

ZOOM

"BEYOND OUR STRENGTH" 2 CORINTHIANS 1:3-11

This Week's Core Competency

Personal God – I believe God is involved in and cares about my daily life. Psalm 121:3-2,
*I lift my eyes to the hills—
where does my help come from?
my help comes from the Lord,
the Maker of heaven and earth.*

Today's passage brings us face-to-face with the reality that hardships, afflictions and even various forms of suffering are inescapable components of a Christ-centered, gospel-advancing life. At first glance, one might find this an unsettling association. After all, shouldn't life be 'easy' for those walking obediently before God? The truth of the matter is that God's word communicates a clear, counter message to this surface-level ascertain. We live in a fallen, sin-stricken world (cf. Ge 3:17; Ro 8:19-22). There remain spiritual forces of darkness in the heavenly realms (Da 10:13; Eph 6:12) and countless human enemies, ardent against God, on earth (cf. Ge 8:21; Ps 52:3; Jn 3:19-20; Ro 3:10ff). Whenever the light of Christ penetrates the dark recesses of mankind, conflict is inevitable (Jn 15ff).

The divine irony is that God as the incarnate Son did not shield himself from suffering for the sake of our redemption (cf. Lk 9:22; Ac 3:18, etc). Rather, Jesus experienced hardships and much

suffering as he walked in perfect obedience to our heavenly Father. In Mk 8:34 Jesus says, "If anyone would come after me, he must deny himself, and take up his cross and follow me." If we are to follow him, should we not expect our path of obedience to be marked by hardships and suffering as well? "Suffering comes for anyone who preaches the gospel in a world twisted by sin and roused by hostility to God" (David E. Garland, *2 Corinthians*, NAC, 62).

The New Testament evangelists understood this relationship between suffering and gospel proclamation in a way that seems to have been lost in our contemporary culture today. In Acts 5, the apostles are brought before a Jewish council in an attempt to censure their testimony of Jesus. The men refused to submit to their demands. In response they are flogged (v. 40). Verse 41 is quite sobering. "The apostles left the Sanhedrin rejoicing because they had been counted worthy of suffering disgrace for the Name." After Paul's conversion, Jesus affirms to Ananias "I will show him how much he must suffer for my name" (Ac 9:16). This parallels Paul's words to the Philippians: "For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him" (Php 1:29).

Many Christians today neglect to share the gospel out of fear of rejection—and on many occasions, I have been no exception. Yet, the tenor throughout the New Testament calls for us to not only embrace this likelihood, but 'wear it' like a badge of honor. This may seem disquieting but this evangelistic 'economy' of God, exposes our holistic frailties.

cont. pg. 2

*We share in his sufferings in order
that we may also share in his glory.*

– Romans 8:17b

The truth is, we are weak and powerless to accomplish the very mission for which God has set us apart (cf. Mt 28:19-20). But, "the one who is in you is greater than the one who is in the world" (1Jn 4:4). And, our "God of all comfort" (2Co 1:3) has promised to never leave us nor forsake us (cf. Heb 13:5).

Lack of vitality in our spiritual walk may have more to do with this subject than we care to give it credit. For how can we truly know Christ if we are not following him? How can we experience his resurrection power if we are not living a gospel-centered life? How can we fellowship deeply with Jesus and at the same time know nothing of his sufferings? Does the desire of Paul's heart reflect your desire too? "I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so somehow, to attain to the resurrection from the dead" (Php 3:10).

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

2 Corinthians 1:3-11

Cf., another translation

3 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, 4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God. 5 For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows. 6 If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. 7 And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort.

8 We do not want you to be uninformed, brothers about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired of life itself. 9 Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead. 10 He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us, 11 as you help us by your prayers. Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many.

3 Blessed is the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, 4 who comforts us in all our troubles so that we may be able to comfort those experiencing any trouble with the comfort with which we ourselves are comforted by God. 5 For just as the sufferings of Christ overflow toward us, so also our comfort through Christ overflows to you. 6 But if we are afflicted, it is for your comfort and salvation; if we are comforted, it is for your comfort that you experience in your patient endurance of the same sufferings that we also suffer. 7 And our hope for you is steadfast because we know that as you share in our sufferings, so also you will share in our comfort. 8 For we do not want you to be unaware, brothers and sisters, regarding the affliction that happened to us in the province of Asia, that we were burdened excessively, beyond our strength, so that we despaired even of living. 9 Indeed we felt as if the sentence of death had been passed against us, so that we would not trust in ourselves but in God who raises the dead. 10 He delivered us from so great a risk of death, and he will deliver us. We have set our hope on him that he will deliver us yet again, 11 as you also join in helping us by prayer, so that many people may give thanks to God on our behalf for the gracious gift given to us through the help of many. (NET)

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

- * Circle each action of God in this passage.
- * Number each occurrence of "comfort" in vv. 3-7.
- * Highlight "so that" indicating *result* in v. 4.
- * Underline "we can...from God" in v. 4.
- * Highlight "for" indicating *supporting clause* in v. 5.
- * Box both occurrences of "if" and "it is for"

- indicating *cause/effect* in v. 6.
- * Highlight "because" indicating *reason* in v. 7.
- * Number each "hardship" detail in vv. 8-9a.
- * Highlight the "but" that indicates *contrast* in v. 9.
- * Underline "this happened...the dead" in v. 9.
- * Box each occurrence of "he...deliver(ed)" in v. 10.

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. Identify the actions of God in today's passage in light of our Core Competency *Personal God*.
2. Jesus is God, in human flesh. How then can Paul refer to God as "the God of" Jesus?
3. Define the word "comfort." Then read/summarize " v. 3 *comfort*" on p 6. Compare/contrast the two.
4. The adjective "all" is used to describe both "troubles" and "comfort." Do you think the reception of God's comfort 'meets' or 'exceeds' all of our troubles? Explain.
5. In what sense do you think "the sufferings of Christ flow over into [believer's] lives?"
6. Verse 6 contains two *distinct* causes both producing the *same* effect ("comfort"). How can this be so? Lastly, what is this 'comfort' intended to produce in Christ's followers?
7. Paul gives no specific details of the historic setting but he does describe the *effects* "the hardships...suffered in...Asia" had upon him." Read vv. 8-9a in both translations on p. 2. Restate these details in your own words.
8. How did this incident shape Paul's approach to ministry (Compare with 2Co 3:5; 12:9-10)?
9. Paul mentions "deliver us" three times in v. 10—each in a different sense. Identify these.
10. In light of v. 11, what *primary* role do you think prayer is to play in our relationship with God? (See "v. 11 *prayer*" on p. 6 and Mt 6:9-10, 33; Ro 8:27b, 1Jn 5:14-15).
11. **Discussion:** Share your thoughts on how/why 'suffering' is so frequently adjoined to gospel proclamation?

day 3

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

After his initial salutation (vv. 1-2) Paul shares a benediction (vv. 3-7) that is uncharacteristic of all his other NT epistles. Rather than begin with words of prayer and thanksgiving over a congregation (cf. Ro 1:8-10; 1Co 1:4; Php 1:3ff; Col 1:3ff; 1Th 1:2ff; 2Th 1:3ff; 2Ti 1:3; Phm vv. 4-7) he begins with praise to God for the comfort he provides his gospel-proclaiming ambassadors, namely Paul himself. This anomaly poses the question, "Why?" Next week we delve into the main body of 2 Corinthians. At that time, a fuller synopsis of Paul's storied history with this congregation, following his initial church founding, will be presented. Essentially, in the events and correspondences leading up to Paul penning *this* epistle, his apostolic authority amongst this congregation had fallen into disrepute.

First, he was not an eloquent rhetorical speaker—as demonstrated during his initial visit with them (1Co 2:1-5). This assertion was further influenced by the later visit of the well-spoken Apollos (cf. Ac 18:25) and presumed visit by the 'famed' Apostle Peter himself (cf. 1Co 1:12, 3:22, etc). Second, and by extension, his subsequent ministry endeavors appeared to continuously be marked by weakness and "troubles" (cf. v. 4). For the Corinthians, these latter two aspects stood in opposition to the notion that they had "arrived and conquered the frailties of human existence (1Co 4:8-10)" (Linda L. Belleville, *2 Corinthians*, IVPNTC, 56). "His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing" (2Co 10:10). These two over-arching issues yielded two agonizing results.

First, their diminutive disposition towards Paul led them to repeatedly dismiss his exhortations regarding the "sexually immoral" in their midst—most notably a prominent man engaged in sexual relations with his stepmother (cf. 1Co 5:1-5)! Had this offense gone unresolved, it would have 'infected' the entire assembly and undermined the transformative influence the church was to have upon the prevailing pagan worldview on such matters. Second, and more significantly, Judaizers (i.e., Jewish converts to Christianity who tried to force believers from non-Jewish backgrounds to adopt Jewish customs as a condition of salvation) began to arrive promoting heretical distortions of the gospel of God's saving grace in Christ. Their bold speech and boasts of heavenly visions captivated their hearers. Just as the former issue appeared to be resolved (2Co 2:5-11) this later matter posed the bigger threat to the very gospel message Paul delivered 6 years prior. His response to the Judaizers'

influence (chp. 10-13) will be studied more closely later in this series.

The beginning of the benediction addresses 'who' is to receive praise—"the God and Father of our Lord Jesus Christ" (v. 3). Next, Paul speaks to 'why' such praise is warranted. Simply put, God "comforts us in all our troubles" (4a). But, Paul knows this comfort is not simply for the recipient's benefit *only*. Rather, it is "so that" fellow believers can be comforted in *their* troubles too (4b). Everyone likes the idea of being comforted by God in the midst of trouble. Paul knows this. So, he lays this notion out first. Then, in the next verse, Paul artfully dismantles their mistaken platitude against his frequent ministry plights. The reason Paul is constantly surrounded by "troubles" (trials, afflictions, hardships, etc.) is because "the sufferings of Christ flow over into [his life]" wherever he goes (v. 5). Don't miss this. Paul is correctly asserting that the life of a *follower* of Christ will a) be marked by "troubles" (that take on a great many forms) and b) will be met with comfort from God. This comfort validates that we are, by our gospel-centered obedience, sharing in the sufferings of Christ. And in Paul's immediate context, these realities also serve to vindicate the authenticity *and* authority of his apostleship. To the Corinthians I say...BOOM! That *just* happened!

Yet, rather than gloat in his effective argumentation, Paul quickly takes a pastoral turn by reinforcing his love for them. He expresses his desire to see them comforted (i.e., encouraged in ministry) regardless of the nature of his future circumstances. In the years ahead, if word gets back to Corinth that Paul is in a "distressed" situation, he wants them to take comfort that he and they are in this gospel fight together. Conversely, if word gets back that Paul is being comforted, he wants them to be reassured that comfort will come to them as well (v. 6a). In either case, Paul would surely attest to his words in Col 2:5a—"though I am absent from you in body, I am present with you in spirit." Furthermore, this ongoing comfort—whether Paul is distressed or in comfort—will produce in them "patient endurance" even to endure "the *same* sufferings [Paul] suffers" (v. 6b). Paul then assures them of his steadfast confidence in them (i.e., "hope [that is] firm"—v. 7a) that as they share in "[his] sufferings," (7b), they too will "share in [his] comfort" (7c) from "the Father of compassion (v. 3)...who comforts us in *all* our troubles" (v. 4).

Having successfully laid out his defense that "troubles"/"the sufferings of Christ" so goes as does the gospel, Paul seizes this opportunity to provide a timely

example of this principle in action. And in the process, he answers a fundamental question that must surely be on the minds of not a few of his hearers: "Why must hardships accompany gospel proclamation?" Paul doesn't give any specific details of the "hardships we suffered" (v. 8), only details that describe the strain said hardship brought upon them. Paul says they were: "under great pressure (lit. "weighed down"), far beyond their ability to endure (lit., "utterly beyond strength")." So much so, they "despaired even of life." Between vv 8-9, Paul's prayerful pleas to God for deliverance are only implied. Regardless, the situation got so bad that Paul became convinced God's answer was not to deliver but to extend "the sentence of death" (v. 9a). Yet, God does deliver them (v. 10).

But we dare not skip over the second half of verse 9. For it provides both the immediate reason for the deliverance and a key role that suffering plays in any/all our gospel-minded endeavors. Paul says, "This happened that we might not rely on ourselves but on God, who raises from the dead" (9b). Here Paul reminds us that our sovereign God is the Lord of the harvest (cf. Mt 9:38). This means that no measure of human effort, including "wise and persuasive words" –which the Corinthian church was originally longing for in Paul (1Co 2:4)–could accomplish God's redemptive purposes. Only the Father and the Son possess the power to raise the spiritually dead to eternal life (cf. Jn 5:21; Ro 4:17b) - brought about by the effectual work of the Holy Spirit (Jn 3:5-8; Ro 5:5; Tit 3:5-6). This also means *only* God receives the glory for

the salvation of souls. We should all be humbled by our salvation *and* that God has "committed to us the message of reconciliation" (2Co 5:19) "as though God were making his appeal through us" (5:20). "[We] became a servant of this gospel by the gift of God's grace given [us] through the working of his power" (Eph 3:7).

In verse 10 Paul states that God "has delivered [them]," that "he will deliver [them]," and that "he will continue to deliver [them]." The first occurrence is clearly in reference to their hardships in the province of Asia (v. 10). It appears the second occurrence refers to their ultimate deliverance (cf. 1Co 15:51-57; 2Ti 4:18) and thus serves as an *inclusio* between their recent deliverance and the final deliverance to come. The third occurrence then serves as a bridge between these. Essentially Paul is stating that in between the recent and ultimate deliverance, God will continue to deliver us until the hour of our departure comes (cf. 2Ti 4:6-8).

Lastly, Paul touches on the vital role prayer plays in the life of God's harvesters. Prayer is a spiritual discipline that demonstrates our dependency upon God. As far as life endeavors go, we are never more dependent upon God than in the arena of gospel proclamation (cf. Ac 1:8ff). It is not our place to evaluate prayer's efficacy in God's redemptive intentions. Rather, it is our place to submit to the Holy Spirit and pray to the Lord of the harvest over his harvesters.

The Message of the Passage

When weakened by gospel-induced tribulations, rely with patient endurance upon the God of all comfort who will deliver you and equip you to comfort others who suffer in kind.

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 3 *living* questions to apply what you have learned this week.

• Journal your answer 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 STUDY – the commentaries to answer the questions.

v. 3 **God/Father of** "The God and Father of our Lord Jesus Christ" (See also: 2Co 11:31; Eph 1:3, 17; Ro 15:6; 1Pe 1:3; Rev 1:6; Jn 20:17). "In view of the deity of the son, how is it possible to speak of the God of our Lord Jesus Christ? The answer...is found in the mediatorial office of Christ. As Mediator, the Son humbled himself and in the incarnation assumed our human nature. As Mediator He is our Lord Jesus Christ, God's anointed servant, the divine Son suffering as Man for man, and thereby bridging the gulf between man and God. In partaking of our nature the Mediator placed Himself in a position of dependence on God, a dependence of which prayer was a natural and necessary expression (cf. Jn 17, etc)" (Philip E. Hughes, *The Second Epistle to the Corinthians*, NICNT, 10)

v. 3 **comfort** Gk. *paraklesis* "Many in our culture worship the cult of comfort in a self-centered search for ease, but the comfort that Paul has in mind has nothing to do with a [laid back, leisurely] feeling of contentment. It is not some tranquilizing dose of grace that only dulls pain [rather it is] a stiffening agent that fortifies one in heart, mind and soul. Comfort [here] relates to encouragement, help, exhortation. God's comfort strengthens weak knees and sustains sagging spirits so that one faces the troubles of life with unbending resolve and unending assurance" (Garland, 60).

v. 4 **troubles** "The provision is not deliverance "from" but encouragement *in* trouble (v. 4). The Christian is not promised release from trouble but help in the midst of it. The implication is that if we are serving Christ, we will encounter hardships" (Belleville, 55).

v. 5 **overflows** While the sufferings of Christ that "flow over" into our lives can be exceedingly grim, they are all, at the end of the day 'earth-bound' in origin. By contrast, the resourcing of comfort available to us is from a limitless and all-powerful God. Therefore, we can rest assured that the comfort we receive from God will not only meet but exceed any afflictions that should befall us.

v. 5 **sufferings** "[This] does not mean that we somehow complete what Christ failed to finish on the cross. Rather, to identify with Christ is to identify with the sufferings that were an essential part of his earthly ministry" (Belleville, 55; See Mk 8:34; Lk 9:22; Jn 15ff; Ac 3:18). "Just as Christ suffered in his ministry and death from forces hostile to God, so, too, the apostle, in continuity with Christ, suffered in the course of his ministry and proclamation" (Paul Barnett, *The Second Epistle of the Corinthians*, NICNT, 75). "This Greek word translated sufferings here (*pathema*) is a different one than the one Paul uses for his own afflictions/persecutions (*thlipsis*) in v. 4" (tn 6, NET Bible).

v. 8 **hardships/Asia** "Asia" refers to the Roman senatorial province that included most of the western part of Asia Minor and its coastal islands in the Aegean Sea (Garland, 73). "Although he gives no further details of this "affliction," Paul is most likely referring to the city-wide commotion in Ephesus that brought to an end his two- to three-year ministry there" (Barnett, 83-84; See Ac 19:23-20:1).

v. 9 **raises/dead** "The power to raise the dead was, and remains, the supreme demonstration of divine power (cf. Heb 11:19; Dt 32:39; 1Sa 2:6). Paul employs the present tense, "raises," because while God displayed that irresistible power when he raised Jesus from the dead (cf. 4:14), he continues to display that power - as seen in the deliverance of his servants from impossible circumstances (4:8-9; cf v. 10) - and he will finally reveal that power in the resurrection of the end time (cf. 4:14; 5:1-10)" (Barnett, 87).

v. 11 **prayers** "Their supplications play an important role in his expectation of deliverance. Prayer is indeed a mystery, but it is stressed over and over again in the New Testament as a vital prerequisite for the release and experience of God's power. It is true that it is *God* who delivers, and that God stands in no need of human prayers before He can act on behalf of His afflicted servants. Yet [our role] is summed up in the duty of Christians to intercede in prayer for their fellow-believers who are enduring affliction. But prayer is not a second "force" in competition with or supplementary to divine grace, for its function and very attitude is precisely to emphasize the utter dependence and resourcelessness of man and the absolute sovereignty of the Father of mercies. In prayer, human impotence casts itself at the feet of divine omnipotence. Thus, the duty of prayer is not a modification of God's power, but a glorification of it" (Hughes, 22-23).

Family Talk

Encouragement from one parent's heart to another

I love that Paul calls God "the Father of compassion and the God of all comfort" in our text this week. In John 14:26, Jesus calls the Holy Spirit the "Counselor." The King James Version translates the word as "Comforter." How sweet that the Comforter resides in us and ministers to us when we need it. Our children will occasionally grieve as well. They will experience loss and disappointments. The best thing we can do for them in those seasons is to pray for them and with them. In addition to that here are some suggestions to help them through seasons of grief. (1) Be present. Your consistent presence will tell them that you are with them. (2) Be honest. Hurtful situations are just that—hurtful. Don't try to make excuses for what happened, just tell the truth. (3) Repeat the truth. Remind them that God loves them. He is in control even when it doesn't feel that way. (4) Its ok to not know all the answers. Sometimes we don't know why something bad happened. Again, repeat the truth you do know. (5) Listen. Ask questions but don't push. If your child knows you will listen, he will eventually talk. (6) Understand that kids grieve differently than adults. Acting out, being angry, unusual quietness, ignoring the situation or losing interest in things are all common but should be addressed. Walking your child through grief is not easy but praise the Lord he is our Comforter!

What Does The Bible Say

Weekly Verse: Read 2Co 1:3-11

1. According to verse 4, what should we do after we are comforted?
2. In verse 9, on whom did Paul rely?
3. On whom did Paul set his hope?

What Do You Think

Think about a time when you were sad. Who or what helped you feel better? How does knowing that God is our Comforter help you?

What R U Going To Do

We all know someone who is going through a hard time. Maybe they lost someone they loved or maybe they have been treated badly by someone. Take some time this week to tell them that God loves them and is our Comforter. Pray for them too!

Core Comp

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

Memory Verse

2Co 4:16 – Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day.

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-eight 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.

Kevin Glenn (M.A.B.S., M.A.C.E. Dallas Theological Seminary) guest author.



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.