

THE GIFT

"THE GIFT OF RIGHTEOUSNESS"

ROMANS 5:12-21

This Week's Core Competency

Identity in Christ – I believe I am significant because of my position as a child of God. John 1:12, *Yet to all who received him, to those who believed in his name, he gave the right to become children of God.*

In 1 Corinthians 15:22 Paul says, "as in Adam all die, so in Christ all will be made alive." The apostle is talking about two outcomes, the outcome of one's identity in Adam versus the outcome of one's identity in Christ. The apostle succinctly unpacks the implications of solidarity with Adam versus solidarity with Christ in two comparisons using "just as" and "so also" in Romans 5:18-19.

First, he says, "just as the result of one trespass was condemnation for all men ('in Adam all die') so also the result of one act of righteousness was justification that brings life for all men" ('in Christ all will be made alive') (v. 18). Adam's one act of disobedience involved others directly; it did not merely set a bad example. The condemnation of "all men" is his legacy. All men are condemned because "all sinned" (v. 12). Exactly how, Paul does not say. At the very least, it seems clear that "one man's trespass *resulted in the corruption of human nature, which caused all people to sin, and so brought condemnation*" (Douglas J. Moo, *The Epistle to the Romans*, NICNT, 326). However, the words "all sinned" likely mean more. They suggest humanity's

Man must be found righteous in God's court, even though it be by the grace of the Judge.

– C. K. Barrett

"solidarity" with their progenitor, which suggests that "all sinned" must be given some kind of corporate meaning. One commentator explains the rather obscure notion of solidarity this way: "Paul can say both 'all die because all sin' and 'all die because Adam sinned' with no hint of conflict because the sin of Adam is the sin of all. All people, therefore, stand condemned 'in Adam,' guilty by reason of the sin all committed 'in him' (326). In any case, on the one hand, identity in Adam clearly brings death and condemnation.

On the other hand, identity in Christ clearly brings life. Christ's one act of righteousness, which likely refers to his death on the cross (Php 1:8), involved others directly, too. The justification that brings life for "all men" is his legacy. This is not to say that "all men" without qualification are justified. It means that all men in solidarity with Christ are justified, just as all men in solidarity with Adam are condemned. What's more, the justification, about which Paul speaks, brings life. One commentator explains, "The word 'justification' is set over against 'condemnation,' but something is added, namely, the observation that justification is more than the antithesis of condemnation, more than the setting aside of an adverse verdict due to sin, more than the imputation of divine righteousness. It is the passport to life, the sharing of the life of God (cf., v. 21)" (Everett F. Harrison, "Romans," in *The Expositor's Bible Commentary*, 10:64).

Second, he says, "just as through the disobedience of the one man, the many were made sinners ("in Adam all die") so also through the obedience of the one man the many will be made righteous" ("in Christ all will be made alive") (v. 19).

cont. pg. 2

The contrasting legacies of Adam and Christ turn on the meaning of the word "made." It likely means that in Adam people "stand constituted sinners," that is, they are placed into that category, which suggests that they sin because they are sinners and not vice versa. In the words of one commentator, "Not only did death rule over them, not only did they come under the sentence of condemnation, but sinnership itself became theirs by reason of the sin of Adam" (John Murray, *The Epistle to the Romans*, NICNT, 204). It also means that in Christ people "stand constituted righteous," which does not mean they are morally upright but acquitted, cleared of all charges. "Righteous" in this context is a legal or forensic rather than a moral term.

A comparison of identity in Adam versus identity in Christ reveals a stark contrast. Our solidarity with Adam prior to salvation entailed our condemnation and us being made sinners. Our solidarity with Christ following salvation entails our justification and being made righteous.

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

Romans 5:12-21

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned--13 for before the law was given, sin was in the world. But sin is not taken into account when there is no law. 14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

15 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! 16 Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 17 For if, by the trespass of the one man, death reigned

through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.

18 Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. 19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

20 The law was added so that the trespass might increase. But where sin increased, grace increased all the more, 21 so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

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

- * Box "therefore" indicating *result* in v. 12.
- * Underline "just as" in vv. 12, 18, 19 and "so also" in vv. 18, 19 indicating *comparison*.
- * Circle "sin" in vv. 12, 13, 14, 16, 20, 21.
- * Double underline "all" in vv. 12, 18, 20 and "the many" in vv. 15, 19.
- * Circle "death" in v. 12.
- * Highlight "all sinned" in v. 12.
- * Box "but" indicating *contrast* in vv. 13, 15, 16, 20.
- * Circle "reign/ed" in vv. 14, 17, 21.
- * Circle "pattern" in v. 14.
- * Underline "not like" in vv. 15, 16.
- * Circle "trespass" in vv. 15, 16, 17, 18, 20.
- * Bracket "how much more" in vv. 15, 17.
- * Box "consequently" indicating *result* in v. 18.
- * Underline "so that" indicating *purpose* in vv. 20, 21.

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. Describe the relationship of sin and death.
2. Explain the *contrast* in verse 13.
3. What does verse 14 verify? Explain.
4. In verse 15, Paul *contrasts* the outcome of what Christ did ("the gift") to the outcome of what Adam did ("the trespass"). Explain what the words "how much more" and "overflow" indicate about the outcome of what Christ did.
5. Explain the *contrast* in verse 16.
6. In verse 17, Paul argues that the act of one man, Jesus Christ, brings consequences even more glorious (cf., "how much more") than those of the one man (Adam) were deleterious. How so?
7. If according to verse 18 Adam's act brought condemnation to all, without exception, must we not conclude that Christ's act brought justification and life for all, without exception? If not, why not?
8. To whom does "the many" refer in verse 19?
9. Explain the *contrast* in verse 20.
10. **Discussion:** "Sin" and "grace" are personified as rulers. Talk about their subjects, domains, and rule.

day 3

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

At the outset of this study, we must acknowledge the elephant in the room. Romans 5:12-21 isn't easy reading. One commentator freely recognizes this fact in his brief overview of these verses. He writes: "This difficult portion of the Epistle, packed with close reasoning and theological terminology, stands at the very heart of the development of Paul's thought. He has presented all men as sinners and Christ as the one who has died to redeem them. Now he delves into the question How does it come about that all men—with no exception but Jesus Christ—are in fact sinners? In answer, he goes all the way back to the first man Adam to affirm that what he did has affected the whole of mankind, involving everyone in sin and death. But over this record of disaster and loss he puts the countermeasures taken on behalf of the race by another man, Jesus Christ, of which all are potential beneficiaries" (Everett F. Harrison, "Romans," in *The Expositor's Bible Commentary*, 10:61). Clarifying the connection of these verses to Paul's previous paragraphs, another adds: "The passage shows why those who have been justified and reconciled [vv. 1-11] can be so certain that they will be saved from wrath and share in 'the glory of God': it is because Christ's act of obedience ensures eternal life for all those who are 'in Christ'" (Douglas J. Moo, *The Epistle to the Romans*, NICNT, 316).

One of the things that make the passage difficult reading is its apparent disjointedness. Paul begins with a comparison that he never completes. In verse 12 he says "just as," which leads the reader to expect "so also" as in verses 18, 19, and 21, but then he turns aside to elaborate on the fact that "all sinned" by pointing out that "death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command as did Adam, who was a pattern of the one to come." And then in a series of comparisons involving contrast, he continues to elaborate on the fact that Adam was a pattern or type of Christ. In verse 18 he picks up where he left off in verse 12 with a number of comparisons that serve to summarize and clarify what he has said to that point.

In verse 12, Paul establishes the necessary connection between sin and death and affirms that sin entered the world through one man, Adam. Tragically, his sin not only affected him, but it also affected all those related to him. He infected the entire human race with sin. Death through sin then spread to all men

"because all sinned." Exactly how "all sinned" Paul does not say, but clearly his words imply that Adam's sin "resulted in the corruption of human nature, which caused all people to sin, and so brought condemnation on all" (326). Perhaps his words imply even more, as many theologians suggest—even though they disagree as to what. "All sinned" should likely be given a corporate meaning, which would mean that "all sinned" with Adam, or in other words, God reckoned Adam's sin to be humanity's sin because of humanity's solidarity with Adam, whose name means "humanity."

In verses 13-14, Paul explains that even though sin was in the world as a result of Adam's disobedience, "no account is kept of sins" (GNT) when there is no law. The fact that "death reigned from the time of Adam to the time of Moses" proves as much; even those who did not sin by breaking a command died. Put differently, because death comes through sin, since everyone died during the intervening period between Adam and Moses, Enoch notwithstanding, when there were no commands to break, sin had to be present. It was still all-pervasive and mortal in its effect albeit apart from explicit commands with penalties attached.

In verses 15-17, Paul elaborates on what he meant by "Adam, who was a pattern of the one to come" (v. 14). He develops an analogy between them in two comparisons involving contrast. In both cases the comparison involves the universal impact of the acts of each; the contrast involves the different legacies resulting from these acts. One commentator explains: "Adam is the only Old Testament character who is explicitly identified as a type of Christ in the New Testament. Adam's act had universal impact and prefigured Christ's act, which also had universal impact. The point of similarity between Adam and Christ is that what each did affected many others. Each communicated what belonged to him (his legacy) to those he represented" (Thomas L. Constable, "Notes on Romans," 2015 ed., 73, www.soniclight.com). What one did in each case affected not one but "the many."

According to the first (v. 15), the gift resulting from Christ's gracious act is unlike the consequence of Adam's trespass. As a consequence of Adam's trespass "the many died," but as a consequence of Christ's gracious act God's grace and gift "overflow" to "the many." Paul's point is that the blessings that come through Christ far surpass the curse that comes through Adam. This contrast is one of degree. On the

expression "how much more" one commentator writes: "The work of Christ not merely cancelled the effects of Adam's transgression so as to put man back into a state of innocence under a probation such as their progenitor faced, but rather gives to man far more than he lost in Adam, more indeed than Adam ever had. The gift, prompted by grace, includes righteousness (v.17) and life (v.18) which is later defined as eternal life (v.21)" (Harrison, 63).

According to the second (vv. 16-17), the result of Christ's gracious act is unlike the result of Adam's trespass. Adam's trespass brought condemnation, but Christ's gracious act brought justification (v. 16). Adam's trespass resulted in the reign of death, but Christ's gracious act resulted in the reign of those who receive his gracious provision in life. This contrast is one of consequence. Adam's act brought condemnation (v. 16b) and death (v. 17a); Christ's brought righteousness (v. 16b) and life (v. 17b).

In verses 18-20, Paul picks up where he left off in verse 12, but rather than completing the comparison with "so also," he introduces two more comparisons to more or less summarize his point. According to the first, (v. 18), just as Adam's one trespass resulted in condemnation for all men, so also Christ's one act of righteousness resulted in justification for all men. In other words, Christ willingly died on the cross so that all who identify with him by faith are declared righteous. Paul isn't teaching universalism here. All those in solidarity with Adam are condemned; all

those in solidarity with Christ are justified. According to the second (v. 19), just as the disobedience of Adam resulted in "the many" being made sinners, so also the obedience of Christ resulted in "the many" being made righteous. Paul is speaking in *forensic* terms, as one commentator explains: "In both parts of the verse, then, we are dealing with a real, though 'forensic,' situation: people actually become sinners in solidarity with Adam—by God's decision; people actually become 'righteous' in solidarity with Christ—again, by God's decision" (Moo, 346).

In verses 20-21, Paul addresses the part the law plays in the whole matter. He says it "came in beside" with a *purpose*: "that the trespass might increase." Ironically, its purpose was not to correct the situation created by Adam but to make it worse in some sense. The law increased the trespass. Paul has already said that "sin is not taken into account when there is no law" (v. 12). Once the law came people became accountable for breaking it. What's more, given human nature, the law has a "forbidden fruits" effect. Paul puts it this way in 7:7b-8, "I would not have known what coveting really was if the law had not said, 'Do not covet.' But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire." The law certainly intensifies the seriousness of sin. Fortunately, by God's grace, "where sin increased, grace increased all the more," and this so that grace and its effects rather than sin and its effects might rule over those in Christ Jesus.

The Message of the Passage

Adam's legacy is death through sin and condemnation for all those in solidarity with him, whereas Christ's legacy is life through righteousness and justification for all those in solidarity with him through faith.

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 first two "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, want to change you, or calling you to change your world?

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

v. 12 **therefore** Lit., "because of this" [*dia touto*]. The phrase suggests that what follows in vv. 12-21 is a conclusion Paul is drawing from something he argued earlier, perhaps in 1:18-5:21, 5:1-11, or just v. 11. But there is no consensus. One author says, "Suffice it to know that we have here a conclusion intimately germane to the doctrine unfolded earlier" (John Murray, *The Epistle to the Romans*, NICNT, 180). Another argues to the contrary that "the verses make better sense when viewed as the basis for what has just been said [vv. 1-11] . . . We would then paraphrase the transition at 5:12 as follows: 'in order to accomplish this [namely, that God has promised to save all those who are justified and reconciled through Christ], there exists a life-giving union between Christ and his own that is similar to, but more powerful than, the death-producing union between Adam and all his own'" (Moo, 317-18).

v. 12 **sin** Individual sins are the fruit of sin, their root. "In the present instance, then, the 'sin' that enters the world is more than an individual sin; it is the bridgehead that paves the way for 'sinning' as a condition of humanity" (319). One commentator calls Adam's one sin "the opening in the dike that led to the inundation, the poison that entered at one point and penetrated every unit of man's corporate life" (Harrison, 61). Another likens it to a vapor that entered humanity through the front door and then penetrated the whole house (John A. Witmer, "Romans," in *The Bible Knowledge Commentary: New Testament*, 458).

v. 12 **death** "Paul frequently uses 'death' and related words to designate a 'physico-spiritual entity'—'total death,' the penalty incurred for sin. Here, then, Paul may focus on physical death as the evidence, the outward manifestation of this total death; or, better, he may simply have in mind this death in both its physical and spiritual aspects" (Moo, 320).

v. 12 **all sinned** "Adam's act resulted in his descendants sinning and dying. We inherit Adam's nature that was sinful, and this accounts for the fact that we all sin and die. We are sinners, not only because we commit acts of sin, but also because Adam's sin corrupted the human race, and made sin and punishment inevitable for his descendants as well as for himself" (Thomas L. Constable, "Notes on Romans," 2015 ed., 70, www.sonlight.com). In a nutshell, "one man's trespass resulted in the corruption of human nature, which caused all people to sin, and so brought condemnation on all men" (see Moo's critique, 326). Many theologians think "because all sinned" entailed more, e.g., "'all sinned' must be given some kind of 'corporate' meaning: 'sinning' not as voluntary acts of sin in 'one's own person,' but sinning 'in and with' Adam . . . All people, therefore, stand condemned 'in Adam,' guilty by reason of the sin all committed 'in him' . . . For Paul, Adam, like Christ, was a corporate figure, whose sin could be regarded at the same time as the sin of all his descendants" (Moo, 326, 28; cf., Murray's comments on "solidarity," 186).

v. 14 **pattern** "Pattern" translates the word *typos*, ordinarily rendered "type." But how can Adam be a type of Christ; the two are so dissimilar? "It is in this sense that Adam is a 'type' of Christ: the universal impact of his one act prefigures the universal impact of Christ's act" (Moo, 334). "It is noteworthy that the only Old Testament character to be called explicitly a 'type' of Christ in the New Testament is Adam. And there is fitness in this, even if the typological relation between them is one of contrast rather than resemblance: in Paul's thought Christ replaces the first man as the archetype and representative of a new humanity" (F. F. Bruce, *The Epistle of Paul to the Romans*, TNTC, 131).

v. 15 **trespass** Sin (v. 13) becomes trespass "by breaking a commandment" (v. 14).

v. 15 **the many** "Paul probably used the phrase 'the many' to contrast them (each group) with Adam or Christ respectively, who were individuals (cf. Isa. 53:11-12; Mark 10:45). In the case of Adam, 'the many' means all people, but in the case of Christ, 'the many' means all who receive the benefit of His saving act by faith, namely, all believers" (Constable, 74). "'The many' refers simply to a great number; how inclusive that number might be can be determined only by context. In the protasis of this verse, 'the many' clearly includes all people; for Paul has already said that 'all died' with reference to the sin of Adam (v. 12). But in the apodosis ('how much more . . .') 'the many' must be qualified by Paul's insistence in v. 17 that only those who 'receive' the gift benefit from Christ's act. Here it refers to 'a great number' of people (but not all of them) or to 'all who respond to the gift of grace'" (Moo, 336-37).

v. 17 **reign** Given "death reigned," we would expect "life reigned" here. "While the result of Adam's act is the subject in the first clause—'death reigned through the one'—it is human beings who are the subject in the second—'those who receive the abundance of grace and the gift of righteousness'" (Moo, 338).

v. 18 **consequently** "The opening word, 'consequently,' shows his [Paul's] intent to summarize" (Harrison, 64).

Family Talk

Encouragement from one parent's heart to another

What does it mean to have an identity in Christ? You are loved by God, created in Christ, complete in Him. You are not a mistake, for you are His workmanship, created in His image. You are His beloved, saved, and therefore a citizen of the Kingdom of God. You are His child. You are a chosen generation. You are blessed by Him. You are of worth. You are forever protected by Him. You are forgiven, set free, victorious and more than a conqueror! You are the temple of the Holy Spirit. Because of this you are able to stand firm, for you are strong in the Lord. You are able to sleep without fear, for you are promised rest. You are at peace with God. You have been justified and you are considered the righteousness of God. You are a new creation in Christ and you are free from condemnation. You are redeemed. In fact, you are redeemed from the curse of the law and from the hand of the enemy. You are washed clean from your sins. You are the apple of His eye. You are dead to sin for you have been crucified with Christ and are sealed with the Holy Spirit. You are the salt of the earth and the light of the world. And you must never forget that you are always in His thoughts. (Adapted from the *Go in Peace Biblical Discipleship Curriculum*.)

What Does The Bible Say

Weekly Verse: Read Romans 5:19

1. Who is the one man who disobeyed in this verse? (See Genesis 3)
2. Who is the one man who obeyed? (See Philippians 2:5-8)

What Do You Think

Look at our memory verse today.
John 3:16

1. Why did God give His One and Only Son?
2. What are some ways you know God loves you?

What R U Going To Do

Make an "I am" poster. Use the following verses to learn who God says you are and write them on your poster to remember your identity in Christ. Jeremiah 31:3; Psalm 139:14; Titus 3:5; John 1:12-13; 2 Corinthians 5:17; Colossians 1:14.

Core Comp

Identity in Christ - I believe I am special because I am a child of God

Memory Verse

Jn 3:16 - For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

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. He and his wife Ruth have been married forty-six years and 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 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.