

"UNLIMITED" JOHN 9:1-12

This Week's Core Competency

Trinity – I believe the God of the Bible is the only true God—Father, Son, and Holy Spirit. 2 Corinthians 13:14, *May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.*

The Fourth Gospel is unified by its protagonist, Jesus, the one preaching and performing miracles throughout chapters 2-20, and more specifically, by the string of signs, discourses, and "I am" statements running through it. The seven signs are particularly important. They include: 1) changing of water into wine (2:1-11); 2) healing of the official's son (4:43-54); 3) healing a man, invalid for thirty-eight years (5:1-15); 4) feeding the 5,000 (6:1-15); 5) walking on the water (6:16-24); 6) healing a man born blind (9:1-42); and 7) raising Lazarus from the dead (11:1-57). John makes it clear toward the end of his Gospel that these weren't the only miracles Jesus did. There were many others. He tells his readers: "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (20:30-31).

Every part of John's Gospel contributes to the accomplishment of that purpose. In the opening chapter, John identifies Jesus as the incarnate Word of God. According to the apostle, "the Word was with God, and the Word was God" (v. 1). Furthermore, "the Word became flesh and made his dwelling among us" (v. 14). "No one has ever seen God," John says, "but God, the One and Only, who is at the Father's side, has made him known" (v. 18). His

I and the Father are one.

– Jesus

opening thesis is then confirmed throughout the Gospel by the signs Jesus performs. The connection between the signs and the deity of the Son is impossible to miss. He turns water into wine. He heals the sick and infirm. He gives sight to a man born blind. And if that weren't enough, he raises Lazarus from the dead.

Jesus' own description of his relationship to the Father implies that he is God's unique Son. First, he refers to himself as the one sent by God who knows the Father intimately. He tells those in the temple courts: "I am not here on my own, but he who sent me is true. You do not know him, but I know him because I am from him and he sent me" (7:28-29). And he tells the Pharisees: "I do nothing on my own but speak just what the Father has taught me. The one who sent me is with me; he has not left me alone, for I always do what pleases him" (8:28-29). Second, he calls God his Father. To the Jews he says: "If God were your Father, you would love me, for I came from God and now am here . . . You belong to your father, the devil, and you want to carry out your father's desire" (vv. 42, 44). And then he goes on to say: "My Father, whom you claim as your God, is the one who glorifies me. Though you do not know him, I know him" (vv. 54-55). "I and the Father are one" (10:30). Third, he describes his relationship to the Father in unique terms. He tells the Jews: "My Father is always at his work to this very day, and I too, am working" (5:17). In other words, what the Father is doing I am doing. What's more, he identifies the works he does with the works of the Father. He tells his disciples: "Anyone who has seen me has seen the Father . . . Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves" (14:9, 10-11).

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One commentator summarizes what John has to say about Jesus this way: "Fundamental to all else that is said of him, Jesus is peculiarly the Son of God, or simply the Son. Although 'Son of God' can serve as a rough synonym for 'Messiah', it is enriched by the unique manner in which Jesus as God's Son relates to his Father. He is functionally subordinate to him, and does only those things that the Father gives him to say and do, but he does everything that the Father does, since the Father shows him everything that he himself does. The perfection of Jesus' obedience and the unqualified nature of his dependence thereby become the loci in which Jesus discloses nothing less than the words and deeds of God" (D. A. Carson, *The Gospel According to John*, PNTC, 93-94).

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

John 9:1-12

1 As he went along, he saw a man blind from birth. 2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life. 4 As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work. 5 While I am in the world, I am the light of the world."

6 Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes. 7 "Go," he told him, "wash in the Pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing.

8 His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?" 9 Some claimed that he was.

Others said, "No, he only looks like him."

But he himself insisted, "I am the man."

10 "How then were your eyes opened?" they demanded.

11 He replied, "The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see."

12 "Where is this man?" they asked him.

"I don't know," he said.

The rest of the story: verses 13-41

13 They brought to the Pharisees the man who had been blind. 14 Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath. 15 Therefore the Pharisees also asked him how he had received his sight. "He put mud on my eyes," the man replied, "and I washed, and now I see."

16 Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath."

But others asked, "How can a sinner do such miraculous signs?" So they were divided.

17 Finally they turned again to the blind man, "What have you to say about him? It was your eyes he opened."

The man replied, "He is a prophet."

18 The Jews still did not believe that he had been blind and had received his sight until they sent for the man's parents. 19 "Is this your son?" they asked. "Is this the one you say was born blind? How is it that now he can see?"

20 "We know he is our son," the parents answered, "and

we know he was born blind. 21 But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself." 22 His parents said this because they were afraid of the Jews, for already the Jews had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue. 23 That was why his parents said, "He is of age; ask him."

24 A second time they summoned the man who had been blind. "Give glory to God," they said. "We know this man is a sinner."

25 He replied, "Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!"

26 Then they asked him, "What did he do to you? How did he open your eyes?"

27 He answered, "I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?"

28 Then they hurled insults at him and said, "You are this fellow's disciple! We are disciples of Moses! 29 We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from."

30 The man answered, "Now that is remarkable! You don't know where he comes from, yet he opened my eyes. 31 We know that God does not listen to sinners. He listens to the godly man who does his will. 32 Nobody has ever heard of opening the eyes of a man born blind. 33 If this man were not from God, he could do nothing."

34 To this they replied, "You were steeped in sin at birth; how dare you lecture us!" And they threw him out.

35 Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"

36 "Who is he, sir?" the man asked. "Tell me so that I may believe in him."

37 Jesus said, "You have now seen him; in fact, he is the one speaking with you."

38 Then the man said, "Lord, I believe," and he worshiped him.

39 Jesus said, "For judgment I have come into this world, so that the blind will see and those who see will become blind."

40 Some Pharisees who were with him heard him say this and asked, "What? Are we blind too?"

41 Jesus said, "If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains."

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

- * Bracket "from birth" in v. 1.
- * Underline "who sinned" in v. 2.
- * Box "but" indicating *contrast* in vv. 3, 9.
- * Box "so that" indicating *purpose* in v. 3.
- * Bracket v. 4.
- * In the margin next to v. 5 write, "Cf. 8:12."
- * Circle "saliva" in v. 6.
- * Circle "Sent" in v. 7.
- * Bracket the *rhetorical* question in v. 8.
- * Circle "himself" in v. 9.

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. What does "from birth" add to the fact that the man was blind?
2. Why did the disciples ask the "who sinned" question?
3. In verse 4, "day" and "night" are *metaphors*. To what do they refer?
4. Verse 5 links chapter 9 to chapter 8. How so?
5. If the mud had no medicinal value, what *purpose* did it serve?
6. What was the blind beggar thinking on his way to the Pool of Siloam?
7. The name "Siloam" is significant. Explain.
8. Explain the confusion regarding the man's identity (v. 9).
9. **Discussion.** Talk about the man's relationship to Jesus at this point in the story.

day 3

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

John tells the story of Jesus, the incarnate Word of God, in such a way that it can be used to persuade all people to believe that he is the Christ, the Son of God, so that by believing they might have life in his name (Jn 20:21). In order to accomplish his unique purpose, John records seven miraculous signs to demonstrate that Jesus is both the Christ and the Son of God. The sixth sign (9:1-41) occurs in connection with the Feast of Tabernacles, on the last day of which Jesus announces, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." The truth of this second "I am" statement is demonstrated in the very next chapter when Jesus gives light to a blind man. In the words of one commentator: "A man who once lived in darkness experiences divine light, and (ironically) those who claim to possess the light (the Pharisees) are told that they live in darkness" (Gary M. Burge, *The NIV Application Commentary: John*, 255).

On the setting of this miraculous sign the same commentator writes: "The Mishnah chapter on Tabernacles (*Sukkah*) provides lavish descriptions of both the water and light ceremonies and explains that whoever has not seen these things has never seen a wonder in his or her life! Four large stands each held four golden bowls; these were placed in the heavily-used Court of the Women. These sixteen golden bowls (reached by ladders) were filled with oil and used the worn undergarments of the priests for wicks (*m. Sukkah* 5). When they were lit at night (so the rabbis said), all Jerusalem was illumined. In a world that did not have public lighting after dusk, this light shining from Jerusalem's yellow limestone walls must have been spectacular. Choirs of Levites would sing during the lighting while 'men of piety and good works' danced in the streets, carrying torches and singing hymns. On this final day of Tabernacles, Jesus is teaching in the treasury (8:20) located within the Court of the Women (so that men and women could give offerings, cf. Mark 12:41). Imagine the scene! In the very court where the lighting ceremony takes place, Jesus stands beneath sixteen lit bowls of oil and says that he is not only the true light of Jerusalem, but of the whole world!" (255-56).

The extended story of the healing of the man "born blind" unfolds in three acts. In act one (vv. 1-12), Jesus heals the man. In verses 1-5, John describes Jesus' encounter with him. To the disciples the man is a theological curiosity. They want to know whose sin

caused the man's blindness. In their minds, there are only two possibilities; either his parents sinned, or he sinned. If he sinned, there are only two possibilities: either he sinned in the womb or he sinned in some pre-existent state. Neither is the case according to Jesus. God isn't responsible for the man's blindness, but his blindness provides an occasion for the work of God to be displayed. That being the case, Jesus has to act while it is day, that is, during his earthly ministry. Once he has ascended, night comes when no one can work" (v. 4).

In verses 6-7, John describes how Jesus opens his eyes. The Lord mixes his saliva with dirt to make mud, which he spreads over the man's eyes before telling him to wash it off in the Pool of Siloam. Why saliva? Why mud? Why wash in Siloam? No one knows for sure, but one commentator speculates: "Perhaps Jesus 'spat on the ground' so that the blind man would hear what He was doing. Jesus applied His saliva directly when He healed the deaf man with the speech impediment in the Decapolis (Mark 7:33) and the blind man near Bethsaida (Mark 8:23). Here He mixed His saliva with soil from the ground 'and made clay.' Applying the moist 'clay' to the blind man's 'eyes' would have let him feel that Jesus was working for him. Jesus may have intended these sensory aids to strengthen the man's faith. Jesus may have varied His methods of healing so people would not think that the 'method' was more important than the 'Man' doing the healing" (Thomas L. Constable, "Notes on John," 2016 ed., 181-82, www.soniclight.com).

In verses 8-12, John describes the reaction of "his neighbors and those who had formerly seen him begging" (v. 8). The blind man is familiar to people, some of whom have given him money in the past. (The only way a person so afflicted could survive in that day was by begging.) Members of the community recognize him but can't believe it's really him. Some claim he's the man; some claim he isn't. Another commentator sorts it out this way: "The people who had lived near him and those familiar with him from his begging are probably singled out as those who knew him best. Their amazement at his cure is expressed in a question, 'Surely this is he . . . ?' The question expects an affirmative answer, but the putting of it shows the great difficulty they had in accepting the evidence of their senses. Others, who perhaps knew him but not quite so well, kept talking. Some said that it was the man, others that it was not,

though those of the latter opinion admitted a resemblance. The man himself put an end to this form of speculation by saying emphatically 'I am he' (Leon Morris, *The Gospel according to John*, 482). He is able to tell them how he was healed but not who healed him.

The rest of the story goes like this. In act two, the Pharisees investigate the alleged miracle. They are interested because if a miracle has occurred, it may have involved a violation of the Sabbath. After all making mud amounted to work, which was forbidden on the Sabbath—at least according to their traditions. First, they interrogate the man in an attempt to debunk his story. When that fails, they subpoena his parents hoping they would prove him a fraud for fear of being put out of the synagogue, but their testimony is guarded. Clearly the Pharisees are

disingenuous; they have already decided that Jesus is a sinner and not the Christ. Finally, they interrogate the man again—this time under oath—and he boldly stands up to them hinting that he has become one of Jesus' disciples. As far as he was concerned, Jesus has to be from God in order to open the eyes of a man born blind. But the Pharisees flatly reject his testimony and excommunicate him from the synagogue.

In act three, Jesus finds the man and invites him to believe in the Son of Man. By that time, he is ready to believe in whomever Jesus identifies as the Son of Man, so when Jesus identifies himself as the one, the man confesses his faith in the Lord and worships him. The man born blind has seen the light of the world and been born again. The Pharisees who thought they could see were in fact blind and remained in the darkness of their sin and unbelief.

The Message of the Passage

Jesus, who healed a man born blind, is truly the Christ and the Son of God through whom you can have eternal life by believing in his name.

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?

notes **N** STUDY – the commentaries to answer the questions.

v. 1 **went along** Jesus probably healed the man born blind shortly after the Feast of Tabernacles while he was still in Jerusalem. "Because of the connections ch.9 has with chs. 8 and 10 (c. notes, above), we must suppose Jesus is still in Jerusalem, presumably at some point between the Feast of Tabernacles and the Feast of Dedication" (Carson, 361). "Evidently these events transpired sometime between the Feast of Tabernacles (7:2, 10; September 10-17, A.D. 32.) and the Feast of Dedication (10:22-39; December 18, A.D. 32.)" (Constable, 179).

v. 2 **who sinned** "The general principle was laid down by R. Ammi: 'There is no death without sin, and there is no suffering without iniquity!' The disciples evidently accepted this, but in the present case were perplexed as to the application of the dogma. There were grave difficulties in seeing how a man could have sinned before his birth. And it is not much easier to think that a man should bear such a terrible punishment for the sin of his parents. So the disciples put the matter to Jesus" (Leon Morris, *The Gospel According to John*, NICNT, 478). Some rabbis thought it possible to sin as an embryo or in a preexistent state (Merrill C. Tenney, "The Gospel of John," *The Expositor's Bible Commentary*, 9:101). "In the final analysis, all physical problems are the result of our fall in Adam, for his disobedience brought sin and death into the world (Rom. 5:12ff). But afterward, to blame a specific disability on a specific sin committed by specific persons is certainly beyond any man's ability or authority" (Warren W. Wiersbe, *The Bible Exposition Commentary*, 1:324).

v. 2 **born blind** "John apparently noted that the man had been 'blind from birth' to prove his helpless condition, and perhaps to compare him with those who were spiritually blind from birth (cf. vv. 39-41; 2 Cor. 4:4; Eph. 2:1-3). While the Synoptics record several instances in which blind people received their sight, this is the only case of this happening to a man who was born blind. In fact, this is the only miracle recorded in the Gospels in which the sufferer is said to have been afflicted from birth" (Constable, 180).

v. 3 **so that** "This does not mean that God deliberately caused the child to be born blind in order that, after many years, his glory should be displayed in the removal of the blindness; to think so would again be an aspersion on the character of God. It does mean that God overruled the disaster of the child's blindness so that, when the child grew to manhood, he might, by recovering his sight, see the glory of God in the face of Christ, and others, seeing this work of God, might turn to the true Light of the World" (F. F. Bruce, *The Gospel of John*, 209). Some suggest the purpose clause should be applied to verse 4. "If 9:2-4 follows this pattern, we may translate it as follows: 'Neither this man nor his parents sinned,' said Jesus. 'But so that the work of God might be displayed in his life, we must do the work of him who sent me while it is still day'" (Burge, 272).

v. 4 **we, me** "The combination of a plural pronoun and a singular pronoun ('we must do the work of him who sent me') emphasizes the exclusiveness of Jesus as the sent one (cf. 6:38) in preparation for v. 7, while associating his disciples with him in the work" (Carson, 362).

v. 4 **day, night** "There is a special urgency in performing the works of God (NIV again offers the sing. form) as long as it is day, i.e. while Jesus is still with them. He is himself the light of the world (v. 5)—a repetition of 8:12, without the dramatic *ego eimi* . . . Those who enjoy his light will be engulfed by darkness when he is taken away (12:35). Then night descends, when no-one can work" (Carson, 362).

v. 6 **saliva** "Perhaps Jesus also used saliva and clay to associate this act of healing with divine creation (Gen. 2:7). Another suggestion is that by covering the man's eyes with mud, Jesus was making his blindness even more intense to magnify the cure (cf. 1 Kings 18:33-35). Some students of this passage have suggested that Jesus was using something unclean, to effect a cure, in order to show His power to overcome evil with good. Another view is that Jesus introduced an irritant so the man would want to irrigate his eyes. Compare the Holy Spirit's ministry of conviction that leads to obedience. Another view is that Jesus used the methods and customs of His day, since spittle, especially the spittle of some distinguished person, was believed by some to have curative properties" (Constable, 182; see Carson, 363-64).

v. 7 **Sent** "Originally the name will have had to do with the fact that this water was 'sent' into the pool by a channel" (Morris, 481). "The name of the pool bears symbolic importance for Jesus. More than twenty times in this Gospel, Jesus is described as the one who has been 'sent' by God (e.g., 4:34; 5:23, 37; 7:28; 8:26; 12:44; 14:24). In other words, the blind man is being told to go wash in the place called 'sent,' by the One who was 'sent' by God. Jesus, then, is the source of his healing, not the pool" (Burge, 273).

v. 7 **seeing** "In the Old Testament the giving of sight to the blind is associated with God Himself (Exod. 4:11; Ps. 146:8). It is also a messianic activity (Isa. 29:18; 35:5; 42:7), and this may be its significance in the New Testament. It is a divine function, a function for God's own Messiah, that Jesus fulfils when He gives sight to the blind. This chapter then has significance in John's plan for showing Jesus to be the Messiah" (Morris, 475).

Family Talk

Encouragement from one parent's heart to another

Next Sunday is a very special day in the life of Pantego Bible Church. We will be celebrating families in our community who have kids with special needs. At PBC we are so blessed to have several of these families in our church. Next Sunday, we will be unveiling the name of our Special Needs Ministry and inviting new families for a special service and lunch. You will not want to miss an opportunity to meet these families. As a parent, I want my kids to know that their peers with special needs are more like them than not. All kids, regardless of their abilities, are created uniquely by God and for a purpose. How can you help your children relate to kids with special needs? Here are some ideas from moms of these great kids: (1) "Don't feel sorry for us. We are blessed by the gift of our son;" (2) "Help your kids find things they have in common with my child;" (3) "There are many forms of expression. My child's may be different from yours but it's ok;" (4) "A friendship with a kid with special needs is good for your child, too;" (5) "Don't be afraid to say 'hi' or talk to my child. He is a kid just like you;" (6) "It's ok to have questions. Respectfully ask and you will learn something new!" I'm looking forward to celebrating all of God's creations with you next week!

What Does The Bible Say

Weekly verse: Read John 9:1-12

1. What question did the disciples asked Jesus?
2. How did He answer?
3. How did Jesus choose to heal the blind man?

What Do You Think

Sometime we forget that God has a plan for even the things we think are disadvantages. What is something in your life that originally looked like a big challenge but God used it for good?

What R U Going To Do

Help us decorate our Special Needs Quiet Room. Draw a picture and put an encouraging message or Bible verse on it and bring it to church. We will hang it up in our Quiet Room to let our friends know how much we love them!

Core Comp

Trinity - I believe the God of the Bible is the only true God—Father, Son, and Holy Spirit.

Memory Verse

Ps 139:14 - *I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.*

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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