

IN OVER OUR HEADS "ELECTION RESULTS" ROMANS 9:1-18

Can God be taken at his word? The Christian faith stands or falls with the answer to this question. After all, salvation involves believing the message of the gospel. God is perfect; we are not. We're only human, right? Of course, to say nobody's perfect is not to say that everybody's equally imperfect. Paul summarizes the human dilemma this way. "There is no one righteous, not even one" (Ro 3:10), "for all have sinned and *fall short of the glory of God*" (v. 23). And because "the wages of sin is death" (6:23), God sent his incarnate, sinless Son to die in our place, as our substitute, for our benefit (Jn 3:16, 18), so that we might become God's children. As sinners we are God's enemies, hardly his children. But because Jesus died for us, when we believe in him to do what he promised (5:24), God declares us not guilty even though we are not innocent. He *declares* us righteous, and then he sets us on our way to being "conformed to the image of his Son" (Ro 8:29), namely, being *made* righteous.

But how can we believe if God cannot be taken at his word? Everything rides on the truth of what he says and his fidelity to the promises he makes. The issue comes to the fore in Romans 9. God made a promise to Abraham and his descendants through Jacob, the people of Israel. But with their rejection of the Messiah, it appeared that God had abandoned his people along with the promises he made to them. Put differently, it appeared that he had replaced Israel with the church. One commentator summarizes the problem this way: "Once one begins to think about salvation by grace through faith and the majority of

God is the ultimate, final, and complete authority over everything and everyone.

– Paul S. Feinberg

Jews, who do not believe in Jesus, one has a theological problem. If God has abandoned his plan for Israel, what sure and certain hope can Gentiles have in regard to the future? If God's love for Israel has ceased, is it really true that nothing can separate the believer from the love of God?" (Ben Witherington, *Paul's Letter to the Romans*, 244). Not to worry, in Romans 9-11 Paul argues convincingly that God's word has not failed. God has not abandoned his covenant people; he has a future in store for the people of Israel that entails fulfilling his promises to them.

This Week's Core Competency

Personal God – I believe God is involved in and cares about my daily life.

God is sovereign but not arbitrary. God acts in ways pleasing to himself without consultation, asking for neither permission nor forgiveness. The following is a more theological definition: "Divine sovereignty or God's sovereign will is closely related to divine omnipotence. Whereas omnipotence tells how much and which powers God has, sovereignty clarifies the extent to which God uses those powers . . . Divine sovereignty can be defined as God's power of absolute self-determination. This, of course, needs explanation and amplification. God has this power in virtue of his ability to deliberate and make choices, as opposed to others deciding for him. Moreover, self-determination means that God does his own actions, and that they are in accord with his choices . . . This notion of divine sovereignty means, of course, that God is the ultimate, final, and complete authority over everything and everyone. Whatever happens stems from his decisions and control. God's sovereign will is also free, for nobody forces him to do anything, and whatever he does is in accord with his own purposes and wishes" (John S. Feinberg, *No One Like Him*, 294).

cont. pg. 2

The NIV gives Romans 9:6-29 this heading: "God's Sovereign Choice." It does so because in it Paul alludes to God's sovereignty with respect to the promise he made to Abraham. In the first place God chose Abram and made this promise to him: "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed" (Ge 12:1-3 ESV), and then he went on to pledge, "To your offspring I will give this land" (v. 7 ESV). Clearly, God's choice of Abram was "not by works but by him who calls" (Ro 9:12). In other words, God's choice was not based at all on any good thing Abram had done but was based entirely on God's mercy. Subsequently, God's decision to keep the stipulations of the promise covenanted with Abram (Ge 15:9-21) to Isaac rather than Ishmael (18:10, 14; 21:12) and to Jacob rather than Esau (25:23; cf., Mal 1:2-3) was again not based on works, since before Rebekah's twins were born or had done anything good or bad, God told her, "The older will serve the younger" (Ge 25:23; cf., Ro 9:11-13). In a nutshell, "Israel was the object of God's choice for special blessing because of His own gracious will. He did not choose Israel because of the Israelites' natural descent from Abraham or because of their superior qualities" (Thomas L. Constable, "Notes on Romans," 2017 ed., 145, planobiblechapel.org/constable-notes).

God's decisions regarding who would inherit his promise made to Abraham were sovereign but not arbitrary. Put differently, they weren't random, based on the flip of a coin, so to speak. They mattered. They were his free choices made in accord with his ultimate purpose to make the descendants of Abraham through Jacob—namely, the people of Israel—a blessing to the world. Through Israel God would give the world Jesus, the Messiah and Savior.

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

Romans 9:1-18

1 I speak the truth in Christ—I am not lying, my conscience confirms it through the Holy Spirit—2 I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race, 4 the people of Israel. Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. 5 Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.

6 It is not as though God's word had failed. For not all who are descended from Israel are Israel. 7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned." 8 In other words, it is not the children by physical descent who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. 9 For this was how the promise was stated: "At

the appointed time I will return, and Sarah will have a son."

10 Not only that, but Rebekah's children were conceived at the same time by our father Isaac. 11 Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: 12 not by works but by him who calls—she was told, "The older will serve the younger." 13 Just as it is written: "Jacob I loved, but Esau I hated."

14 What then shall we say? Is God unjust? Not at all!

15 For he says to Moses,

"I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

16 It does not, therefore, depend on human desire or effort, but on God's mercy. 17 For Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." 18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

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

- * Circle "cursed" in v. 3.
- * Bracket "the people of Israel" in v. 4.
- * Underline "the covenants" and "the promises" in v. 4.
- * Highlight "the Messiah, who is God over all, forever praised! Amen" in v. 5.
- * Circle "God's word" in v. 6.
- * Box "for" indicating *reason* in v. 6.

- * Circle "failed" in v. 6.
- * Box "but" indicating *contrast* in v. 8.
- * Bracket "children of the promise" in v. 8.
- * Circle "election" in v. 11.
- * Circle "hated" in v. 13.
- * Circle "harden/s" v. 18.

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. Should Paul's statement (v. 3) be taken at face value, or is it an example of hyperbole—that is, intentional exaggeration? *What* do you think and *why*?
2. Paul refers to "the people of Israel" (v. 4). *Who* were they?
3. Do you see any *irony* in verses 4-5? Explain.
4. Clarify what Paul is alluding to when he says, "It is not as though God's word had failed" (v. 6).
5. If *all* the *physical* descendants of Abraham are not reckoned as his children and heirs to the promise, who are?
6. What do verses 11-13 prove regarding Jacob and Esau?
7. God "loved" Jacob, so he went to heaven, and God "hated" Esau, so he went to hell. Right? Explain.
8. The Pharaoh of the exodus was the recipient of both God's *mercy* and God's *hardening*. How so?
9. **Discussion:** Talk about whether the fact that "God has mercy on whom he wants to have mercy and hardens whom he wants to harden" (v. 18) is good news or bad news, fair news or unfair news. Compare what Paul thinks with what you think.

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

Chapter 9 opens the next major section in Paul's letter to the Romans. Much of what Paul has written in chapters 1-8 raises questions about Jews and God's relationship to Israel, especially since justification is by faith, not by the works of the law, and since Israel by and large has rejected Christ. That being the case, one author suggests: "Paul writes chs. 9-11 to refute certain wrong deductions about the status of Jews and God's relationship to them"—for example, that God has forsaken his first chosen people for another one—"and also about whether God might renege on his promises to them, which would mean that the Word of God had failed or was unreliable. There are profound issues of theodicy, the character of God, ecclesiology, election, and the truthfulness and trustworthiness of Scripture involved in this discussion. This section is the climax of Paul's theological discussion, not a mere appendix to that discussion. Indeed, this section builds on what was said in chs. 1-3 about God's impartiality and faithfulness, in ch. 4 about Abraham, and in ch. 8 about predestination and the final goal and outcome of God's salvation plan" (Witherington, 244).

In anticipation of his rejection by his own people, Israel, Jesus lamented: "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord'" (Mt 23:37-39).

Commenting on the nation's rejection of their Messiah, Paul says in Romans 9:6, "It is not as though God's word had failed." God's word had not failed because Israel had failed. The Israel that failed may have been biological offspring of Abraham through Jacob, but they were not "Abraham's children" (v. 7) because they were not the patriarch's spiritual offspring also. Physical descent alone does not make one a true Israelite; neither does outward circumcision (2:28-29). Consider Zacchaeus, who was of the lineage of Abraham, but became a "son of Abraham" when he began to walk in the footsteps of Abraham's faith (Lk 19:9-10; cf., Ro 4:12). Israel may have rejected its Messiah, but a believing remnant within the nation accepted him. The

apostles, including Paul himself, belonged to that *spiritual* Israel within *ethnic* Israel. Two things become clear through reading Romans 9-11: Israel's rejection was not complete (11:5), and neither was it final (vv. 25-26).

After describing his anguish over Israel, the unbelieving people of his own race, in Romans 9:1-5, Paul goes on to argue in verses 6-18 that Israel's rejection of its Messiah was no indication that God had abandoned his people. God's promise was made to Abraham and his children, but not all of Abraham's *physical* descendants are reckoned as his children, that is, "children of the promise" (v. 8). The patriarch's children are reckoned through Isaac, not Ishmael, and Jacob, not Esau. What's more, God's decision to bless Jacob, rather than firstborn Esau, was his sovereign choice "in order that God's purpose in election might stand" (v. 11). Paul is referring in verse 11 to *corporate* election, that is, God's choice of Jacob's descendants for covenant blessings, not *individual* election, that is, God's choice of Jacob for personal salvation. In other words, Paul isn't saying that Isaac was elect or "saved" and Ishmael was not elect or "damned," or that Jacob was elect or "saved" and Esau was not elect or "damned." In fact, God apparently blessed Esau greatly (Everett F. Harrison, "Romans," in *The Bible Expositor's Commentary*, 10:105; see Ge 33:9; 36:2-8). His concern is with Israel, specifically, to show that "not all who are descended from Israel are Israel" (v. 6), so he points out, "It is not the children of physical descent who are God's children, but it is the children of the promise who are regarded as Abraham's offspring" (v. 8), namely, *spiritual* Israel within *ethnic* Israel. Then, in verse 14, Paul defends God's justice, declaring that God was not wrong to "love Jacob," that is, choose him, and "hate Esau," that is, not choose him, because a Sovereign God has the prerogative to pursue his gracious purposes as he sees fit.

Paul's thought moves from Moses in verse 15 to the Pharaoh of the exodus in verses 16-18. He appeals to Pharaoh to confirm his conclusion that "God's purpose in election" (v. 11) "does not depend on human desire or effort, but on God's mercy" (v. 16). God told Pharaoh, "Indeed, for this reason I have allowed you to remain, in order to show you My power and in order to proclaim My

name through all the earth" (Ex 9:16 NASB). One commentator explains: "God had mercifully spared Pharaoh up to the moment when He said these words to him—through six plagues—and in spite of his consistent opposition to God. God did not mean that He had created Pharaoh and allowed him to sit on Egypt's throne, though He had done that too . . . Pharaoh deserved death for his opposition and insolence, without question. However, God would not take his life in the remaining plagues, so that his continuing

opposition and God's victory over him would result in greater glory for God (cf. Josh. 9:9; Ps. 76:10). Here is another example, similar to the one in verse 15, of God not giving people what they deserve—but extending mercy to them instead" (Thomas L. Constable, "Romans," 2017 ed., 146, planobiblechurch.org/constable-notes). Pharaoh's experience demonstrates that God sovereignly decides to whom he will show mercy and whom he will harden in connection with the outworking of his purposes.

day **4** **EMBRACE** – how God spoke to you in his word.

The Message of the Passage

The word of God has not failed, Israel's unbelief notwithstanding, for God sovereignly chose to fulfill his promises to Abraham's true children, namely, the believing descendants of Jacob.

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

How does the sovereignty of God strike you? Do you find it comforting or disturbing? Explain.

God made a promise with various stipulations to Abraham and his descendants through Isaac and Jacob. Explain why whether he keeps it really matters to you as a Gentile Christian.

If God is love, but he "hated" Esau, how can we preach that God loves the world?

notes STUDY – the commentaries to answer the questions.

v. 3 **cursed** Cf., Ex 32:30-32. Gk. *anathema*. "Anathema from Christ' means to be separated from Christ and devoted to destruction (cf. LXX, Lev. 27:28, 29; Deut. 7:26; 13:16, 18; Josh. 6:17; 7:1, 11, 12). In the New Testament 'anathema' has similar force and means accursed (cf. Acts 23:14; 1 Cor. 12:2; 16:22; Gal. 1:8, 9)" (John Murray, *The Epistle to the Romans*, NICNT, 3). "The phrase 'I could wish' (v.3) faithfully brings out the idiomatic construction used here for stating an impossible wish. Paul could not actually become anathema from Christ (chapter 8 proclaims the impossibility of that). Yet if it were possible, he would gladly make the sacrifice" (Harrison, 10:102).

v. 4 **people of Israel** Lit., "Israelites," i.e., the descendants of Jacob who constituted the nation of Israel. "Israel as 'the people of God' was a national entity. Acknowledging that the Old Testament does not provide a precise definition of a nation, Ronald E. Clements identifies three major elements that are relevant, namely, race, government, and territory. All three elements are evident in the Old Testament picture of Israel . . . Thus, in addition to its spiritual significance as 'the people of God,' Israel in the Old testament was literally a nation among the nations of the world" (Robert L. Saucy, *The Case for Progressive Dispensationalism*, 193).

v. 4 **covenants, promises** "Covenants" refers to all the biblical covenants, i.e., the Abrahamic, the Mosaic, the Davidic, and the New Covenant (see discussion in Douglas J. Moo, *The Epistle to the Romans*, NICNT, 563). "Promises" refers to promises made to the patriarchs and the nation.

v. 5 **the Messiah** . . . Cf., "and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen" (RSV; cf., TEV). "V. 5b is one of the most debated verses in all of Pauline literature. Is Paul actually calling Christ God here?" (Witherington, 251). The question hinges on punctuation, whether to put a comma or a period after "Christ." "Connecting 'God' to 'Christ' is exegetically preferable, theologically unobjectionable, and contextually appropriate" (see lengthy discussion in Moo, 565-68).

v. 6 **failed** "The remnant proves that the Word of God to Jews has not failed. But who is this remnant? Paul apparently is referring to persons like himself, Jews who are followers of Jesus" (Witherington, 252). "The point of this entire passage is that while the promises of God to Israel may appear to have failed in that Israel is predominately unbelieving, there is a remnant within Israel—what John Murray aptly calls 'an "Israel" within ethnic Israel.' The promises to Israel, therefore, retain their validity, as William Sandy and Arthur C. Headlam assert in their explanation of the verse: 'St. Paul does not mean here to distinguish a spiritual Israel (i.e., the Christian Church) from fleshly Israel, but to state that the promises made to Israel might be fulfilled even if some of his descendants were shut out from them'" (Saucy, 197). Unbelieving descendants of Jacob are "shut out" of the promises made to Israel.

v. 8 **children of promise** "In this context, which deals with 'Israel,' the distinction with regard to Abraham's descendants is limited to ethnic Israel and is therefore not redefining 'Israel' to include Gentiles. Again, Sandy and Headlam, citing the context, declare, 'All of these expressions (*tekna tou theou* [children of God], *tekna tes epangelias* [children of promise]) are used elsewhere of Christians, but that is not their meaning in this passage'" (Saucy, 197).

v. 11 **election** "He [Paul] is not writing about the fate of each individual. He is making a statement about how God dealt with Israel, and continues to deal with it, even when it rejects his Son . . . That is why one so badly distorts Paul's point if one assumes these verses tell me about my fate, or anyone else's, before God: damned or saved" (P. Achtemeier, *Romans*, 164-65).

v. 13 **hated** Cf., Lk 14:26. "If God's love of Jacob consists in his choosing Jacob to be the 'seed' who would inherit the blessings promised to Abraham, then God's hatred of Esau is best understood to refer to God's decision not to bestow this privilege on Esau. It might best be translated 'reject.' 'Love' and 'hate' are not here, then, emotions that God feels but actions that he carries out" (Moo, 587).

v. 18 **hardens** "Hardening does not mean damning" (Witherington, 256). It means "'harden' in the obvious sense of 'make unresponsive, unyielding' (see also on 11:7), 'make stubborn' (NEB)" (James D. G. Dunn, *Word Biblical Commentary*, vol. 38b, *Romans 9-16*, 554). "Nine times in Exodus the hardening of the pharaoh's heart is ascribed to God (4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4,8; see Jos 11:20; Ro 9:17-18 and notes); another nine times the pharaoh is said to have hardened his own heart (7:13-14,22; 8:15, 19,32; 9:7, 34-35). The pharaoh alone was the agent of the hardening in each of the first five plagues. Not until the sixth plague did God confirm the pharaoh's willful action (see 9:12)" (*The NIV Study Bible*, note on Ex 4:21). "Pharaoh hardened his own heart against God (cf. Ex. 7:13-14; 8:15, 19, 32) before God hardened it (Ex. 19:12). The purpose of the ten plagues upon Egypt was to convince Pharaoh to repent; since he refused, his heart was hardened as a result of his own actions. Repeatedly we have seen that the same sun that melts wax, hardens clay" (Norman Geisler, *Systematic Theology: Volume Three: Sin Salvation*, 196). God hardened Pharaoh's heart by multiplying his miraculous signs and wonders in Egypt.

Family Talk

Encouragement from one parent's heart to another

When we get to know the heart and character of God, it is easier to trust Him even when things are difficult. When my kids were smaller we read through a book series about missionaries. Of all the amazing stories we read, the life of Jim Elliot stuck in their memory. Is God in control? The answer is yes. Encourage your kids by telling them about Elliot's life. Jim and his wife, Elisabeth, along with some other missionaries, decided to take the gospel to the Auca Indians in Ecuador. They were a violent tribe who had killed all outsiders. The missionaries began by dropping gifts near the village from an airplane. Once they landed they were able to make some friendly connections with a few Aucans. However, in a few days, some of the Aucans turned on them and killed all five men. In this tragedy God had a plan. After their story was told in Life magazine, many people chose to commit their lives to missions. Elisabeth Elliot and her young daughter went to live among the Indians and many of them came to faith in Christ. She was able to complete the work her husband started. Many people might have questioned God in this situation, but Elisabeth knew that God is in control and that He will accomplish His will for all people. Teaching your kids about God's sovereignty will yield great fruit as they continue in their faith journey. What peace it brings to know God is in control!

What Does The Bible Say

Weekly Verse: Read Romans 9:1-18

1. How is Paul feeling according to verse 2?
2. Who is Paul talking about in the passage?
3. How does Paul answer the question, "Is God Unjust?" (v. 14)

What Do You Think

Paul is sorrowful because so many of the Jewish people had rejected Jesus as Savior. How do you feel about people you know who haven't trusted Him? Stop right now and pray for them.

What R U Going To Do

Get your parents to help you find out more about Jim Elliot's story. Ask them to help you look it up online or visit the library to find a book. You will be so blessed by his obedience and God's faithfulness in the situation.

Core Comp

Personal God - I believe God cares about everything in my life.

Memory Verse

1 Corinthians 2:10 - *These are the things God has revealed to us by His Spirit. The Spirit searches all things, even the deep things of God.*

KIDPIX COUPON

I memorized my verse _____, completed *Scrolls* _____, brought Bible _____, brought a friend _____.

Series Discipleship Challenge located in KidPix Store.

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

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for twelve years before accepting the position of Spiritual Formation Pastor at Pantego Bible Church in 1998. He and his wife Ruth have one son, Zach.

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.



8001 Anderson Blvd.
Ft. Worth, TX 76120
1-866-PANTEGO
Fax 817-275-6403
www.pantego.org

The mission of THE SCROLLS is to help you Belong, Become, and go Beyond as follower of Jesus Christ 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.