



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V23 N40 October 3, 2021

## FINISH STRONG

“Walking Through the Fire of Gospel Fear”

2 Timothy 1:8-14

### THIS WEEK'S CORE COMPETENCY

#### Evangelism

I share Jesus with others through personal proclamation and demonstration of the gospel.

*“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”*

Acts 1:8



Is evangelism really necessary?

In Paul's second, even more personal letter to Timothy, the apostle expresses concern for his protégé, saying, “Do not be ashamed of the testimony about our Lord or of me his prisoner” (2Ti 1:8). In a nutshell, don't be ashamed of the gospel or of me. Not that Timothy is ashamed; still the possibility did persist in that day—and for good reason. One commentator explains: “From a human point of view, there was much in the gospel of which to be ashamed. It was the message of a failed prophet, rejected by his people, executed by the world's power, and preached by a collection of fishermen and other undesirables. The message they proclaimed was foolishness in the world's eyes (1 Cor 1:23), based on assumptions that ran counter to the generally accepted norms of Greek philosophy (Acts 17:32). And there was, on the surface, much to be ashamed about in reference to Paul, a man who met constant opposition (2 Cor 11:23-27) and was imprisoned in Rome. But Timothy was called not to be ashamed; in fact, he was called to share in suffering for this very gospel with Paul” (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 480).

Being ashamed of the gospel and of Paul is a particular concern for Timothy. Although he, Paul's delegate, is not himself “appointed an apostle” like Paul, he is appointed “a herald and a teacher” like Paul. Any reluctance on his part to preach the gospel due to fear of intimidation or humiliation, or due to fear of suffering, would fly in the face of his salvation and calling (v. 9). Being ashamed of the gospel and of Paul is also a *general* concern for us. Although we are neither apostles nor apostolic delegates, we are appointed heralds of the gospel. Our commission is entailed in Christ's command to “make disciples” (Mt 28:19) and in his statement to the apostles, “you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Ac 1:8), which surely applies to all believers and not the Twelve alone. Are we not ambassadors of Christ as well? Paul writes: “We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to

God” (2Co 5:20). What is true for Paul is true for him *as a Christian*—rather than *as an apostle*—which means what is true for him is also true for other Christians.

Paul is concerned that Timothy might neglect sharing the gospel because he is ashamed. Nowadays, some Christians are reluctant to share their faith because they believe evangelism is wrong! Barna Research recently published an article entitled, “Almost Half of Practicing Christian Millennials Say Evangelism is Wrong” ([barna.com/research/millennials-oppose-evangelism](http://barna.com/research/millennials-oppose-evangelism)). The gist of the research can be captured in a summary of its findings and a couple of quotes. The summary reads in part: “Sharing one's faith—evangelizing—is a core practice among many religions. For Christians, it's viewed as a mandate from Jesus himself before he departed the earth: commanding his disciples to ‘spread the good news.’ Yet, today, a number of factors are curbing many Christians' enthusiasm for faith-sharing.”

One of the factors is particularly ironic, namely, that belief that evangelism is wrong. According to Barna's research, “Many Millennials are unsure about the actual practice of evangelism. *Almost half of Millennials (47%) agree at least somewhat that it is wrong to share one's personal beliefs with someone of a different faith in hopes that they will one day share the same faith.* This is compared to a little over one-quarter of Gen X (27%), and one in five Boomers (19%) and Elders (20%). (Though Gen Z teens were not included in this study, their thoroughly *post-Christian posture* will likely amplify this stance toward evangelism.) . . . Society today also casts a negative light on proselytization that many older Christians do not fully appreciate. Three out of five Christian Millennials believe that *people today are more likely than in the past to take offense if they share their faith* (65%)—that's far higher than among Boomer Christians (28%). Millennials are also either two (Gen X) or three times more likely (Boomers and Elders) than any other generational group to believe that disagreement means judgment” (*italics added*). Hence, the need to continually emphasize that evangelism is an essential practice of following Jesus.

# 1 EXAMINE GOD'S WORD

## 2 Timothy 1:8-14

8 So do not be ashamed of the testimony about our Lord or of me his prisoner. Rather, join with me in suffering for the gospel, by the power of God. 9 He has saved us and called us to a holy life – not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, 10 but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel. 11 And of this gospel I was appointed a herald and an apostle and a teacher. 12 That is why I am suffering as I am. Yet this is no cause for shame, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.

13 What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. 14 Guard the good deposit that was entrusted to you – guard it with the help of the Holy Spirit who lives in us.

### READ in another translation

8 So never be ashamed to tell others about our Lord. And don't be ashamed of me, either, even though I'm in prison for him. With the strength God gives you, be ready to suffer with me for the sake of the Good News. 9 For God saved us and called us to live a holy life. He did this, not because we deserved it, but because that was his plan from before the beginning of time – to show us his grace through Christ Jesus. 10 And now he has made all of this plain to us by the appearing of Christ Jesus, our Savior. He broke the power of death and illuminated the way to life and immortality through the Good News. 11 And God chose me to be a preacher, an apostle, and a teacher of this Good News.

12 That is why I am suffering here in prison. But I am not ashamed of it, for I know the one in whom I trust, and I am sure that he is able to guard what I have entrusted to him until the day of his return.

13 Hold on to the pattern of wholesome teaching you learned from me – a pattern shaped by the faith and love that you have in Christ Jesus. 14 Through the power of the Holy Spirit who lives within us, carefully guard the precious truth that has been entrusted to you. (NLT)

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

- Box “So” indicating *result* in v. 8.
- Circle “ashamed” in v. 8.
- Bracket “about our Lord” in v. 8.
- Circle “suffering” in v. 8.
- Bracket “by the power of God” in v. 8.
- Circle the pronouns “us” and “we” in v. 9.
- Circle “holy life” in v. 9.
- Box “because” indicating *reason* in vv. 9, 13.
- Box “but” indicating *contrast* in v. 10.
- Bracket “what I have entrusted to him” in v. 12.
- Circle “that day” in v. 12.
- Bracket “with faith and love in Jesus Christ” in v. 13.
- Circle “good deposit” in v. 14.

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. Identify two things about Timothy (cf., vv. 5-7) that should *result* (cf., “so”) in him being unashamed and joining Paul in suffering for the gospel.
  
  
  
  
  
  
  
  
  
  
  2. Verse 9 is a *salvation-by-grace* verse. Identify another such verse.
  
  
  
  
  
  
  
  
  
  
  3. Explain the *contrast* introduced by “but” in verse 10.
  
  
  
  
  
  
  
  
  
  
  4. Jesus “has *destroyed* death.” How so, since Christians still die?
  
  
  
  
  
  
  
  
  
  
  5. Jesus “brought *life* and *immortality* to light” (v. 10). How so?
  
  
  
  
  
  
  
  
  
  
  6. Does Paul’s description of himself (v. 11) fit Timothy? Does it fit Christians in general?
  
  
  
  
  
  
  
  
  
  
  7. To whom is Paul referring in verse 12, and what makes you think so?
  
  
  
  
  
  
  
  
  
  
  8. What has Paul entrusted to him?
  
  
  
  
  
  
  
  
  
  
  9. What do you infer from Paul’s use of “pattern” in verse 13?
  
  
  
  
  
  
  
  
  
  
  10. **Discussion:** Talk about whether you think what was entrusted to Timothy has also been entrusted to us.
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### Commentary On The Text

It would be wrong to say that Timothy was a boy left to do a man's job—but not by much. Timothy was a younger man lacking the spiritual gravitas of the apostle Paul, who left him in Ephesus to confront the problem of heresy there (cf., 1Ti 1:3, 4). According to one summary, Paul “directed Timothy to remain in Ephesus so that he could warn false teachers not to involve themselves in the spread of false belief and practice (1:3-11). The false teachers had given themselves to spreading fanciful tales and unscriptural myths. Instead of dabbling in this false teaching, Paul ordered Timothy to *proclaim the same gospel that had so changed Paul* (1:12-17). Paul charged Timothy to maintain his commitment and obedience to the Lord so as to avoid the decline of commitment that had overtaken Hymenaeus and Alexander (1:18-20)” (Thomas F. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 65, italics added). What's more, he told him, “Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity” (1Ti 4:11). The point of Paul's words to his young protégé in the opening chapter of 2 Timothy echoes the same themes and is captured in verse 8, “So do not be ashamed of the testimony about our Lord or of me his prisoner. Rather join with me in suffering for the gospel, by the power of God.”

English versions vary widely as to how 2 Timothy 1:8-14 should be divided into paragraphs. The ESV makes verses 8-14 one paragraph; the NET makes verses 6-14 one paragraph. The NKJV divides verses 8-14 into two paragraphs (vv. 8-12; 13-14); the NLT divides verses 8-14 into three paragraphs (vv. 8-11; 12; 13-14). Obviously, latitude exists with regard to the paragraph divisions. The section begins and ends with exhortations to shamelessly proclaim the testimony about Jesus (v. 8)—“Timothy may have been embarrassed that some of the mockers saw Jesus as no more than a dead Jew” (Lea and Griffin, 190)—and to guard the gospel that was entrusted to him (vv. 13-14). A description of the gospel (vv. 9-10) and an explanation of Paul's suffering (vv. 11-12) are sandwiched in between.

In verse 8, Paul gives Timothy twin commands: Do not be ashamed of the gospel or me, and join me in suffering for the gospel. These *imperatives* don't necessarily imply that Timothy is ashamed or isn't suffering. He is simply warning him against the first and urging him to not be put off by the second. According to one commentator, “the two imperatives of this verse entreat Timothy to the three basic loyalties: to Christ (and his gospel), to Paul, and to his own ministry.” These loyalties involve our God, our friends (especially believers), and our God-given opportunities for service” (Lea and Griffin, 191).

In verses 9-10, Paul affirms in no uncertain terms that salvation is by grace and not by works. It is obtained “not because of anything we have done but because of his own purpose and grace” (v. 9; cf., Ro 8:28-30). “The divine initiative is not due to believers' works or merits but to God's own purpose and grace (2 Tim 1:9; Gal 1:6, 15)” (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 482). Paul expresses the same thought elsewhere in his letters, Ephesians 2:8-9 and Titus 3:4-7 being but two examples. What's more, God's calling is to live a holy life—in part “to do good works” (Eph 2:10). Saving people by grace to live holy lives has been God's plan all along, but it is now made evident through the appearing of “our Savior, Jesus Christ” (v. 10; cf., Tit 2:11)—the event ordained from before the beginning of time standing in contrast to its full recognition in history. Through his own *death* made possible by the incarnation, Jesus abolished *death*. At this point, Paul may be thinking of spiritual death, eternal separation from God, which is suggested by the following description of eternal life with God. People in that day believed in life after death, but through the resurrection, Jesus “brings life and immortality to light,” giving people hope for an *embodied* resurrection *life after* life after death.

In verses 11-12, Paul recounts his own experience for Timothy. He is “a herald and an apostle and a teacher” of the gospel, which explains why he is suffering as a prisoner—not the Emperor but of the Lord (v. 8). Imprisonment aside, he is confident in Jesus, in whom he believes. To Jesus he has entrusted his life and salvation, expecting to be vindicated on the day Jesus returns.

In verses 13-14, Paul gives Timothy twin challenges. He challenges him to follow his own “pattern of sound teaching with faith and love,” rather than parrot what he says and to “guard the good deposit,” namely, the gospel, which is entrusted to him—and that with the help of the Holy Spirit.

Paul's personal words to Timothy have implications for us based on the general truths contained in them, which apply to all Christians. We, too, are to unashamedly share the gospel. We, too, are saved by grace and called to live holy lives. We, too, are to suffer for the sake of the gospel if need be. We, too, are confident that Jesus is able to guard our whole selves until the day he returns. And we, too, are to guard the purity of the message of the gospel entrusted to us.

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## Word Studies/Notes

**v. 8 So** Timothy's faith is "sincere" (v. 5), and the "gift of God" is his (v. 7); therefore he should not "be ashamed" (v. 8). The Greek term *oun*, translated "so" (cf., "therefore" ESV, NKJV) "shows the tight link between v 8 and vv 5-7" (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 479).

**v. 8 ashamed** "There is no need to suppose that Timothy had already shown symptoms of shame, but the apostle is evidently intent on strengthening his mind should the temptation arise. Natural timidity quickly breeds shame; and calls to courage are not out of place even to many who have proved the stalwartness of their faith" (Donald Guthrie, *The Pastoral Epistles*, TNTC, 127). "Not to be ashamed of the gospel means to be proud of it" (William Hendriksen, *New Testament Commentary: Exposition of the Pastoral Epistles*, 231).

**v. 8 testimony about** Lit., "testimony of our Lord" (cf., NASB, NKJV). "Testimony" refers to the gospel as indicated by the parallel use of "gospel" in the same verse, and while "of the Lord" can mean either testimony "about the Lord," or testimony "given by the Lord," according to one commentator, "the former has the support of 1 Cor. i. 6 and is favoured by most commentators" (Guthrie, 127) and English translations.

**v. 8 join me in suffering** "A new word seems to have been coined to express this thought, *sunkakopatheō*, which means 'to take one's share of ill-treatment' (cf. also ii. 3)" (Guthrie, 128). "Because Paul's argument is based on Timothy identifying himself with Paul (cf. 1:3) and Paul is discussing his own suffering, the verb probably means to suffer with Paul" (Mounce, 480).

**v. 9 us** "The plural [*hēmas*], 'us,' could be Paul and Timothy, but inasmuch as vv 9-10 are general truth, Paul probably intends the word to include all Christians . . . The plural [*hēmin*], 'to us,' represents the same scope as it does earlier in the verse: Paul, Timothy, and by implication all believers" (Mounce, 481, 483).

**v. 9 holy life** Cf., "holy calling" (ESV, NET). "The phrase 'holy life' (lit. 'holy calling') can show either the means or purpose of the calling. The RSV translation, 'with a holy calling,' shows the interpretation of means; but the NIV show the interpretation of purpose with its statement of 'to a holy life.' Although either interpretation could make sense, it seems more likely in this context that Paul was describing the purpose of the call so that the translation 'to a holy life' seems more relevant" (Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 191).

**v. 12 what . . . entrusted** "Literally translated, the apostle says, ' . . . and I am convinced that he is able to guard my deposit [*tēn parathēkēn mou*] with a view to (or unto: *eis*) that day.' This leads to the question on which commentators are hopelessly divided: Just what is meant by my deposit? Is it 'that deposit which he has entrusted to me,' [cf., NET] or is it 'that deposit which I have entrusted to him' [cf., NIV]? Or putting it differently, Is it the gospel or is it myself and my complete salvation? As I see it, the latter view deserves the preference" (Hendriksen, 235). He then goes on to give five convincing reasons for his conclusion (cf., Mounce, 488; Lea and Griffin, 194; contra. Guthrie, 132). "The typical picture in the word [*parathēkēn*] is that of a man going upon a journey and depositing with, and entrusting to, a friend his most precious and valued possessions. . . . To be faithful to such a trust, and to return such a deposit unharmed, were amongst the highest and most sacred obligations which ancient thought recognized" (William Barclay, "Paul's Certainties VII: Our Security in God—2 Timothy i. 12, *ExpTim* 69 [1958]: 324).

**v. 12 that day** "That day, used again in this undefined manner in i. 18 and iv. 8, must be understood of the Parousia as in 2 Thes. i. 10 (cf. also in 1 Cor. lii.13)" (Guthrie, 132). "The phrase 'for that day' expresses the duration of the time in which God can guard this deposit. God will guard it until the return of Christ" (Lea and Griffin, 195).

**v. 13 with faith and love** "The words 'with faith and love' describe how Timothy was to hold the teaching Paul had given. How Timothy maintained orthodoxy was as important as the content of orthodoxy itself" (Lea and Griffin, 195). "Had all loyalty to sound words been tempered by these great Christian virtues, faith and love, the bitterness of much ecclesiastical disputation would have been impossible" (Guthrie, 133).

**v. 14 good deposit** Cf., 1Ti 6:20. "He should 'guard' God's revelation ('the treasure') that God had 'entrusted' to him as a minister of the gospel (cf. 1 Tim. 6:20). Paul probably meant the gospel. In antiquity, strict rules and penalties governed the care of something that one person deposited to another for safekeeping. The indwelling 'Holy Spirit' (as well as the Son, v. 13) would enable him to do so" (Thomas L. Constable, "Notes on 2 Timothy," 2021 ed., 20, [planobiblechapel.org/tcon/notes/pdf/2timothy.pdf](http://planobiblechapel.org/tcon/notes/pdf/2timothy.pdf)). "The 'deposit' Paul had left with Timothy is a reference to the truth of the gospel Timothy had received. The task of preserving the truth of the gospel is so demanding and difficult that human strength alone cannot assure it. Maintaining the purity of the gospel demands the might and wisdom of the Holy Spirit" (Lea and Griffin, 196).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Don't be ashamed to share the message about Jesus, but rather join with others in suffering for the gospel, carefully guarding the good news entrusted to you.

### 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

Katie, a girl I worked with years ago, was going through a rough patch, and unexpectedly walked away from it all to move home. I had the opportunity to visit and encourage her and remember walking into her parent's beautiful historic home and being amazed. Then I noticed small notecards all around the house and was so puzzled. All over the house, and I mean all over, were notecards filled with Scripture. I didn't know Katie was a Christian (she was), and honestly, I thought it was weird. I had not yet trusted Christ and knew zero about the Bible, so to see kazillions of notecards taped on walls, in the refrigerator, and inside every cabinet was bizarre. She explained her mother taped them up and rolled her eyes. This seemed quite a disconnect to me. You had a mom who was clearly not ashamed of the gospel and a daughter that people would never know followed Christ. How did that break down so quickly? I want kids that are not ashamed of the gospel and excited to bring their friends to our home, but how do we model this? Where's the balance between being wacky and sharing the hope that we have unashamedly? I don't know what that is for you, but for me it's being open-handed with the Spirit's leading. Don't be afraid to speak up when you're talking to an unbelieving neighbor. Don't shy away from praying over the grocery store clerk. Don't be ashamed to post Scripture in the house. We're given daily opportunities for our kids to see the gospel at work; let's be good gospel models.

### What Does The Bible Say?

Read 2 Timothy 1:8-14.

1. What did we do to be saved?
2. Who saves us?
3. Why is Paul not ashamed?

### What Do You Think?

Re-read verse 14. What is the good deposit and how do we guard it?

### What Do You Do?

Guard the good deposit this week by writing down everything you know about God that is true that you can share with a friend.

## CORE COMPETENCY: Evangelism

I share Jesus with others with my words and actions.

## MEMORY VERSE: Romans 1:16

*"For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile."*

## KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids 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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