broad daylight" (v. 11; See

16:20-22) as heartlessly as he treated Uriah's wife in secret (11:4). Second, David's household will henceforth be fraught with violence (v. 10; See chap. 13ff) due to his abuse of military powers that cost some of his best men their lives (11:17). Third, the first son born to him by Bathsheba would die (v. 13 with 18-19) as restitution for killing Uriah (11:15).

Crushed under the weight of his guilt and fully convicted by the Spirit of God, David knew there was only one appropriate response; "I have sinned against the LORD" (v. 13; See also 24:10, 17; Ps 51:4). David's confession distinguishes his heart of contrition (i.e., sincere sorrow for sin) from former king Saul's excuse-riddled heart (1 Sa 13, 15). Furthermore, this story, culminating in David's response and God's restoration, served as an example for Israel and all future generations to follow. David was unfaithful to God's covenant. God sent a prophet to him. David repented. God then forgave and restored him. In the future when Israel demonstrates covenantal unfaithfulness (as they do repeatedly) and prophets are sent, calling them to repentance, the life of David should resonate in their hearts/minds. Restoration follows contrition. "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin"

(Ex 34:6b-7a; Jnh 4:2). Their failure to adopt a heart of contrition like David proved their downfall in the generations to come.

Though he is revered to this day as Israel's greatest king, David's debacle proves that no earthly king can compare to the divine King who originally chose Israel (Deut 7:6-8) only to be rejected by her time and time again (Ex 16:6-8; 1 Sam 8:6-7; 12:12, etc). Nor does he compare to the King of kings, Christ Jesus the Messiah of the New Covenant (Jer 31:31-33; Heb 9:15). In all of this, the grace of God and his faithfulness need both occupy center stage of this story's 'denouement.' "The LORD has taken away your sin. You are not going to die" (v. 13). The law demands David's' life. Only divine mercy can stave off his execution. Contrition, coupled with God's grace, served as David's way of escape to avoid the former and receive the latter. As believers, our lives will forever be spared because of the person and work of Christ. But, the LORD *does* "discipline those he loves" (Heb 12:6). Express sincere sorrow when you sin and pray that God will extend his mercy to you as well. "If we confess our sin, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1Jn 1:9) Perhaps doing so today will bring a 'resolve' to the present chapter of *your* story.

The Message of the Passage

While God's beloved ones cannot avert discipline, his mercy and grace overflows to those who confess and repent of their sins.

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 first two "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?

notes STUDY – the commentaries to answer the questions.

- v. 1 **sent** *Leitwort* is a literary device that frequently repeats a word in a text to strengthen the dramatic effect of the story. In 2 Samuel 10-12 the word 'send' (Heb. *slh*) is used 8x in chapter 10, 12x in chapter 11 - paving the way for its preeminent use in 12:1. In chapter 11 David "sent": Joab and others to war (11:1), someone to inquire (v.3), messengers to take (v.4), word to Joab (v. 6), and a letter of execution (v. 14). "Now, just when it appears David has gotten away with it and the story is over, Yahweh does some sending of his own" (Bill T. Arnold, *1 & 2 Samuel*, NIVAC, 532).
- v. 1 **Nathan** A prophet of Israel during/beyond the life of David. The reader's first encounter with Nathan is in 2 Samuel 7 regarding David's desire to build "a house" (cf. 7:2, 11) for the "ark of God" to rest. Nathan 'course corrects' David's ambitions by revealing Solomon, his heir, would oversee the actual construction (1 Ki 6ff). Here Nathan approaches David again. This time Nathan comes to bring divine conviction for David's heinous actions months prior. Jewish tradition also holds that Nathan and Gad likely wrote 1 Sam 25 to the end of 2 Samuel.
- v. 1b-4 "Nathan conveyed the divine judgment against the king with superlative [...] skill. He began with a parable (*masal*), in this case a simple, immediately comprehensible narrative designed to convey a truth that far exceeded its surface meaning" (Robert D. Bergen, *1, 2 Samuel*, NAC, 369).
- v. 3 **poor** David knew what it was like to be poor (1 Sa 18:23).
- v. 3 **ewe lamb** A young female sheep; an apropos image given David's background as a shepherd. "Lamb", as a figure of speech, implies one who is gentle, meek or innocent - as the author intends the reader to see Bathsheba. As the rich man partakes of the poor man's lamb (rather than one of his own), so too did David partake of Uriah's wife (rather than one of *his* own).
- v. 3 **food/drank/slept** Note how these parallel the activities Uriah previously refused to do with his wife: "How could I go to my house to *eat* and *drink* and *lie* with my wife?" (11:11).
- v. 3 **daughter** The root meaning of 'Bathsheba' is *daughter*. "The prophet's comparison of the poor man's ewe to a 'daughter' (Hb. *bat*) who slept (Hb. *sakab*) in a man's arms creates a not-so-subtle lexical linkage between the beloved lamb and Bathsheba (Hb. *bat-seba*), who previously was portrayed as sleeping (Hb. *sakab*; v. 4) in David's arms" (Bergen, 370).
- v. 5 **four times over** David's judgment accords with the penalty given by divine decree to Moses (Ex 22:1b). Penalty by death for this parabolic offense was not an option. Further, many scholars see David's declaration as a fateful allusion to four of David's sons' premature deaths: the unnamed (12:18), Amnon (13:29), Absalom (18:14-15), and Adonijah (1 Ki 2:25).
- v. 7 **the man** Similar to "sent" in chapters 10-12 (see above), "the man" is used seven times (vv. 2-6) prior to Nathan's prophetic rebuke "You are the man" in v. 7. "The Hebrew phrase... wonderfully emphasizes that, in the final analysis, David is simply a man. David is not addressed as 'king,' or 'lord,' or even 'prince,' but simply as *ha ish*, the man" (Tod Linafelt, "Taking Women in Samuel: Readers/Responses/Responsibility" in *Reading between Texts: Intertextuality in the Hebrew Bible*, 104).
- v. 8 **wives** Israel's newly-founded monarchy adopted the ancient near east custom that succeeding or conquering kings commandeered the former king's royal harem. As he had previously, God mercifully allowed polygamous practices to continue despite his original design (Ge 2:24; Mt 19:4-6).
- v. 9 **despise** Lit. "show contempt." "David had not merely despised the LORD's word; he had despised the LORD himself. The LORD and his Word were inseparable: to neglect or offend the word of the Torah - that is, the word of the LORD - was to neglect or offend the LORD. The writer's effortless equation of God with the written covenant in vv. 9-10 reflects an acceptance of Scripture as truly divine (cf. 2 Ti 3:16; 2 Pe 1:21)" (Bergen, 372). See also Nu 15:30-31.
- v. 10 **never depart** "[From this point forward] a long destiny of sword-shaped life is promised, played out in the bloody history of David's sons and, indeed, in the long course of the monarchy until the coming of deathly Babylon (2 Ki 24-25)" (Walter Brueggemann, *First and Second Samuel*, Interpretation, 281).
- v. 11-12 This shocking ordination of the LORD seems antithetical to his holy character, but it is not. The reason for this is that God's ways *among* us are not to be evaluated by his regulations *for* us (cf. Isa 55:8-9). God doesn't do that which is holy (i.e., based upon an external standard); rather, *whatever* God does, by definition, is holy.
- v. 13 **taken away** In the Old Testament *atonement* was understood to mean 'to cover' one's sins before God by sacrifice (cf. Lev 16). In the New Testament, through Christ's sacrifice, the meaning of atonement deepens to mean 'remove' or 'take away' (cf. Jn 1:29). Here, David receives a foretaste of the fullness of God's forgiveness availed to him through his coming Messiah.

Family Talk

Encouragement from one parent's heart to another

Special Note to Parents: For the next 3 weeks we will be using Psalm 51 instead of the 2 Samuel passage for The Scrolls study. We will be teaching the story of David and Bathsheba in age appropriate ways in our theaters, however, this will give you an opportunity to cover these texts in the best way for your child. It's that time of year again. The Rangers are back at the ballpark. Hopefully this season will be better than last. In case you are wondering, I'm not a big baseball fan. I enjoy going to a game occasionally but I think it's more about the hot dogs, ice cream and friends. Actually most of the time I'm in the ballpark I am working a concession stand for the Martin Band. I was in a training all day last Saturday. We watched a video on customer service and it said there are two magic words to say to a disgruntled customer - "I'm sorry." These two words have the power to defuse a heated situation. The words "I forgive you" are powerful too. David experienced this when he acknowledged his sin to the LORD and asked forgiveness. How thankful I am we have a forgiving Father who is eager to pardon us when we come before Him in repentance. May we offer the same grace to each other this week!

What Does The Bible Say

Weekly Verse: Read Psalm 51:13-19

1. What does David say he will do since he is forgiven in verse 13?
2. Does God delight in burnt sacrifices?
3. What does He delight in? desire for us in verse 6?

What Do You Think

David wrote this Psalm after he had sinned and taken something that didn't belong to him. The prophet Nathan confronted David about his sin and David was sorry. He asked for forgiveness. How do you respond when you are confronted with your sin?

What R U Going To Do

Are there someone you need to ask forgiveness from or do you need to forgive someone? This is a great week to do that in person or write a note. If you can't think of anyone, write a note to God telling Him thank you for forgiving you!

MEMORY TIME

Core Comp

Faithfulness - I am loyal to God and others so they know they can count on me.

Memory Verse

1 John 1:9 - If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

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

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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.

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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.