

## FLAMMABLE "GATHERING KINDLING" EXODUS 19:1-25

### This Week's Core Competency

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

- 1 *Come, let us sing for joy to the LORD;  
let us shout aloud to the Rock of our salvation.*
- 2 *Let us come before him with thanksgiving  
and extol him with music and song.*
- 3 *For the LORD is the great God,  
the great King above all gods.*
- 4 *In his hand are the depths of the earth,  
and the mountain peaks belong to him.*
- 5 *The sea is his, for he made it,  
and his hands formed the dry land.*
- 6 *Come, let us bow down in worship,  
let us kneel before the LORD our Maker;*
- 7 *for he is our God  
and we are the people of his pasture,  
the flock under his care.*

God has a problem. He is infinite; his creatures are finite. He desires to reveal himself to them, but how? Nothing in their world is infinite apart from him. As a result, he is also holy, that is, unique, one of a kind, "wholly other." He is like nothing in their world, so images "in the form of anything in heaven above or on the earth beneath or in the waters below" (Ex 20:4) simply don't cut it, because all such finite things only misrepresent the Infinite One.

"Divine infinity means that God is unbounded or unlimited" (John S. Feinberg, *No One Like Him*, FETS, 245). For example, God is unbounded or unlimited with respect to power; he is omnipotent. He is

***If you hold up a grain of sand, the patch of sky it covers contains 10,000 galaxies.***

– <http://www.physics.org/facts/sand-galaxies.asp>

unbounded or unlimited with respect to space; he is omnipresent. He is unbounded or unlimited with respect to time; he is eternal. While God's infinity pertains to other of his attributes as well, it is most easily recognized with respect to his divine power revealed in creation. The psalmist proclaims:

"The heavens declare the glory of God;  
the skies proclaim the work of his hands" (Ps 19:1).

And the apostle concurs: "For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse" (Ro 1:20). Even a cursory look at the night sky gives one pause, so that the psalmist speaks for all of us when he says:

"When I consider your heavens,  
the work of your fingers,  
the moon and the stars,  
which you have set in place,  
what is man that you are mindful of him,  
the son of man that you care for him?" (Ps 8:3-4).

Our increased understanding of the universe has only amplified our awe of the infinite God. Here's what astronomers are currently saying about the mind-boggling enormity of the observable universe:

*Our brains struggle to comprehend how big the universe is because everything here on earth, and even the earth itself, is very small when compared to the immense scale of the universe.*

*So let's think about it a different way, using something we see and interact with every day . . . light. While we imagine light to be instantaneous, photons of light actually take time to travel from one side of the room to the other. In the time it took you to read this far, a photon of light leaving the Sun has travelled about 10 million kilometers—equivalent to travelling around the earth 250 times. Light that leaves our second nearest star, Proxima Centauri, takes just over four years to reach earth and so we can*

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define it as four light years [or 39,900,000,000,000 km] away.

As such, if you were to look at Proxima Centauri, you would not be seeing the star as it is right now, but how it 'was' 4 years ago! We see all things in the universe as they were in the past, whether they're on the other side of the room or the other side of the galaxy. To take this concept further, the nearest large galaxy to us is Andromeda which is so big and close that you can see it in the night sky with your naked eye. What you're really seeing is 1,000's of billions of stars in a configuration similar to our Milky Way. However, all of those stars are about 2.5 million light years away, which means you're seeing Andromeda as it was 2.5 million years ago.

The whole universe is littered with galaxies just like the Milky Way and Andromeda [at least 100 billion], and using our most powerful telescopes we can see light from galaxies that has taken more than 13 billion years to reach us! The universe is about 13.8 billion years old, so any light we see has to have been travelling for 13.8 billion years or less—we call this the 'observable universe.'

So how big is our universe? Well we don't really know, but it's big . . . And it's still getting bigger all of the time (<http://phys.org/news/2015-10-big-universe.html>; see also <http://www.closetotruth.com/series/how-vast-the-cosmos>).

While not necessarily agreeing with every inference astronomers draw from their observations about the universe, suffice it to say that God's creation is big—big enough to reveal his infinity, not only with respect to power, but also with respect to space and time. No wonder God's presence causes a stir when the Israelites come out to meet him. Moses says: "Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain trembled violently" (Ex 19:16, 18).

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

### Exodus 19:1-25

1 In the third month after the Israelites left Egypt—on that very day—they came to the Desert of Sinai. 2 After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain.

3 Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the house of Jacob and what you are to tell the people of Israel: 4 'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. 5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, 6 you will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the Israelites."

7 So Moses went back and summoned the elders of the people and set before them all the words the LORD had commanded him to speak. 8 The people all responded together, "We will do everything the LORD has said." So Moses brought their answer back to the LORD.

9 The LORD said to Moses, "I am going to come to you in a dense cloud, so that the people will hear me speaking with you and will always put their trust in you." Then Moses told the LORD what the people had said.

10 And the LORD said to Moses, "Go to the people and consecrate them today and tomorrow. Have them wash their clothes 11 and be ready by the third day, because on that day the LORD will come down on Mount Sinai in the sight of all the people. 12 Put limits for the people around the mountain and tell them, 'Be careful that you do not approach the mountain or touch the foot of it. Whoever touches the mountain is to be put to death. 13 They are to be stoned or shot with arrows; not a hand is to be laid on

them. No person or animal shall be permitted to live.' Only when the ram's horn sounds a long blast may they approach the mountain."

14 After Moses had gone down the mountain to the people, he consecrated them, and they washed their clothes. 15 Then he said to the people, "Prepare yourselves for the third day. Abstain from sexual relations."

16 On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. 17 Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. 18 Mount Sinai was covered with smoke, because the LORD descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain trembled violently. 19 As the sound of the trumpet grew louder and louder, Moses spoke and the voice of God answered him.

20 The LORD descended to the top of Mount Sinai and called Moses to the top of the mountain. So Moses went up 21 and the LORD said to him, "Go down and warn the people so they do not force their way through to see the LORD and many of them perish. 22 Even the priests, who approach the LORD, must consecrate themselves, or the LORD will break out against them."

23 Moses said to the LORD, "The people cannot come up Mount Sinai, because you yourself warned us, 'Put limits around the mountain and set it apart as holy.'"

24 The LORD replied, "Go down and bring Aaron up with you. But the priests and the people must not force their way through to come up to the LORD, or he will break out against them."

25 So Moses went down to the people and told them.

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

- \* In the margin next to v. 1 write, "Cf., vv. 11, 16."
- \* Circle "eagles' wings" in v. 4.
- \* Box "if" and "then" indicating *condition* in v. 5.
- \* Circle "covenant" in v. 5.
- \* Bracket "treasured possession," "kingdom of priests," and "holy nation" in vv. 5, 6.
- \* Box "So" indicating *result* in v.7.
- \* Box "so that" indicating *purpose* in v. 9.
- \* Circle "consecrate/d" in vv.10, 14, 22.
- \* Bracket "abstain from sexual relations" in v. 15.
- \* Underline "thunder," "lightning," "thick cloud" in v. 16.
- \* Underline "smoke," "fire," and "trembled" in v. 18.
- \* Circle "break out" in vv. 22, 24.

## 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. The Lord announces to Moses what he wants him to announce to the Israelites. Put the announcement in a nutshell.
2. Compare and contrast the terms "kingdom of priests" and "holy nation."
3. Explain the *purpose* behind God coming "in a dense cloud."
4. Put what "consecrate" means in your own words.
5. Explain why going up the mountain or touching the foot of it should be a capital offense.
6. How were the Israelites to prepare "for the third day" and why?
7. What do you infer from the phenomena surrounding Sinai on the morning of the third day?
8. Verse 21 and verse 24 contain two more warnings. What do you make of that?
9. **Discussion:** Talk about your "take away" from this passage.

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## day 3

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

A family goes down into Egypt, but a nation comes up out of Egypt. However, before the house of Jacob can become the nation of Israel, God is going to enter into a covenant relationship with the Israelites. He is going to give them the law to govern their moral, religious, and civil life (Thomas L. Constable, "Notes on Exodus," 2016 ed., 116, [www.soniclight.com](http://www.soniclight.com)). So he meets the people on Mount Sinai two months after leaving Egypt. Exodus 19 describes the preparations necessary for the encounter with God.

One commentator summarizes the contents of the chapter as follows: "After the itinerary notice (Exod. 19:1-2), the chapter narrates the two-day preparation of the people to meet God on the third day (vv. 3-15) and the final preparations on the morning of the third day (vv. 16-24). Both preparations stress the need for total consecration. The framework for the scene of initiating the covenant is structured around the three cycles of ascents/descents of Moses. In the first two cycles spanning the two-day preparation, Moses meets with God on top of the mountain to receive instruction (vv. 3-6, 8b-13) and then descends to the people at its base for the people's response (vv. 7-8a, 14-15). The third day begins with Moses at its base. He is then called to meet God on top of the mountain, where he receives the Book of the Covenant (vv. 20-24). The initiation begins and ends with Moses on top of the mountain receiving I Am's instructions" (Bruce K. Waltke, *An Old Testament Theology*, 406). Moses' three round-trips to God form a natural division of the chapter.

On Moses' first round-trip (vv. 3-8a) the LORD announces his intention to establish a covenant with "the house of Jacob," that is, "the people of Israel." Provided they agree to the terms of his covenant, something God expects them to do given the fact he delivered them from Egyptian bondage, he promises to make them his "treasured possession." In other words, if they agree to obey him fully, "Israel will be the King's 'private property,' personally owned for his personal use" (497). As such, they will be "a kingdom of priests" as well as "a holy nation," indicating that God wants them to be his missional people. When Moses returns and tells the elders everything the LORD has commanded, the people agree to "do everything the LORD has said." In the opinion of one commentator: "The reaction of the Israelites to God's promises was understandably positive, and God

approved it (Deut. 5:27-28). They wanted what God offered them. However, they overestimated their own ability to keep the covenant, and they underestimated God's standards for them" (Constable, 115). All agree that God's words on this first trip are among the most important in the book; some consider them to be "the very heart of the Pentateuch" (113).

On his second round-trip (vv. 8b-15), Moses reports that the Israelites have accepted God's terms and then learns that God is going to come to him on the third day in such a way that the people will hear them talking. That way they will put their trust in him as their leader. Obviously, "without faith in the messenger, they will put no credence in his message" (Waltke, 408). In the meantime, the people must prepare for their divine encounter. They must wash their clothes, and Moses must put limits around the mountain to keep them at a safe distance. The Israelites cannot simply come into God's presence willy-nilly. One commentator explains: "The fact that limits are placed around the mountain accents the holiness of God's dwelling. You do not simply walk up to it in street clothes and chat with the occupant. The way is barred. You must prepare yourself first, and then you must wait until the occupant is willing to receive you" (Peter Enns, *The NIV Application Commentary: Exodus*, 391). When Moses returns to consecrate the people, he adds that they are to "abstain from sexual relations" (v. 15), just one more indication that something out of the ordinary will happen on the third day.

On the morning of the third day (vv. 16-19), Moses leads the people to the base of the mountain where "Moses spoke and the voice of God answered him" (v. 19). The awesome appearance of the infinite God on that day is beyond description. One commentator writes: "The fire is the fire of Yahweh's Presence; the smoke is the thick blinding smoke of Isaiah's vision (Isa 6:4), the purpose of which is to obscure what man cannot look upon and live; and the violent quaking of the mountain is the upheaval of the natural world that always accompanies Yahweh's coming (Jeremias, *Theophanie*, 1-16) . . . All the awesome accompaniment of that Advent—the thunder, the lightning, the heavy cloud, the fire, the thick, obscuring smoke and above all the resounding ram's horn moving closer through the opaque covering on the mountain—is a dramatization of the event of

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Exodus and of the OT: Yahweh's coming to his people, gathered by his instruction at the edge of a boundary set for their protection" (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 273).

On his third round-trip (vv. 20-25), the LORD tells Moses once and then twice to warn the people "so they do not force their way through to see the LORD."

The priests are no exception; neither the priests nor the people should "force their way through to come up to the LORD" (v. 21; cf., v. 24). All this is intended to prepare the people to receive the Decalogue in chapter 20.

### *The Message of the Passage*

*The holiness of the infinite God is made manifest when he descends to the top of Sinai to meet with his people, who learn that they cannot simply walk up in street clothes and chat with him.*

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

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on the three "living questions" below to apply what you have learned this week.

• **Journal your answers to the following living questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

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# notes STUDY – the commentaries to answer the questions.

v. 1 **that very day** The Israelites left Egypt on the fifteenth day of the first month (Ex 12:2, 6, 12, 21-23, 29; cf., Nu 33:3). The very day "in the third month" would be the fifteenth day two lunar months later. They leave Sinai "on the twentieth day of the second month of the second year" (Nu 10:11). "Israel will remain at Mount Sinai for almost one year, a scene that will take the writer fifty-nine chapters to describe (they depart in Num. 10:11)" (Enns, 386).

v. 3 **mountain** Cf., 3:12. On the location, see R. Alan Cole, *Exodus*, TOTC, 142-44.

v. 4 **eagles' wings** Cf., Dt 32:9-11. "Israel's deliverance from Egypt is like an eagle swooping down to hover over its young and carrying them off to safety. Eagles are also fierce birds of prey (e.g., Deut. 28:49; Jer. 4:13; 48:40; 49:22). Such imagery is also fitting for Exodus 19:4, for God behaved as a fierce predator with respect to Egypt in order to carry Israel to safety" (Enns, 386-87). Not the American bald eagle—perhaps "the eagle in question was the Palestinian vulture, circling tirelessly at great heights, and frequently mentioned in Canaanite texts (from Ras Shamra)" (Cole, 144).

v. 5 **covenant** I.e., the Mosaic Covenant. "Comparative ancient Near Eastern studies have revealed that the covenant form and terminology that God used to communicate His agreement with Israel were common in Moses' day. There were two basic types of formal covenants in the ancient Near East: *parity* (between equals) and *suzerainty* (between a sovereign and his subjects). The Mosaic Covenant was a suzerainty treaty. Such agreements characteristically contained a preamble (v. 3), historical prologue (v. 4), statement of general principles (v. 5a), consequences of obedience (vv. 5b-6a), and consequences of disobedience (omitted here)" (Constable, 116).

v. 5 **treasured possession** "Israel is royal property (cf. a similar use of the word in 1 Chron. 29:3). Moreover, they are God's purely by virtue of his own will and desire. Note the phrase 'the whole earth is mine' (Ex.19:5); the Lord can do as he pleases, and it has pleased him to make Israel his treasured possession. They have done nothing to deserve it" (Enns, 388). "The word means 'special treasure' belonging privately to a king (e.g. 1 Ch. 29:3. This implies special value as well as special relationship" (Cole, 144).

v. 6 **kingdom of . . .** "A priest stands between God and people. Israel could become a nation of 'mediators' standing between God and the other nations, responsible for bringing them to God and God to them. Israel would not be a kingdom run by politicians, depending on strength and wit, but one of priests, depending on faith in Yahweh: a 'servant nation' rather than a ruling nation" (Constable, 115).

v. 6 **holy nation** "Both 'kingdom of priests' and 'holy nation' are to be taken together, if not as identical then at least as clearly supporting each other. As a kingdom of priests, Israel is set apart (which is what 'holy' means) from the other nations. Israel is different, since she is a 'treasured possession.' This is God's peculiar people, and so they will be separate. But Israel is not separate in the sense of living in isolation from the other nations. As holy and priestly, Israel is the means by which God will, as his plan unfolds more and more, bring the nations to have knowledge of him" (Enns, 389).

v. 10 **consecrate** The Israelites cannot simply come as they are to meet God. "Just how he [Moses] is to do this is not stated. Elsewhere in Exodus consecration pertains to an act of setting apart for special service to God (28:3, 38, 41; 29:1, 21). This fits well with the notion of Israel's being a 'holy nation' and 'kingdom of priests' (19:6)" (Enns, 390). "Not all that this involves is specified, apparently, only that they are to wash their clothes (v 10) and refrain from sexual intercourse (v. 15)" (Durham, 264).

v. 15 **abstain** "The temporary prohibition against normal sexual relations ('do not go near a woman'; v. 15) seems intended to impress the importance of this occasion on the Israelites and to help them concentrate on it" (Constable, 115). Although temporary prohibition against sex seems unprecedented, it may be that 'three days of preparation and self-restraint allow time for sober reflection' From this perspective, the sentiment to abstain from sexual relations certainly makes sense" (Enns, 392).

vv. 16, 18 **thunder . . .** "God's appearance is often accompanied by an impressive display of meteorological sights and sounds (see, e.g., 1Sa 7:10; 12:18; Job 38:1; 40:6; Ps 18:13-14)" (*The NIV Study Bible*, note on Ex 19:16). "Not only are they surrounded by thunder, lightning, and thick clouds (standard theophany language), but by a loud trumpet blast, too. At these they tremble. Israel, after a process that has taken several months, finally sees the author of her salvation and fears" (Enns, 392).

v. 24 **priests** "There is no evidence for priests, as such, existing in Israel until after Sinai. In Exodus 24:5 it is the 'young men' who offer sacrifices. Perhaps the word stands for 'elders', to whom there has been reference already (18:12) in a religious context" (Cole, 148).

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## Family Talk

Encouragement from one parent's heart to another

As we begin a new series on worship next week, I will be sharing insights out of a great book called *Teaching Kids Authentic Worship: How to Keep Them Close to God for Life* by Kathleen Chapman. As we know, many children leave the church when they become young adults. Mrs. Chapman observed that the key to connecting kids to God and, consequently, His church was not church attendance, Bible study, prayer meeting, music, memorizing scripture or "loving God", but worshipping. While those other things are important, worship connects us to God in an intimate and authentic way. One of the mistakes we make is equating worship with feelings or actions. Worship, however, has nothing to do with us or how we feel. Worship is all about God. It would make sense then that in order to worship, we must know God. Often times we are good at teaching kids about God but don't know how to lead them to really know Him. Mrs. Chapman's research showed that kids could name many characteristics about their favorite fictional character or a celebrity, but couldn't answer the question, "What is God like?" It is true that understanding God is a concept much larger than our brains can process but we can know Him better as we ask probing questions when we read His Word. As you read the passage today, ask "What does this teach us about what God is like?"

### What Does The Bible Say

Weekly Verse: Read Exodus 19

1. How long had the Israelites been out of Egypt?
2. Who went up the mountain to visit with God?
3. What did God say to him in verse 5?

### What Do You Think

1. How does it make you feel to know that God called His people a "treasured possession"?
2. Look up the word "consecrate". How are we "set apart" for God?

### What R U Going To Do

Get a blank piece of paper and title it "God, I worship you for...". Every time something comes to mind this week you can worship God for (sunset, family, special treat, good health, etc.) write it down. Let it remind you that all good things come from our Good Father!

### Core Comp

Worship - I celebrate God for who He is and what He has done for me.

### Memory Verse

Heb 12:28-29 - *Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our "God is a consuming fire."*

## 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

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**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is [tbulick@pantego.org](mailto:tbulick@pantego.org).