

BUILD MY LIFE "FUEL FOR WORSHIP" NEHEMIAH 9:1-38

God deserves our worship. The fact that he is the Creator of all things and the Giver of life to all things (Ne 9:6) demands it. Listen to the words of the prophet Isaiah: "Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom" (40:28), and "This is what God the LORD says—the Creator of the heavens, who stretches them out, who spreads out the earth with all that springs from it, who gives breath to its people, and life to those who walk on it" (42:5). The Creator alone is the LORD—nothing can challenge either his sovereignty or his supremacy. About himself, he says: "I am the first and I am the last, apart from me there is no God" (Isa 44:6), and "There is no God apart from me, a righteous God and a Savior; there is none but me" (45:21). God's holiness, namely, his uniqueness and incomparability, is expressed in these, his own words: "I am God, and there is no other; I am God, and there is none like me" (46:9).

This Week's Core Competency

Worship – I worship God for who he is and what he has done for me.

Commentators frequently point to the similarity of the praise and prayer psalm in Nehemiah 9:5b-38 to certain historical psalms: 78; 105; 106; 135; 136. According to one writer, "historical psalms are of two types: some emphasize a thanksgiving theme and others a penitential theme" (Mervin Breneman, *Ezra*,

*No one has life on his own merits;
life comes from God.*

– Mervin Breneman

Nehemiah, Esther, NAC, 235). The psalm in Nehemiah emphasizes a penitential theme. God was faithful to Israel in spite of Israel's unfaithfulness to God. To catch a glimpse of the similarity, read the account of the exodus found in Nehemiah 9:9-12, 16, describing how God delivered his people from Egypt and how they later became disobedient:

"You saw the suffering of our ancestors in Egypt; you heard their cry at the Red Sea. You sent signs and wonders against Pharaoh, against all his officials and all the people of his land, for you knew how arrogantly the Egyptians treated them. You made a name for yourself, which remains to this day. You divided the sea before them, so that they passed through it on dry ground, but you hurled their pursuers into the depths, like a stone into mighty waters. By day you led them with a pillar of cloud, and by night with a pillar of fire to give them light on the way they were to take . . . But they, our ancestors, became arrogant and stiff-necked, and they did not obey your commands."

Then compare it with the more poetic account of the exodus in Psalm 78:12-17:

"He did miracles in the sight of their ancestors
in the land of Egypt, in the region of Zoan.
He divided the sea and led them through;
he made the water stand up like a wall.
He guided them with the cloud by day
and with light from the fire all night.
He split the rocks in the wilderness
and gave them water as abundant as the seas;
he brought streams out of a rocky crag
and made water flow down like rivers.
But they continued to sin against him,
rebelling in the wilderness against the Most High."

Both passages sound a penitential tone; at the same time, in context, they both sound a call to praise and

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worship—based on what God did for the sons of Jacob. Put differently, they both extol the LORD's mighty acts, but at the same time, they both denounce the unfaithfulness of Israel.

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

Nehemiah 9:1-38

1 On the twenty-fourth day of the same month, the Israelites gathered together, fasting and wearing sackcloth and putting dust on their heads. 2 Those of Israelite descent had separated themselves from all foreigners. They stood in their places and confessed their sins and the sins of their ancestors. 3 They stood where they were and read from the Book of the Law of the Lord their God for a quarter of the day, and spent another quarter in confession and in worshiping the Lord their God. 4 Standing on the stairs of the Levites were Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Kenani. They cried out with loud voices to the Lord their God. 5 And the Levites—Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah and Pethahiah—said: "Stand up and praise the Lord your God, who is from everlasting to everlasting."

"Blessed be your glorious name, and may it be exalted above all blessing and praise. 6 You alone are the Lord. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.

7 "You are the Lord God, who chose Abram and brought him out of Ur of the Chaldeans and named him Abraham. 8 You found his heart faithful to you, and you made a covenant with him to give to his descendants the land of the Canaanites, Hittites, Amorites, Perizzites, Jebusites and Girgashites. You have kept your promise because you are righteous.

9 "You saw the suffering of our ancestors in Egypt; you heard their cry at the Red Sea. 10 You sent signs and wonders against Pharaoh, against all his officials and all the people of his land, for you knew how arrogantly the Egyptians treated them. You made a name for yourself, which remains to this day. 11 You divided the sea before them, so that they passed through it on dry ground, but you hurled their pursuers into the depths, like a stone into mighty waters. 12 By day you led them with a pillar of cloud, and by night with a pillar of fire to give them light on the way they were to take.

13 "You came down on Mount Sinai; you spoke to them from heaven. You gave them regulations and laws that are just and right, and decrees and commands that are good. 14 You made known to them your holy Sabbath and gave them commands, decrees and laws through your servant Moses. 15 In their hunger you gave them bread from heaven and in their thirst you brought them water from the rock; you told

them to go in and take possession of the land you had sworn with uplifted hand to give them.

16 "But they, our ancestors, became arrogant and stiff-necked, and they did not obey your commands. 17 They refused to listen and failed to remember the miracles you performed among them. They became stiff-necked and in their rebellion appointed a leader in order to return to their slavery. But you are a forgiving God, gracious and compassionate, slow to anger and abounding in love. Therefore you did not desert them, 18 even when they cast for themselves an image of a calf and said, 'This is your god, who brought you up out of Egypt,' or when they committed awful blasphemies.

19 "Because of your great compassion you did not abandon them in the wilderness. By day the pillar of cloud did not fail to guide them on their path, nor the pillar of fire by night to shine on the way they were to take. 20 You gave your good Spirit to instruct them. You did not withhold your manna from their mouths, and you gave them water for their thirst. 21 For forty years you sustained them in the wilderness; they lacked nothing, their clothes did not wear out nor did their feet become swollen.

22 "You gave them kingdoms and nations, allotting to them even the remotest frontiers. They took over the country of Sihon king of Heshbon and the country of Og king of Bashan. 23 You made their children as numerous as the stars in the sky, and you brought them into the land that you told their parents to enter and possess. 24 Their children went in and took possession of the land. You subdued before them the Canaanites, who lived in the land; you gave the Canaanites into their hands, along with their kings and the peoples of the land, to deal with them as they pleased. 25 They captured fortified cities and fertile land; they took possession of houses filled with all kinds of good things, wells already dug, vineyards, olive groves and fruit trees in abundance. They ate to the full and were well-nourished; they reveled in your great goodness.

26 "But they were disobedient and rebelled against you; they turned their backs on your law. They killed your prophets, who had warned them in order to turn them back to you; they committed awful blasphemies. 27 So you delivered them into the hands of their enemies, who oppressed them. But when they were oppressed they cried out to you. From heaven you heard them, and in your great compassion you gave them deliverers, who rescued them from the hand of their enemies.

28 "But as soon as they were at rest, they again did what was evil in your sight. Then you abandoned them to the

hand of their enemies so that they ruled over them. And when they cried out to you again, you heard from heaven, and in your compassion you delivered them time after time.

29 "You warned them in order to turn them back to your law, but they became arrogant and disobeyed your commands. They sinned against your ordinances, of which you said, 'The person who obeys them will live by them.' Stubbornly they turned their backs on you, became stiff-necked and refused to listen. 30 For many years you were patient with them. By your Spirit you warned them through your prophets. Yet they paid no attention, so you gave them into the hands of the neighboring peoples. 31 But in your great mercy you did not put an end to them or abandon them, for you are a gracious and merciful God.

32 "Now therefore, our God, the great God, mighty and awesome, who keeps his covenant of love, do not let all this hardship seem trifling in your eyes—the hardship that has come on us, on our kings and leaders, on our priests and prophets, on our ancestors and all your people, from the days of the kings of Assyria until today. 33 In all that has happened to us, you have remained righteous; you have acted faithfully, while we acted wickedly. 34 Our kings, our leaders, our priests and our ancestors did not follow your law; they did not pay attention to your commands or the statutes you warned them to keep. 35 Even while they were in their kingdom, enjoying your great goodness to them in the spacious and fertile land you gave them, they did not serve you or turn from their evil ways.

36 "But see, we are slaves today, slaves in the land you gave our ancestors so they could eat its fruit and the other good things it produces. 37 Because of our sins, its abundant harvest goes to the kings you have placed over us. They rule over our bodies and our cattle as they please. We are in great distress.

38 "In view of all this, we are making a binding agreement, putting it in writing, and our leaders, our Levites and our priests are affixing their seals to it."

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

- * Circle "the twenty-fourth day" in v. 1.
- * Bracket "fasting and wearing sackcloth and putting dust on their heads" in v. 1.
- * Underline "quarter of the day" in v. 2.
- * Circle "stairs" in v. 3.
- * Highlight "you" in vv. 5-38.
- * Circle "covenant" in v. 8.
- * Bracket "commands, decrees, and laws" in v. 14.
- * Underline "but they" in vv. 16, 26, 29.
- * Double underline "but you" in v. 17 and "but . . . you" v. 31.
- * Circle "slaves" in v. 36.
- * Circle "binding agreement" in v. 37.

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. Following the celebration of the Festival of Tabernacles (8:16-18), the Israelites gather again (cf., 8:1-2, 13). Describe and account for the *atmosphere* surrounding that assembly.
2. The assembly apparently lasts six hours. How is that time spent?
3. Explain the *relationship* of reading from the Book of the Law to how the rest of the time is spent.
4. The Levites instructed the people to "Stand up and praise the LORD, your God" (v. 5a). Explain how the prayer/praise psalm that follows (vv. 5b-37) elicits praise.

5. Summarize what verses 5b-6 teach about *who God is* and its relationship to worship.

6. In verses 7-37, the prayer/psalm describes *what God has done* during seven periods in Israel's history. Identify each period described in the following verses:

Vv. 7-8

Vv. 9-11

Vv. 12-21

Vv. 22-25

Vv. 26-28

Vv. 29-31

Vv. 36-37

7. Verses 16-31 are built around a repeated *contrast* indicated by "but they" (vv. 16, 26, 29) and "but you" (vv. 17, 31). Explain the *contrast* between God and the Israelites (cf., v. 33)—between God and "us," too.

8. Prayers typically contain a petition or request. What is the assembly of Israelites requesting?

9. **Discussion:** Talk about what God has done or is doing for you that elicits your praise.

day 3 **EXAMINE** – an explanation of the message to better understand the meaning of the passage.

The ninth chapter of Nehemiah describes an assembly convened following the Israelites' celebration of the Festival of Tabernacles. It concluded with a solemn assembly on the 22nd day of the month (Lev 23:36); this solemn assembly followed on the 24th day of the same month. The people remain together for half a day, that is, twelve hours—six of which are spent in reading from the Book of the Law, and six of which are spent in confession and praise (v. 3). The Book of the Law, which was read daily during the prior festival (8:18), is again the center of attention.

The fact that two groups of Levites are named in verses 4-5 has led some to conclude that the two groups served different functions. One commentator writes: "The two lists of eight Levites have five names in common, and each list has a further three of its own. Evidently, then, the two groups had different functions, partly glimpsed in 4b and 5b, where the first company seems to have voiced the distress of God's people (since the word for cried has this flavour), and the second led their corporate praise" (Derek Kidner, *Ezra and Nehemiah*, TOTC, 121). This comes as no surprise since the reading of God's word naturally leads to self-examination, confession, repentance, and praise.

The prayer/praise psalm that follows and extends to the end of the chapter has been called "one of the most eloquent recitals of God's marvelous acts in Israel's history" and "one of the great psalms in Scripture" (*The Nelson Study Bible*, 799). It affirms the divine role in history and ascribes Israel's historic sufferings to its repeated apostasies. The instructions of the Levites to the people (v. 5a) suggest that it's intended to elicit praise by pointing out who God is (vv. 5b-6) and what God has done for Israel (vv. 7-37). *The NIV Study Bible* divides these verses into 8 parts. Calling it "one of the most beautiful prayers outside the Psalms," it goes on to say, "it reviews God's grace and power (1) in creation (v. 6), (2) in the Abrahamic covenant (vv. 7-8), (3) in Egypt and at the Red Sea (vv. 9-11), (4) in the wilderness and at Sinai (vv. 12-21), (5) during the conquest of Canaan (vv. 22-25), (6) through the judges (vv. 26-28), (7) through the prophets (vv. 29-31) and (8) in the present situation (vv. 32-37)" (note on Ne 9:5-37).

Rather than lump verses 32-35 in with 36-37, it makes more sense to recognize that the content of verses 32-35 results ("therefore" v. 32) from the preceding historical survey, which pits God's faithfulness against Israel's unfaithfulness. These

verses contain the essence of the people's petition: "do not let all this hardship seem trifling in your eyes-the hardship that has come upon us, our kings and leaders, on our priests and prophets, on our ancestors and all your people, from the days of the kings of Assyria until today" (v. 32-35). They are petitioning their God, "the great God, mighty and awesome, who keeps his covenant of love" (v. 32) to deliver them from their "great distress" (v. 37) as slaves to the Persian king (v. 36).

Verses 16-31 revolve around a repeated *contrast* between God and his people, often introduced by "but they" (vv. 16, 26, 29) and "but you" (vv. 17, 31). For example: "*But they*, our ancestors, became arrogant and stiff-necked, and they did not obey your commands. They refused to listen and failed to remember the miracles you performed among them. They became stiff-necked and in their rebellion appointed a leader in order to return to their slavery" (vv. 16-17a); "*But you*, are a forgiving God, gracious and compassionate, slow to anger and abounding in love. Therefore you did not desert them, even when they cast for themselves an image of a calf and said, 'This is your god, who brought you up out of Egypt,' or when they committed awful blasphemies" (vv. 17b-18).

Sometimes either the "but they" or "but you" is implicit. For example: "*You* warned them in order to turn them back to your law, *but they* became

arrogant and disobeyed your commands. They sinned against your ordinances, of which you said, 'The person who obeys them will live by them.' Stubbornly they turned their backs on you, became stiff-necked and refused to listen. For many years *you* were patient with them. By your Spirit you warned them through your prophets. *Yet they* paid no attention, so you gave them into the hands of the neighboring peoples. *But* in your great mercy *you* did not put an end to them or abandon them, for you are a gracious and merciful God" (vv. 29-31). On the one hand, God is "a forgiving God, gracious and compassionate, slow to anger and abounding in love" (v. 17b); on the other hand, his people are "arrogant and stiff-necked" (v. 16), "disobedient," rebellious, and at times blasphemous (v. 26). And so are we.

The chapter concludes on a positive note. "In view of all this," the people say, "we are making a binding agreement, putting it in writing, and our leaders, our Levites and our priests are affixing their seals to it" (v. 38). In a nutshell, the people decide to renew the covenant between them and God. We might say, the people decide to rededicate themselves to obey the Lord. In the words of one commentator: "This chapter flows straight on into chapter 10 (which begins in the Heb. Bible at our verse 38) where the prolonged heart-searching culminates in a series of specific pledges" (Kidner, 120).

day **EMBRACE** – how God spoke to you in his word.

The Message of the Passage

Reflection on who God is and what he has done both in history and in your life will lead you to confession and repentance, praise and worship.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22.

What is it about *who God is* that elicits your praise and worship?

What is it about *what God has done* that elicits your praise and worship?

Read Psalm 136.

notes STUDY – the commentaries to answer the questions.

v. 1 **the twenty-fourth day** I.e., Oct 30, 444 B.C. (*The NIV Study Bible*, note on Ne 9:1); cf., Oct 8, 444, "the first day of the seventh month" (*The NIV Study Bible*, note on Ne 8:2). "The Feast of Tabernacles concluded on the 22nd day of the month (see comments on 8:14). After one day's interval, the 23rd, the people assembled on the 24th. They separated from foreigners (cf. 10:28). Then they confessed their sins, evidenced by fasting (cf. comments on 1:4), wearing sackcloth (cf. Gen. 37:24; Es. 4:1-4; Pss. 30:11; 35:13; 69:11; Isa. 22:12; 32:11; 37:1-2; Lam. 2:10; Dan. 9:3), a dark coarse cloth made from goats' hair, and having dust on their heads (cf. Josh. 7:6; 1 Sam. 4:12; 2 Sam. 1:2; 15:32; Job 2:12; Lam. 2:10; Ezek. 27:30). These were signs of mourning and grief" (Gene A. Getz, "Nehemiah," in *The Bible Knowledge Commentary: Old Testament*, 690).

v. 1 **fasting, sackcloth, dust** Together these signs of mourning and grief anticipate the penitential nature of the following psalm of praise and confession (vv. 5b-38). "Wearing sackcloth symbolized mourning and humility. Reading the Book of the Law (v. 3) made the people realize that they and their ancestors had constantly failed to keep the covenant with God" (Breneman, 232).

v. 2 **quarter of the day** I.e., about three hours. "The congregation spent about three hours in the study of Scriptures and three hours in the worship of the Lord" (Edwin M. Yamauchi, "Ezra and Nehemiah," in *The Bible Expositor's Commentary*, rev. ed., 523).

v. 3 **stairs** "The stairs (lit., 'ascent') may have led to some part of the temple complex or they may refer to the platform mentioned in 8:4" (Getz, 690).

vv. 5b-38 you Used 67 times in these verses to refer to God. "He is in fact the subject of every sentence in vv. 6-15" (Breneman, 236).

v. 8 covenant I.e., the Abrahamic Covenant (see Ge 15:4-21; cf., 12:1-4, 7; 17:3-8), in which God promised to give the patriarch the land of Canaan, to make the innumerable offspring he would be given into a great nation, and to bless him and through him bless all peoples on earth.

v. 14 **commands, decrees, and laws** "Various words for God's commands ('commands, decrees, and laws') are used in this passage as in Ps 119. Each has a slightly different focus but, as in Ps 119, is used here as a synonym to express God revelation to his people" (Breneman, 238). "The use of the whole list of legal terminology as we have it here is typical of Deuteronomy (cf., Deut. 30:10). The parallel use of statutes and judgments occurs frequently in Deuteronomy (cf., e.g., Deut. 4:1; 5:1; 6:1; 7:11, etc.), while the same is true of the parallel use of statutes and commandments (cf., e.g., Deut. 6:2; 8:10; 10:13; etc.). The Chronicler frequently adds laws to the list (e.g., 2 Chr. 19:10). The whole catalog signifies the legal prescriptions in their entirety" (F. Charles Fensham, *The Books of Ezra and Nehemiah*, NICOT, 230).

v. 36 **slaves** "Even though the Persians were not as cruel to their subjects as Assyria and Babylon had been, they exacted heavy taxes. The Jews were still their subjects. It was one thing to be a slave in a foreign land, but to be a slave in their own land was quite another. The Jews still lived under the auspices of the Persian king, but their desire was to live only under the God of their ancestors" (Breneman, 242). "This prayer is not breathing out rebellion, nor complaining of injustice (notice the phrase, because of our sins, 37, in line with 33 ff.), but neither is it pretending that to serve and enrich a foreign regime is what was promised to Abraham and his seed. The great distress which ends the prayer is a sign of life and of a vision that has not been tamely given up" (Kidner, 124).

v. 37 **binding agreement** "The civil leaders, religious leaders (Levites and . . . priests), and all the people agreed to put their seals to a written agreement that they would obey the stipulations of the Mosaic Law (cf. v. 29)" (Getz, 691). The author describes here a covenant renewal. After the confession of sin in ch. 9, this approach to the solving of the problem is understandable. They must come into a new relationship with the Lord" (Fensham, 234)—perhaps "renewed" relationship would be better.

Family Talk

Encouragement from one parent's heart to another

I was talking with my Aunt Sharron when my kids were young, and she said something I'll never forget. I shared how tired I was of the kids repeating the same bad behavior and how even more tired I was of responding like a broken record. She said, "Just about the time they get done with that, they'll have something new you'll have to work on." Whelp. There it is. Parenting in a nutshell. I know some of you are feeling like this right now with only a few weeks of summer left. How many times have you said, "Be nice to your sister," "Pick up your clothes," "Do not roll your eyes at me!?" But the truth is we aren't any different from our kids. We get stuck in a loop of sin that we just can't seem to get out of - jealousy as we continue to scroll through social media, over-indulgence as we eat or drink unhealthily, gossip as we call our friends to share about someone else's "news." I can just imagine God face-palming as we continue a cycle of sin and he repeats his compassionate discipline. The next time you get on to your kids for the same thing for the 467th time, think about how God feels as he beckons you away from temptation and sin. Practice his patience as you approach your discipline through prayer and with compassion. Even when the hair on your neck is tingling. We are praying for you!

What Does The Bible Say

- Weekly Verse:** Read Nehemiah 9
1. Write down all the amazing things about God in verses 5-15.
 2. Write down the Israelites' pattern of disobedience and God's response in verse 28.
 3. What did the Israelites decide to do (verse 38)?

What Do You Think

What do you think of the agreement the Israelites made in verse 38?

What R U Going To Do

What commitment will you make to God this week? Write it down and post it somewhere you can see it every day.

Core Comp

Worship – I celebrate God for who he is and what he has done for me.

Memory Verse

Psalm 105:4 – *Look to the Lord and His strength; seek His face always.*

KIDPIX COUPON

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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 *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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