

## QUEST FOR CAMELOT

### "KINGDOM RECEPTION"

#### MATTHEW 13:1-23

### This Week's Core Competency

**Eternity** – 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. John 14:1-4, *Do not let your hearts be troubled. Trust in God; trust also in me. 2 In my Father's house are many rooms; if that were not so, I would have told you. I am going there to prepare a place for you. 3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. 4 You know the way to the place where I am going.*

You've heard expressions like: "Thank *heaven* for little girls," and "Oh, thank *heaven* for 7-Eleven." These expressions and others like them use a figure of speech called *metonymy*, which replaces the name of a thing with the name of a closely associated thing (e.g., in the expression "the White House said," "the White House" replaces "the President"). In both of the above cases, *heaven* replaces *God*. The expressions mean "Thank God for little girls" and "Oh, thank God for 7-Eleven."

The expression "kingdom of heaven" appears 31 times in Matthew's Gospel, while the expression "kingdom of God" appears 15 times in Mark's Gospel and 32 times in Luke's Gospel. In the parables found in Matthew 13—as well as Mark 4, and Luke 8—commonly called the "parables of the kingdom" or the "parables of the secrets of the kingdom," Matthew uses his customary expression, "kingdom of heaven," while Mark and Luke both use theirs, "kingdom of God." Why two expressions, if there's only one

***The God of heaven will set up a kingdom that will never be destroyed.***

– Daniel 2:44

kingdom? The answer is simple. Matthew writing to Jews, who were averse to referring to God directly, chooses to refer to God using a *metonymy* that replaces "God" with "heaven" out of sensitivity for his readers.

All of this raises a question; to what is Matthew referring in his Gospel? More specifically, how are we to understand his use of "kingdom of heaven" in Matthew 13? It occurs there 8 times (vv. 11, 24, 31, 33, 44, 45, 47, 52). In answering this question, most agree that the expression has its roots in the book of Daniel, which declares that "the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people" (2:44). The "kingdom of heaven" is that very kingdom. One commentator explains: "The phrase 'of heaven' does not mean that it is a mystical or spiritual kingdom, as opposed to a physical, earthly kingdom. It means that this kingdom is sent from God who is in heaven" (Thomas L. Constable, "Notes on Matthew," 2016 ed., 78, [www.soniclight.com](http://www.soniclight.com)).

In Daniel 7:13-14, this coming kingdom is established by "one like a son of man." The text reads: "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all people, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed." Jesus' use of "Son of Man" to refer to himself indicates that he saw himself as the one who would establish God's kingdom on earth and would rule over Israel (Eze 37:21-28; Mt 2:1-2, 11; cf., Lk 1:32-33) and the nations (Da 7:14, 27; cf., Isa 9:6-7; 11:1-12; Pss 2; 110). "Son of Man" carried with it a messianic connotation (see Craig A. Evans, *Luke*, NIBC, 92).

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In a nutshell, Jesus' understanding of "kingdom" agreed with that of the prophet Daniel, as well as other Old Testament prophets, and agreed with that of John the Baptist, who warned, "Repent, for the kingdom of heaven is near" (Mt 3:2).

The Parable of the Weeds in Matthew 13 suggests that this kingdom will only appear *fully* in the future at the end of the age. In his interpretation of the parable, Jesus explains: "The one who sowed the good seed is the Son of Man. The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sows them is the devil. The harvest is *the end of the age*, and the harvesters are the angels . . . they will weed out of his kingdom everything that causes sin and all who do evil . . . *then the righteous will shine like the sun in the kingdom of their Father*" (vv. 37-39, 41, 43). The future appearance of the kingdom of heaven is described in Revelation 19:11-16 where John says Jesus "will rule [the nations] with an iron scepter," and in 20:2, 4-6 where he says an angel "bound [Satan] for a thousand years" and those over whom the second death has no power "reigned with Christ a thousand years." Repeated reference to a thousand years in Revelation 20 explains why the time of Christ's earthly rule is commonly called the millennium.

While some believe that the kingdom was postponed until the second advent because the Jewish people rejected Christ at the first advent, others are persuaded that "it began with Jesus' earthly ministry, and continues through the church, but that it will also have a future manifestation in the Millennium" (78). The latter would say the kingdom is "already but not yet," i.e., it has already appeared in an unexpected or mystery form, but has not yet appeared fully. Regardless, the fact of Christ's present rule is undeniable. Clearly, he has been "exalted to the right hand of God" (Ac 2:33) and has been made "both Lord and Christ" (v. 36). Whether "postponed" or "all ready but not yet," in either case, the parables in Matthew 13 describe the current age. Commentators of both stripes can agree on this. One commentator of the first stripe admits, "The scope of this discourse, as is true of the former two major discourses in Matthew, is the whole inter-advent age" (223). So the parables of the kingdom are relevant to us because they describe what is currently going on in connection with the preaching of the gospel.

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

### Matthew 13:1-23

13 That same day Jesus went out of the house and sat by the lake. 2 Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. 3 Then he told them many things in parables, saying: "A farmer went out to sow his seed. 4 As he was scattering the seed, some fell along the path, and the birds came and ate it up. 5 Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. 6 But when the sun came up, the plants were scorched, and they withered because they had no root. 7 Other seed fell among thorns, which grew up and choked the plants. 8 Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. 9 Whoever has ears, let them hear."

10 The disciples came to him and asked, "Why do you speak to the people in parables?"

11 He replied, "Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. 12 Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. 13 This is why I speak to them in parables:

"Though seeing, they do not see;  
though hearing, they do not hear or understand.

14 In them is fulfilled the prophecy of Isaiah:

"You will be ever hearing but never understanding;  
you will be ever seeing but never perceiving.

15 For this people's heart has become calloused;  
they hardly hear with their ears,  
and they have closed their eyes.  
Otherwise they might see with their eyes,  
hear with their ears,  
understand with their hearts  
and turn, and I would heal them.'

16 But blessed are your eyes because they see, and your ears because they hear. 17 For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

18 "Listen then to what the parable of the sower means: 19 When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path. 20 The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy. 21 But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away. 22 The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful. 23 But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown."

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

- \* Bracket "that same day" in v. 1.
- \* Circle "parables" in v. 3.
- \* Highlight "path," "rocky places," "among thorns," and "good soil" in vv. 3-8.
- \* Circle "scorched" and "withered" in v. 6.
- \* Bracket v. 9.
- \* Circle "secrets" in v. 11.
- \* Put a "?" in the margin next to v. 12.
- \* Box "otherwise" indicating *contrast* in v. 15.
- \* Box "but" indicating *contrast* in v. 16.
- \* Underline "kingdom of heaven" in v. 11 and "kingdom" in v. 19.
- \* Bracket "message about the kingdom" in v. 19.
- \* Number the occurrences of "word" in vv. 20-23.
- \* Double underline "falls away" in v. 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. Verse one opens, "That same day." What day was that?
2. To whom did Jesus tell the parable of the soils?
3. List the four types of soil on which the farmer's seed fell.
4. Verse 12 doesn't sound fair. Shouldn't everyone know the secrets of the kingdom? Explain.
5. Put why Jesus teaches in parables in your own words.
6. Jesus says the prophecy of Isaiah is fulfilled in his hearers. How so?
7. Explain why the second hearer "falls away."
8. Explain why the third hearer is unfruitful?
9. The hearer represented by the "good soil" produces a "crop." To what does "crop" refer?
10. **Discussion:** The various soils represent responses to the message of the kingdom described in terms of fruitfulness not salvation. Nevertheless, talk about whether you think the second and third hearer are saved.

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## day 3

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

The opening words of Matthew 13 connect the parables of the kingdom to Jesus' preceding encounter with the Pharisees and teachers of the law, who accused him of being aligned with Satan. People were astonished to see Jesus heal a demon-possessed man who was blind and mute and speculated that Jesus could be the Son of David (12:23). But the Pharisees quickly squelched their speculation by offering an explanation of their own. "It is only by Beelzebub, the prince of demons, that this fellow drives out demons" (v. 23). This marked a turning point in Jesus' ministry. The handwriting was on the wall. While some in Israel would accept Jesus as the Christ, the majority would follow their leaders and reject him. One commentator explains: "The parables of chapter 13 constitute Jesus' response to the rejection he has experienced from 'this generation' in the preceding two chapters. They provide an explanation for the unresponsiveness of his contemporaries, who are here represented by the crowds . . . they reiterate in stronger terms the contrast enunciated in the final passage of each of the two prior chapters (11:25-30; 12:46-50), where those who accept Jesus' yoke and become his true family are contrasted with the many who reject him" (Douglas R. A. Hare, *Matthew*, Interpretation, 147).

Matthew 13:1-23 is easily divided into three parts. In the first part Jesus tells the parable of the soils (vv.1-9). In the second part, he explains to his disciples why he speaks to the people in parables (vv. 10-17). And in the third part, he interprets the parable he has just given (vv. 18-23).

"The parable of the soils is the story about much seed that gets sown, but only a small portion of which bears fruit. The imagery draws on standard Palestinian farming practices. Sowing took place from late October to early December. The sower carried a bag of grain, usually slung over his shoulder. He tossed the seed in rows. It is debated whether the seed was sown and then the land was plowed or vice versa, but it makes no difference to the parable" (Darrell L. Bock, *The NIV Application Commentary: Luke*, 228-29).

As the story goes, a farmer sows seed that falls on four different soils yielding four different results: a path, rocky places, among thorns, and good soil. Paths ran through the fields as well as around them in those days. Seed that fell on or close to such paths would remain on the top of the ground and be eaten by birds. Rocky places were places where the bedrock came close to the surface rather than places littered with rocks. Seed that fell on such soil would germinate quickly because the soil was warm, but because it was shallow, the plants had no

root. "When the sun came up" refers not to the next day but "to hot days that came early in the plants' life. When this happened the little plants were scorched and withered away" (Leon Morris, *The Gospel According to Mathew*, 337). Among thorns refers to mature bushes with their own seed and root systems. Seed that fell among thorns found intense competition for the nourishment and sunlight needed to grow. Such established bushes choked the new plants and prevented them from producing fruit. Finally, some seed fell on good soil. Good seeds that fell on good ground produced a good crop in varying magnitude from a hundred down to thirty times what was sown.

Before Jesus had a chance to interpret the parable, his disciples asked him, "Why do you speak to the people in parables?" Jesus' answer is direct, although a bit obscure. In verses 11-13, he tells them that "knowledge of the secrets of the kingdom of heaven has been given to you." His words to them remind one of his words to Peter after Peter declared later, "You are the Messiah, the Son of the living God" (16:16). Jesus said to Peter then, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven" (v. 17). The disciples had believed what God revealed to them through Jesus and so God revealed more to them. No use giving more to people who don't believe what they have already been given. Giving them more just makes them more accountable and subject to greater judgment. Teaching in parables enabled Jesus to enlighten his disciples and confuse his skeptics at the same time. What's more, the calloused response of his opponents fulfilled one of Isaiah's prophecies. Because of their hardheartedness, Jesus' contemporaries, like Isaiah's, refused to hear with their ears, see with their eyes, and understand with their hearts. Consequently, they were doomed. By way of contrast, the disciples were blessed because the opposite was true of them. They were enabled to see what "many prophets and righteous men longed to see . . . but did not" (v. 17).

In his interpretation of the parable, Jesus makes it clear that the four soils represent four different responses to the word, that is, the message of the kingdom. In the first instance, "the careless hearer" (345) hears what is said but because he doesn't understand it, he dismisses it, and so moving quickly, the "evil one comes and snatches away what was sown." And that's that. In the second instance, the hearer receives the word with joy but sometime later

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when trouble or persecution comes, falls away. In the third instance, the hearer receives the word, but the worries of this life get the best of him. Such concerns are something with which everyone can identify. One commentator writes: "It is possible to be so taken up with the contemplation of the threats and opportunities of life that the word from God that we receive and welcome does not get sufficient attention" (347). And if the worries of life weren't enough, there's "the deceitfulness of wealth." The same author writes: "To the poor riches seem desirable possessions that liberate the holder from many worries, and, of course, there is an element of truth in this. But things are not always what they seem (cf. Phillips, 'illusions of wealth'); riches also bring problems . . . the rich may so enjoy having riches that they find themselves caught up in the pursuit of more wealth and end on a treadmill, rich, but never rich enough" (347). Only in the last instance, is the goal of the disciple attained. This hearer receives the word and presumably endures the hardships of following Christ and refuses to be distracted by cares of this world and the allure of wealth. As a result, he produces a healthy crop of good works.

While the parable is about responses to the word in

terms of fruitfulness rather than salvation, the spiritual condition of the four types of hearers is often debated. The condition of the second and third hearers is questioned. Some think these responses do not result in salvation. One writer concludes: "The first three kinds of soils are all inadequate. None of them stands for people who were ever true believers, despite certain outward appearances. For farmers, only those plants that bear good fruit count for anything" (Craig L. Blomberg, *Matthew*, NAC, 214). Others see things differently. One writes: "The thing which distinguishes the second, third, and fourth soils is not whether they receive/believe the word—they all do—but whether they produce fruit or not . . . The Lord did not give us this parable to cause us to question our salvation. Rather, He gave it to motivate us to strive to produce much fruit" (Robert N. Wilkin, "The Parable of the Four Soils: Do the Middle Two Soils Represent Believers or Unbelievers? (Matthew 13:20-21)," *The Grace Evangelical Society News* 3:8 [August-September 1988]:2). In support of the latter view is the observation that the seed germinates to produce living plants in all but the first instance.

### *The Message of the Passage*

*Let neither the fears nor the cares of this world keep you from attaining God's purpose for your life as Christ's disciple—that you produce an abundant crop of good works.*

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

v. 1 **that same day** "The introductory words, 'on that day,' serve as a transition from the preceding passage but have the effect of connecting what follows, especially the early part of chap. 13, with the preceding encounter between Jesus and the Pharisees. That is, the parables have something important to say about the nature of the kingdom and its rejection as well as acceptance" Donald A. Hagner, *Word Biblical Commentary*, vol. 33a, *Matthew 1-13*, 367). "The confrontation between Jesus and the religious leaders in chapters 11-12 culminated with the scene where Jesus pointed to his disciples as his closest family and declared that 'whoever does the will of my Father in heaven is my brother and sister and mother' (12:50)" (Michael J. Wilkins, *The NIV Application Commentary: Matthew*, 172).

v. 1 **parables** "The Greek word *parabole* is a noun, and *paraballo* is the verb, meaning 'to throw beside.' The noun means, 'a placing of one thing by the side of another, juxtaposition, as of ships in battle.' Metaphorically it means 'a comparing, comparison of one thing with another, likeness, similitude.' The Septuagint translates the Hebrew word *masal* with *parabole* 28 of its 33 occurrences in the Old Testament. The word *masal* refers to proverbs, maxims, similes, allegories, fables, comparisons, riddles, taunts, and stories embodying some truth. Thus it has a wide range of meanings. The New Testament uses of *parabole* likewise reflect a wide range of meanings, though essentially a parable involves a comparison. Most parables are extended similes or metaphors" (Thomas L. Constable, "Notes on Matthew," 2016 ed., 224-25, [www.soniclight.com](http://www.soniclight.com)).

v. 6 **scorched, withered** When it comes to the plants that sprout on "rocky places" and "among thorns," commentators are too quick to conclude what the text does not say, i.e., that they died. For example: "Other seeds fell where the topsoil was thin (vv. 5-6). Their roots could not penetrate the limestone underneath to obtain necessary moisture from the subsoil. When the hot weather set in, the seeds germinated quickly but did not have the necessary resources to sustain continued growth. Consequently *they died*. A third group of seeds fell among 'the thorns' that grew along the edges of the field (v. 7). These thorn bushes robbed the young plants of light and nourishment, so *they died too*" (Constable, 226). Rather than whether the seed germinated and the plants lived or died, Jesus concern seems to be whether the plants produced an abundant crop. The sower would be disappointed in the results of his seed falling on the first three soils.

v. 9 **he who has ears** Those who do have ears "do not always use their ears or hear" (Wilkins, 476).

v. 11 **secrets** "The term conveys primarily the sense of a *secret now revealed* but also contains the element of *something inscrutable*" (Blomberg, 215). "Jesus explained that He was teaching in parables, because He wanted to give new revelation ('mysteries') concerning 'the kingdom' to His disciples, but not to the multitudes (cf. 7:6). Therefore He presented this truth in a veiled way. The word 'mysteries' (Gr. *mysterion*, secrets) comes from the Old Testament and the Hebrew word *raz* (Dan. 2:18, 19, 27, 28, 29, 30, 47 [twice]; 4:9). It refers to what God knows will happen in the future. 'Mysteries' are 'secrets,' namely, divine plans for the future that He reveals to His elect" (Constable, 227).

v. 12 **taken from him** "When anyone uses the spiritual truth he has, that truth grows. More is added to it. By contrast, if he does not use it, he finds that it vanishes away little by little (Plummer says, 'the purpose is educational to disciples, and disciplinary to those who refuse to become disciples,' p. 189)" (Morris, 340).

v. 14 **fulfilled . . . Isaiah** "Verse 14a probably means the prophecy of Isaiah applies to them—i.e., the pattern of behavior in Isaiah's time is repeating itself and being completed in Jesus' day among those who reject him" (Blomberg, 217). "The crowd mirrors the people of Israel to whom the prophet Isaiah ministered. They rejected the message because they were spiritually deadened . . . the parables stimulate a hardening in those who have rejected Jesus, which prohibits them from turning for God to heal them" (Wilkins, 478).

v. 21 **falls away** The second type of soil stands for those whose initial response to the message Jesus preached was enthusiastic reception ('joy'). This reception gave hope for much fruit to follow. However, external pressures inhibit growth, and because they do not have an adequate rooting in the truth, they soon fade and wither (cf. 5:29). These people are disciples who begin well, but fail to continue to follow the Lord faithfully. Whether they are saved or lost is beside the point" (Constable, 230). The issue is responsiveness rather than salvation (see discussion in Hagner, 381).

## Family Talk

Encouragement from one parent's heart to another

Throughout the month of February, PantegoKids will be learning about the kingdom of God in our series, *KingdomQuest*. As a parent, I want my daughter to be a devoted princess of the King and my son to be a knight in the kingdom. I want them to know that their citizenship is not on this earth but in heaven where the King sits on his throne. So, how do we raise kingdom-minded kids? Over the next four weeks, we will discover ways to do just that! Before we can teach them how to live as citizens of God's kingdom, however, we need to make sure they belong to him. Having spiritual conversations with our kids can be uncomfortable, especially when we feel unprepared to answer their questions. Let me encourage you, parent, you were chosen to lead the little ones in your care. If you have a story about your own journey with Jesus, then you are completely qualified to lead them in their own. Make time this week to tell your kids about your spiritual journey. Tell them about the moment you realized you needed Jesus as your Savior. What has God done in your life since then? If your child had already trusted Christ, talk about the experience and how they have seen a difference. If your child hasn't taken that step, pray with them and encourage them to ask questions. Let us know if we can help! We are all on this *KingdomQuest* together!

### What Does The Bible Say

Weekly Verse: Matthew 13:1-23

1. What is a parable?
2. What does the seed represent in this parable?
3. What happened to the seed that fell in good soil?

### What Do You Think

1. Name a time when you obeyed God's Word and saw good things happen from it.
2. What are some things that keep us from hearing/reading God's Word?

### What R U Going To Do

Draw a picture of the parable and write the memory verse on it. Post it so that you will see it everyday and be reminded to let God's Word fall on good soil in your heart.

### Core Comp

Eternity - I believe in heaven and hell and one day Jesus will return.

### Memory Verse

Psalm 47:7 - *For God is the King of all the earth; sing to him a psalm of praise.*

## 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** Psalm 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** Psalm 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** Psalm 95:1-7

I worship God for who He is and what He has done for me.

### **Prayer** Psalm 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).