



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V23 N29

July 18, 2021

## KING JESUS

“For Whom Christ Died”

Mark 15:16-32

### THIS WEEK'S CORE COMPETENCY

#### Humanity

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

*“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”*

John 3:16



Who needs  
Jesus as their  
Savior?

The story of the crucifixion drips with *irony*. For example, Jesus, the *godly* man, is crucified instead of Barabbas, the *ungodly* man (Mk 15:9-14; cf., Ro 5:6-8). And Jesus, who is *truly* the king of the Jews, is mocked as a *fraud* and an *imposter*. After costuming him in a purple robe and weaving for him a crown of thorns—all in order to make him look like a vassal king—Rome’s soldiers salute Jesus, repeatedly shouting, “Hail, king of the Jews!” in imitation of the Latin imperial greeting, *Ave, Caesar, victor, imperator*, “Hail, Caesar, victor, emperor” (v. 18). Finally, the chief priests and teachers of the law mock him, saying, “He saved others, but he can’t save himself!” (v. 31) when in fact, were he to save himself, he would not save others. And saving others is the very reason he came!

The “others,” whom Jesus came to save, are all represented at the foot of the cross. The three groups of people that Mark describes mocking Jesus represent three different types of fatally flawed human beings that encompass humanity, all sinners for whom Christ died. There are the *passersby* (vv. 29-30), who can be taken to represent everyday people going about their everyday lives. They are men and women who are sons and daughters, husbands and wives, and fathers and mothers. They are Jews and Gentiles from all walks of life, heading to-and-fro, going their mundane way. Some of these passersby may be kind, others cruel; some may be decent, others despicable; some may be wise, others foolish. It doesn’t really matter. They all believe the hearsay bandied about by others, and so they mistakenly suppose that Jesus intended to destroy the temple and build it in three days and reject him. In any case, none of them are perfect; all are sinners and need Jesus as their Savior.

Then there are the “chief priests and the teachers of the law” (v. 31), who can be taken to represent people who are either *religious* or *spiritual*. The “chief priests and the teachers of the law” are portrayed in Mark’s Gospel as disingenuous religious hypocrites, but neither all religious nor all spiritual people are. Generally speaking, *religious* people are theists, who believe in one God, like Christians and Jews, or who believe in many gods, like Hindus and Shintoists.

One way or another they all seek to gain divine favor.

In contrast to religious people, *spiritual* people don’t necessarily believe in God and thus may *ironically* be “irreligious.” Their spirituality is more *personal* and *private* in contrast to the spirituality of the religious that is more *institutional* and *communal*. One way to see the difference between *spirituality* and *religion* is to imagine a game of football. On the one hand, rules, referees, and other players, as well as a marked field guide people as they play the game. In a similar way, being religious guides people to find a *shared spirituality*. On the other hand, kicking a ball around a park freestyle, without having to play on a marked field with other players, and without all the rules and regulations, gives people the same fulfillment and still expresses the essence of the game. In a similar way, being spiritual guides people to find an *individual spirituality*. Although well intended, neither *religious* people nor *spiritual* people are perfect; all are sinners and need Jesus as their personal Savior.

Finally, there are the “two rebels” (v. 27), who can be taken to represent the underbelly of humanity, people who are lawless, many of whom are violent. These two brigands, perpetrators of *political violence*, were likely comrades of Barabbas (Lk 23:21). How ironic that they should heap insults on Jesus (v. 32). Those today of the same ilk include perpetrators of all sorts of violence: *criminal violence*, involving everything from murder to rape and robbery; *racial violence*, involving everything from hate crimes against Jews and Asians to white supremacist attacks on Blacks and Latinos; *sexual violence*, involving everything from child sexual abuse to human trafficking; and *domestic violence*, including everything from spousal abuse to child neglect. And if that were not enough, the use of guns is on the rise in connection with all of these. From road rage to organized crime, no one doubts that violent people need Jesus as their personal Savior.

If you’re tempted to ask yourself, “What’s wrong with these people?” The answer is simple: the same thing that is wrong with all human beings. None are perfect; all are human! We all need Jesus Christ as our Savior.



## EXAMINE GOD'S WORD

16 The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. 17 They put a purple robe on him, then twisted together a crown of thorns and set it on him. 18 And they began to call out to him, "Hail, king of the Jews!" 19 Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. 20 And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

21 A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. 22 They brought Jesus to the place called Golgotha (which means "the place of the skull"). 23 Then they offered him wine mixed with myrrh, but he did not take it. 24 And they crucified him. Dividing up his clothes, they cast lots to see what each would get.

25 It was nine in the morning when they crucified him. 26 The written notice of the charge against him read: THE KING OF THE JEWS.

27 They crucified two rebels with him, one on his right and one on his left. [28] <sup>[a]</sup> 29 Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days, 30 come down from the cross and save yourself!" 31 In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself! 32 Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe." Those crucified with him also heaped insults on him.

[28] <sup>[a]</sup> And the scripture was fulfilled that says, "He was counted with the lawless ones."

After reading the text, practice your Observation skills by noting the following:

- Circle "Praetorium" in v. 16.
- Bracket "whole company of soldiers" in v. 16.
- Circle "purple" in v. 17.
- Circle "thorns" in v. 17.
- Bracket "Hail, king of the Jews" in v. 18.
- Underline "Simon," "Alexander," and "Rufus" in v. 21.
- Circle "cross" in v. 21.
- Circle "Golgotha" in v. 22.
- Bracket "wine mixed with myrrh" in v. 23.
- Box "but" indicating *contrast* in v. 23.
- Highlight v. 24b.
- Circle "nine" in v. 25.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about \_\_\_\_\_."



## DIG DEEPER

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Answer the questions to help you apply the passage and prepare for discussion

1. Roman soldiers *mocked* and *physically abused* Jesus (vv. 16-19). Describe how they *mocked* him.
  
  
  
  
  
  
  
  
  
  
2. Describe how they *physically abused* him.
  
  
  
  
  
  
  
  
  
  
3. Explain the significance of the soldiers' salute, "Hail, king of the Jews!" (v. 18).
  
  
  
  
  
  
  
  
  
  
4. Why would Mark name Simon's sons (v. 21), when neither Matthew (27:32) nor Luke (23:26) does?
  
  
  
  
  
  
  
  
  
  
5. The place Jesus is crucified is called "Golgotha" (v. 22). Why?
  
  
  
  
  
  
  
  
  
  
6. The soldiers offer Jesus "wine mixed with myrrh" (v. 23). Why?
  
  
  
  
  
  
  
  
  
  
7. Verses 24, 29, and 30-31 contain *allusions* to verses in Psalm 22. Identify them.
  
  
  
  
  
  
  
  
  
  
8. *Why* was Jesus executed and *how* do you know?
  
  
  
  
  
  
  
  
  
  
9. Explain the *irony* in the statement, "He saved others, but he can't save himself!" (v. 31).
  
  
  
  
  
  
  
  
  
  
10. **Discussion:** Talk about whether the chief priests and teachers of the law would have believed had Jesus come down from the cross

### Commentary On The Text

Following the flogging of Jesus and the release of Barabbas *outside*, Pilate hands Jesus over to a handful of soldiers, who take him *inside*, into “the palace (that is, the Praetorium)” (Mk 15:15-16). Before he is “led out” (v. 20) to be crucified, all the soldiers on duty at the time mock and mistreat him (vv. 16-20) *privately*. Only afterward do the same handful bring him to Golgotha to crucify him (vv. 21-32) *publicly*.

Privately they *mock* him by costuming him in a purple robe and placing a woven crown of thorns on his head to make him look like a vassal king, perhaps even like the Roman emperor himself. They put a staff in his hand, and repeatedly call out to him, “Hail, king of the Jews!” as they fall on their knees in faux homage to royalty—not recognizing the irony of their words and acts. One commentator calls the scene “a burlesque of the ‘Ave Caesar’ acclamation of the emperor” (Eckhard J. Schnabel, *Mark*, TNTC, 407), that is, soldiers acting out a mock salute of the Roman emperor.

They *mistreat* him as well. The crown of thorns placed on his head is meant to humiliate him, but it also causes him pain. What’s more, “again and again” (v. 19) they strike him and spit upon him. Mark’s description echoes the violence, insult and spitting endured by the Servant of the Lord in Isaiah 50:6. “I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.” According to one commentator, “The mockery of Jesus, as a prelude to a painful and shameful death on a cross, represents *the nadir of the incarnation* to which the primitive hymn in Phil 2:6-8 alludes: ‘who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross’” (Craig A. Evans, *Word Biblical Commentary*, vol. 34b, *Mark* 8:27-16:20, 491, italics added).

From the Praetorium, Jesus is brought to “Golgotha (which means ‘the place of the skull’)” (v. 22), probably because the rocky knoll looks like a bald head. Since Jesus can barely stand at this point due to his flogging and abuse, Simon from Cyrene, whose two sons, Alexander and Rufus, must have been known by Mark’s readers (cf., Ro 16:13), is forced to carry the beam of Jesus’ cross to the execution site. One commentator speculates that Mark is appealing to Simon’s eyewitness testimony to the crucifixion, received not from Simon himself but from his sons (Richard Bauckham, *Jesus and the Eyewitnesses*, 52). At Golgotha, before Jesus is crucified, the soldiers offer him “wine mixed with myrrh” to drink, but he refuses it. If he is being offered *fine scented wine*, the soldiers are continuing to mock him, and Jesus

refuses to take part in it. If he is being offered *wine with analgesic properties* (cf., Pr 31:6), they’re showing him mercy, and Jesus refuses to drink it, “choosing rather to face suffering and death in full control of all His faculties” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 188). It’s unlikely, however, that Jesus’ executioners would be interested in dulling his pain.

Before they crucify him, the soldiers remove Jesus’ clothes and “cast lots to see what each would get” (v. 24). It appears that a criminal’s personal belongings became the property of his executioners. In this case, the four-man squad (Jn 19:23; cf., Ac 12:4) cast lots, either by rolling dice or by guessing the number of fingers one of the four is hiding behind his back. This easily overlooked detail is highlighted because of the allusion in Psalm 22:18 (cf., Jn 19:24). “They divide my clothes among them and cast lots for my garment.” Other allusions to the crucifixion are also found in this psalm, e.g., to mocking and shaking heads (v. 7), to the subject saving himself (v. 8), and to scorning (v. 6).

Jesus is crucified between nine and noon, flanked by rebels (cf., “robbers” ESV; “thieves” KJV; “criminals” HCSB; “outlaws” NET; bandits” NRSV) on either side—likely associates of Barabbas, who are found guilty of insurrection and perhaps murder. This together with the notice of the charge against Jesus, “THE KING OF THE JEWS” (v. 26) indicates that all three were executed for crimes against Rome.

At this point, three groups join in to insult and mock Jesus: “those who passed by” (v. 29); “the chief priests and the teachers of the law” (v. 31); and “those crucified with him” (v. 32). The first group taunt him for his alleged claim regarding the temple (14:58). If he could destroy and build the temple in three days, surely he could save himself. Likewise, the second group ridicules him because he, who claimed to save others, is powerless to save himself. “Ironically . . . if Jesus were to save others, delivering them from the power of sin, then He could not save (rescue) Himself from the sufferings and death appointed to Him by God (cf. 8:31)” (Grassmick, 188-89). Finally, the two men crucified with Jesus, the third group, join in, hurling insults at him, but one soon stops to ask Jesus to remember him in his kingdom (Lk 23:39-43). At this point, Mark moves on from his description of the crucifixion of Jesus to describe Jesus’ death, the ultimate referent of the psalmist’s words, “My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish? (Ps 22:1).

## Word Studies/Notes

v. 16 **Praetorium** “The Latin loanword, *Praetorium*, meant the governor’s official residence (cf. Matt. 27:27; John 18:28, 33; 19:9; Acts 23:35” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 187). “Mark comments that the palace served during Pilate’s stay as the ‘praetorium’ (cf. 15:1). Normally Pilate’s residence in Caesarea served as the praetorium, but when in Jerusalem, the place where Pilate, the ‘praetor,’ stayed became the praetorium” (Cranfield 1959: 452; R. Brown 1994: 1.705-6)” (Stein, 707-708).

v. 16 **whole company** Cf., “whole cohort” (NET); “whole battalion” (ESV). “The term ‘cohort’ comes from the Latin *cohors*, which refers to a tenth part of a legion, or 600 soldiers. It can be used to describe a part of the cohort, a manipule (*manipulus*) of 200 men, but here it is probably being used loosely (cf. ‘the whole Sanhedrin’ in 14:55 and 15:1) for ‘all the soldiers on duty at the praetorium at the time’ (Donahue and Harrington 2002: 435; cf. France 2002: 637)” (Stein, 707-708).

v. 17 **purple** Cf., Mt 27:28. “The reddish ‘purple’ robe and the ‘crown of thorns’ mocked Jesus’ claim to be the Jews’ king. The Greek word *porphyry* elsewhere describes colors from bright red to deep blue” (Thomas L. Constable, “Notes on Mark,” 2021 ed., 314, [planobiblechap-el.org/tcon/notes/pdf/mark.pdf](http://planobiblechap-el.org/tcon/notes/pdf/mark.pdf)). “The purple cloak probably refers to a military garment which had the color of royal purple, and thus resembled a king’s robe. The soldiers did this to Jesus as a form of mockery in view of the charges that he was a king (cf. 15:2)” (*The NET Bible*, 23sn on Mk 15:17).

v. 17 **thorns** Perhaps “from a type of palm tree common to Jerusalem, a dwarf date palm or thorn palm, which grew as an ornamental plant and had formidable spikes” (David E. Garland, *The NIV Application Commentary: Mark*, 580). “Understanding exactly what the crown was made of depends for the most part on whether its purpose was intended primarily for mockery or for torture (R. Brown 1994: 1.866-67). The latter is the traditional understanding and envisions a crown made from thornbush. In favor of the former is that the mockery portrayed in 15:17-19 involves not so much physical torture as humiliation. In this understanding of the crown, the ‘thorns’ would radiate outward like rays of sunlight rather than inward (Hart 1952)” (Stein, 708). The two purposes are not mutually exclusive. “The question of whether the crown of thorns was just for scorn or also to cause pain poses false alternatives” (Eckhard J. Schnabel, *Mark*, TNTC, 407).

v. 18 **Hail, King of the Jews** I.e., an imitation of the Latin imperial greeting, *Ave, Caesar, victor, imperator*, “Hail, Caesar, victor, emperor.” “The scene is a burlesque of the ‘Ave Caesar’ acclamation of the emperor” (Schnabel, 407).

v. 21 **Simon** “Simon was a native of Cyrene, an important coastal city of North Africa that had a large Jewish colony (Acts 2:10). He was either an immigrant living near Jerusalem or more likely, a pilgrim who had come to Jerusalem for the Passover festival but had to stay in the country at night because there was no room in the city. Only Mark mentioned Simon’s sons, Alexander and Rufus, suggesting that they were disciples known to his readers in Rome (cf. Rom. 16:13)” (Grassmick, 187; see also Schnabel, 409; Garland, 587).

v. 21 **cross** Gk. *stauros*, “which originally referred to upright posts . . . Here the word refers to the horizontal crossbeam (Lat. *patibulum*) to which the outstretched arms of the convicted criminal were attached with nails or ropes before the body was hoisted upright on a pole that stood at the usual place of execution so that the crucified criminal could be exposed to the public until he died” (Schnabel, 410).

v. 22 **Golgotha** I.e., a loose transliteration of the Aramaic word for skull, suggesting that the place resembled a skull or had some association with a skull or skulls. “The word ‘Calvary’ comes from the Latin Vulgate rendering *Calvaria*, a variation of *calva*, ‘a skull.’ Golgotha was a rounded, rocky knoll (not a hill or mountain) vaguely resembling the shape of a human skull. Its exact location is uncertain. It was either at the present Church of the Holy Sepulcher, the traditional site dating from the fourth century, or ‘Gordon’s Calvary,’ a more recent suggestion. The traditional site is more probable” (Grassmick, 187-88; Schnabel, 410).

v. 23 **wine mixed with myrrh** I.e., either *fine wine* or *wine with analgesic properties*. “It is unclear if the drink was offered by the soldiers as an act of kindness or as mockery” (Stein, 710). “Indeed, the drink may have been referred to as fine wine mixed with myrrh as part of the mockery when in fact the soldiers offered Jesus gall or vinegar . . . The evangelist Luke has correctly understood the intended mockery: ‘The soldiers also mocked him, coming up and offering him vinegar, and saying, “If you are the king of the Jews . . .”’ (23:36-37)” (Craig A. Evans, *Word Biblical Commentary*, vol. 34B, *Mark* 8:27-16:20, 501).

v. 25 **nine** Cf., Jn 19:14. “If we recognize the general preference of the third or sixth hour to designate a period between 9 a.m. and noon and the lack of precision in telling time in the first century (Miller 1983), the two different time designations do not present an insurmountable problem” (Stein, 713; Evans, 503).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

The mocking and crucifixion of Jesus mark the beginning of the fulfillment of Jesus' third prediction of his vicarious death.

### CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



## 3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



## FAMILY TALK

On Friday, April 9, 2004, I went to see a movie before attending the Good Friday service at church. I purchased my ticket, grabbed some popcorn and a drink and sat down ready for a movie. What happened next was a life-altering experience that I will never forget. The movie? *The Passion of the Christ*. Throughout my Christian life I had read, studied and heard sermons on the crucifixion of Jesus, but watching it played out before my very eyes was one of the most heart-wrenching experiences I can remember. I wanted to jump out of my seat and take the hit, rip off that crown of thorns and scream, "Don't you know this is the Savior of the world?! This is *my* Savior!" And while painful to watch, so very painful, this was what I needed to see and hear to begin to fully grasp the sacrifice Jesus made for me, unworthy, unlovable, undeserving me. As a parent we have a tendency to shelter our kids from bad things, but I encourage you to be fully transparent about the crucifixion of Christ in an age-appropriate way. Don't miss the opportunity to share with your children the injustice of the trials or the terrible physical treatment and mocking of Jesus. He didn't just die on the cross, *He died on the cross!* Help your kids begin to grasp and understand the sacrifice Jesus made for each of us—a sacrifice of compassion and love for not only us but for the very people torturing Him. Don't shy away from this truth; He didn't shy away from this sacrifice.

### What Does The Bible Say?

Read Mark 15:16-32.

1. What specific things did the soldiers do to make fun of and hurt Jesus?
2. What was the written charge against Jesus?
3. How did the crowds and chief priests and teachers of the law mock

### What Do You Think?

Have you ever been falsely accused of something? How did it make you feel?

### What Do You Do?

Remember that Jesus was treated unfairly but responded with humility. This week you're likely to experience something that isn't fair. Notice how you respond to this situation.

## CORE COMPETENCY: Humanity

I believe God loves everyone and we all need Jesus as our Savior.

## MEMORY VERSE: 1 Corinthians 15:3

*"For what I received I passed on to you as of first importance: that Christ died for our sins according to the scriptures."*

## KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.  
Questions: [kids@wearecentral.org](mailto:kids@wearecentral.org)

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME \_\_\_\_\_

GRADE PARENT SIGNATURE \_\_\_\_\_

# OUR CORE COMPETENCIES

## CENTRAL BELIEFS

**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.*

**Church** (Ephesians 4:15-16)  
*I believe the church is God's primary way to accomplish His purposes on earth today.*

**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.*

**The Holy Spirit** (Romans 8:9)  
*I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.*

**Humanity** (John 3:16)  
*I believe all people are loved by God and need Jesus Christ as their Savior.*

**Identity in Christ** (John 1:12)  
*I believe I am significant because of my position as a child of God.*

**Jesus Christ** (Hebrews 1:1-4)  
*I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.*

**Life Purpose** (Acts 20:24)  
*I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.*

**Personal God** (Psalm 121:1-2)  
*I believe God is involved in and cares about my daily life.*

**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.*



## CENTRAL VIRTUES

**Love** (1 John 4:10-12)  
*I sacrificially and unconditionally love and forgive others.*

**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.*

**Patience** (Proverbs 14:29)  
*I take a long time to overheat and endure patiently under the unavoidable pressures of life.*

**Kindness/Goodness** (1 Thessalonians 5:15)  
*I choose to do the right things in my relationships with 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.*

**Gentleness** (Philippians 4:5)  
*I am thoughtful, considerate and calm in dealing with others.*

**Self-Control** (Titus 2:11-13)  
*I have the power, through Christ, to control myself.*

**Grace** (Colossians 3:13)  
*I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.*

**Hope** (1 Peter 1:3-5)  
*I have a growing anticipation of God's promises and my secure eternity with Him.*

**Humility** (Philippians 2:3-4)  
*I choose to esteem others above myself.*



## CENTRAL PRACTICES

**Bible Study** (Hebrews 4:12)  
*I study the Bible to know God, the truth, and to find direction for my daily life.*

**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.*

**Compassion** (Psalm 82:3-4)  
*I seek to serve the last, the least and the lost in my community.*

**Disciple-Making** (2 Timothy 2:2)  
*I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.*

**Evangelism** (Acts 1:8)  
*I share Jesus with others through personal proclamation and demonstration of the gospel.*

**Generosity** (2 Corinthians 9:6-11)  
*I gladly give my resources to fulfill God's purposes.*

**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.*

**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.*

**Worship** (Psalm 95:1-7)  
*I worship God for who He is and what He has done for me.*

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