

## UNLIKELY HEROES

### "IFS, ANDS, OR BUTS" JUDGES 7:1-25

#### **This Week's Core Competency**

**Personal God** – I believe God is involved in and cares about my daily life. Psalm 121:1-2

- 1 I lift up my eyes to the hills-  
where does my help come from?
- 2 My help comes from the LORD,  
the Maker of heaven and earth.

God's involvement in and care for his people and his judge are seen repeatedly in the story of Gideon. Because "the Israelites did evil in the eyes of the LORD," he "gave them into the hands of the Midianites" for seven years (Jdg 6:1). The oppression was so severe that God's people resorted to hiding out in mountain clefts and caves to escape their foes but to no avail. Every year like clockwork the Midianites and their henchmen, the nomadic Amalekites, swarmed across the Jordan to wreak havoc on select tribes and ravage their land. In Gideon's day they invaded the Esdraelon Plain, an especially fertile area in the vicinity of Manasseh, Issachar, Zebulun, Asher, and Naphtali well suited to growing grain. According to one author, "It is clear that they did not come and maintain a continuous occupation of the land for the seven years of the oppression, but invaded only once a year, at the time of harvest, to appropriate the harvested crop of the Israelites. They may have left a residual force in Israel, during the intervening

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***Gideon . . . whose weakness was turned into strength; and who became powerful in battle and routed foreign armies.***

- Hebrews 11:32, 34

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months, but the main group came, along with their families and possessions, only to eat off the land until the harvest supply was exhausted and then return to their own territory . . . There was no attempt to fight back in protection against this outrageous type of robbery. The easterners simply came, took what they wanted, stayed as long as they wished, and left at their own pleasure" (Leon Wood, *The Distressing Days of the Judges*, 203).

"Midian so impoverished the Israelites that they cried out to the Lord for help" (v. 6), and when they did, first he sent them a prophet, and then he sent them a deliverer.

God's involvement in and care for Gideon is even more evident. The LORD appears to him personally (v. 12) and speaks to him repeatedly throughout the narrative. In chapter six when Gideon at first protests his inability to save Israel because Manasseh is the weakest clan and he is the least in his family, the LORD assures him, "I will be with you, and you will strike down all the Midianites together" (v. 16), and at that point, the angel of the Lord gives him a sign to convince him that it is really the LORD who is talking to him (v. 17; cf., v. 21). Later in the chapter the LORD sends his Spirit to empower Gideon (v. 34) and if that were not enough, twice more gives him a sign. First, Gideon asks, "If you will save Israel by my hand as you have promised—look, I will place a wool fleece on the threshing floor. If there is dew only on the fleece and all the ground is dry, then I will know that you will save Israel by my hand." And then after wringing a bowlful of water out of the fleece the next morning, he asks, "This time make the fleece dry and the ground covered with dew" (v. 39). Both times the Lord humors him by giving him the sign he requested.

cont. pg. 2

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Then in chapter seven we read the words "the LORD said to Gideon" or "the LORD told Gideon" five times before he attacks the Midianites. Moreover, to encourage his uncertain judge, the Lord sends him into the enemy's camp where he overhears two men talking about a dream and its interpretation. One man says, "A round loaf of barley bread came tumbling into the Midianite camp. It struck the tent with such force that the tent overturned and collapsed" (7:13). The other interprets, "This can be nothing other than the sword of Gideon son of Joash, the Israelite. God has given the Midianites and the whole camp into his hands" (v. 14). God's involvement in this incident is unmistakable. The same commentator above writes, "It meant the provision of the dream for the Midianite involved, the directing of Gideon so that his path led to this specific man's tent, the timing of Gideon's arrival at the moment when the man awakened and told the dream to his companion, and the protection of Gideon so that he was not observed or recognized while in the enemy territory. The measures that God is willing to take in the interest of one of His children is remarkable" (218). To top it off, after Gideon attacks the Midianites, it is the LORD that gives him the victory.

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

### Judges 7:1-25

1 Early in the morning, Jerub-Baal (that is, Gideon) and all his men camped at the spring of Harod. The camp of Midian was north of them in the valley near the hill of Moreh. 2 The LORD said to Gideon, "You have too many men for me to deliver Midian into their hands. In order that Israel may not boast against me that her own strength has saved her,

3 announce now to the people, 'Anyone who trembles with fear may turn back and leave Mount Gilead.'" So twenty-two thousand men left, while ten thousand remained.

4 But the LORD said to Gideon, "There are still too many men. Take them down to the water, and I will sift them for you there. If I say, 'This one shall go with you,' he shall go; but if I say, 'This one shall not go with you,' he shall not go."

5 So Gideon took the men down to the water. There the LORD told him, "Separate those who lap the water with their tongues like a dog from those who kneel down to drink." 6 Three hundred men lapped with their hands to their mouths. All the rest got down on their knees to drink. 7 The LORD said to Gideon, "With the three hundred men that lapped I will save you and give the Midianites into your hands. Let all the other men go, each to his own place." 8 So Gideon sent the rest of the Israelites to their tents but kept the three hundred, who took over the provisions and trumpets of the others.

Now the camp of Midian lay below him in the valley. 9 During that night the LORD said to Gideon, "Get up, go down against the camp, because I am going to give it into your hands. 10 If you are afraid to attack, go down to the camp with your servant Purah 11 and listen to what they are saying. Afterward, you will be encouraged to attack the camp." So he and Purah his servant went down to the outposts of the camp. 12 The Midianites, the Amalekites and all the other eastern peoples had settled in the valley, thick as locusts. Their camels could no more be counted than the sand on the seashore.

13 Gideon arrived just as a man was telling a friend his dream. "I had a dream," he was saying. "A round loaf of barley bread came tumbling into the Midianite camp. It struck the tent

with such force that the tent overturned and collapsed."

14 His friend responded, "This can be nothing other than the sword of Gideon son of Joash, the Israelite. God has given the Midianites and the whole camp into his hands."

15 When Gideon heard the dream and its interpretation, he worshiped God. He returned to the camp of Israel and called out, "Get up! The LORD has given the Midianite camp into your hands." 16 Dividing the three hundred men into three companies, he placed trumpets and empty jars in the hands of all of them, with torches inside.

17 "Watch me," he told them. "Follow my lead. When I get to the edge of the camp, do exactly as I do. 18 When I and all who are with me blow our trumpets, then from all around the camp blow yours and shout, 'For the LORD and for Gideon.' "

19 Gideon and the hundred men with him reached the edge of the camp at the beginning of the middle watch, just after they had changed the guard. They blew their trumpets and broke the jars that were in their hands. 20 The three companies blew the trumpets and smashed the jars. Grasping the torches in their left hands and holding in their right hands the trumpets they were to blow, they shouted, "A sword for the LORD and for Gideon!" 21 While each man held his position around the camp, all the Midianites ran, crying out as they fled.

22 When the three hundred trumpets sounded, the LORD caused the men throughout the camp to turn on each other with their swords. The army fled to Beth Shittah toward Zererah as far as the border of Abel Meholah near Tabbath. 23 Israelites from Naphtali, Asher and all Manasseh were called out, and they pursued the Midianites. 24 Gideon sent messengers throughout the hill country of Ephraim, saying, "Come down against the Midianites and seize the waters of the Jordan ahead of them as far as Beth Barah."

So all the men of Ephraim were called out and they took the waters of the Jordan as far as Beth Barah. 25 They also captured two of the Midianite leaders, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb at the winepress of Zeeb. They pursued the Midianites and brought the heads of Oreb and Zeeb to Gideon, who was by the Jordan.

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

- \* Circle "spring of Harod" in v. 1, "hill of Moreh" in v. 1, and "Mount Gilead" in v. 3.
- \* Underline "the LORD said to Gideon" in vv. 2, 4, 5 ("told"), 7, 9.
- \* Box "In order that" indicating *purpose* in v. 2.
- \* Box "like" indicating *comparison* in v. 5.
- \* Box "as" indicating *comparison* in v. 12.
- \* Circle "camels" in v. 12.
- \* Circle "barley bread" in v. 13.
- \* Circle "middle watch" in v. 19.
- \* Highlight v. 22a.
- \* Bracket "Naphtali, Asher and all Manasseh" in v. 23.
- \* Bracket "Ephraim" in v. 24.

## day **2** EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Why discharge soldiers because they are afraid to fight? (See Dt 20:8)
  2. Why discharge soldiers who don't lap water like a dog (v. 5) but lap with their hands to their mouths (v. 6)?
  3. Clarify the *reason* behind the deep reduction in Gideon's forces.
  4. Gideon deserves to be called an "unlikely hero" for this reason. What is it?
  5. Explain the one man's interpretation of the other man's dream.
  6. Gideon worships God *after* hearing the dream and its interpretation. What do you infer from that?
  7. Gideon is smart to launch his plan of attack when he does. Why?
  8. He never *actually* attacks the Midianite camp, does he? Explain.
  9. **Discussion:** Identify Gideon's character flaws and how they affected his ministry as a judge.
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## day 3

## EXAMINE – an explanation of the message to better understand the meaning of the passage.

The author unpacks the history of the period of the Judges in a series of recurring cycles. Each cycle contains selected elements from a list of eight (see note 6:1 *did evil*). The Gideon cycle found in Judges 6:1-8:32 includes all of them. This 100-verse account can be divided into five sections that reflect a *chiastic* structure: A, B, C, B', A': "A) Prologue to Gideon (6:1-10); B) God's plan of deliverance through the call of Gideon—the story of two altars (6:11-32); C) Gideon's personal faith struggle (6:33-7:18); B') God's deliverance from the Midianites—the story of two battles (7:19-8:21); A') Epilogue to Gideon (8:22-32)" (K. Lawson Younger Jr., *The NIV Application Commentary: Judges and Ruth*, 167-68). Chapter 7 describes first how the LORD encouraged frightened Gideon to attack the Midianites (7:1-15), and then how the LORD gave the terrified Midianites into Gideon's hands (7:16-25).

The Gideon cycle is marked by repeated references to the judge's shortcomings. In chapter six the angel of the LORD comes to him to assure him that the LORD is with him (v. 12), but he accuses the LORD of abandoning his people (v. 13). The angel commands him to "save Israel out of Midian's hand" (v. 14), but he questions how he can possibly save Israel given his insignificance (v. 15). The angel assures him that he will be with him (v. 16), but Gideon demands a sign (v. 17). Only after he's given a sign does he obey the LORD and tear down his father's altar to Baal (v. 27). Later when the Spirit of the LORD comes upon him, he rallies recruits from the surrounding tribes, but before going to battle, he twice more demands a sign—make the fleece wet, make the fleece dry.

Chapter seven opens on an unexpected note (vv. 1-8a). Gideon has too many volunteer troops! The LORD tells him, "You have too many men for me to deliver Midian into their hands. In order that Israel may not boast against me that her own strength has saved her" (v. 2). Consequently, a deep reduction in their number is in order. First, men who are too afraid to go to war are dismissed; Deuteronomy explains why, "so that [their] brothers will not become disheartened too" (20:8). Twenty-two thousand, more than two-thirds, leave, but the ten thousand who are left are still too many, so the number is reduced again. This time to three hundred—all the men who "lapped with their

hands to their mouths" when they drank water (v. 6). Only three hundred of Gideon's original thirty-two thousand are left to fight the Midianites. Israel's odds are not good, 300 against 135,000 (8:10), or 450 to 1. No wonder Gideon is having second thoughts.

The LORD knows Gideon's afraid; he knows Gideon (vv. 8b-15). So he tells him, "If you are afraid to attack, go down to the camp with your servant Purah and listen to what they are saying. Afterward, you will be encouraged to attack the camp" (vv. 10-11). Gideon takes the LORD up on his offer and goes to the outposts of the camp. There he overhears two men talking about one man's dream. In the dream, the one man sees a round barley loaf, representing the Israelites, tumble into camp and land on a tent, representing the Midianites, with such force that the tent is turned over and destroyed (v. 13). The interpretation is obvious to the other man: "God has given the Midianites and the whole camp into Gideon's hands" (v. 14). When Gideon hears this, he realizes the Midianites are demoralized and is no longer afraid to attack.

How the LORD gives the terrified Midianites into Gideon's hands comes next (vv. 16-25). The implements of war in this case consist of lamps, pitchers, and trumpets. The lamps are hidden inside the pitchers, which being made of pottery could be broken easily. One commentator describes the virtual battle this way: "On the west side of the Jordan, Gideon and his men reach the Midianite camp at just the right time; the changing of the guard. Once again the narrator shows that Yahweh's sovereign hand is at work in the victory. The blowing of the trumpets, the breaking of the jars, the flashing of the torches, and the shouting of the men ('a sword for the Lord and for Gideon,' 7:20) all proliferate utter chaos and horror in the Midianite camp. Yahweh's role is emphasized again in 7:22a: 'The Lord caused the men throughout the camp to turn on each other with their swords' (lit. 'Yahweh set a sword each man on his comrade,' cf. 1 Sam 14:20). The pursuit of the defeated Midianites is narrated in two stages. In the initial stage (7:22b-23), the troops from Naphtali, Asher, and all Manasseh are called out to pursue the Midianites along a route described in verse 22b. In

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the second stage (7:24-25), Gideon calls out the troops of Ephraim, who 'seize the water of the Jordan' (reminiscent of Ehud in 3:27-28). At this point, the climax of the first battle is reached with the Ephraimites' capture and execution of the pair of Midianite leaders: Oreb ('Raven') and Zeeb ('Wolf') (Younger, 196).

Like all biblical narratives, this one has an *upper* story and a *lower* story. The *upper* story involves the LORD's relationship to his covenant people. He had told Moses before the Israelites entered the land, "These people will soon prostitute themselves to the foreign gods of the land they are entering. They will forsake me and break the covenant I made with them" (Dt 31:16). When they did, they experienced the "curses" he warned them about (Dt 28; 31:14-22). But God did not abandon his people as they abandoned him. He demonstrated his faithfulness by sending judges, including far from perfect ones like Gideon,

whose efforts he providentially superintended, to deliver and save them.

The *lower* story entails a mixed review of Gideon. His example demonstrates the decline in positive character qualities and the increase in the negative character qualities evident in the judges as the reader goes deeper into the recurring cycles. As one writer observes, "On a human level, what is stressed repeatedly in this section is Gideon's fear and sense of inadequacy for the task—his lack of willingness to trust Yahweh's word. Consequently, he is in constant need of reassurance and moral support. Gideon is apparently a man of great potential and perhaps natural ability but lacks significantly in faith" (191). In a nutshell, while Gideon's reluctance to take God at his word and its consequent fear were crippling liabilities, God still used him to accomplish his purpose.

## *The Message of the Passage*

*Gideon provides us with an example of a flawed character that God still used even though he was slow to believe and filled with fear.*

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

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

- **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

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

Cf., 6:1 **did evil** The author unpacks the history of this era in a series of recurring cycles. Each cycle contains selected elements from the following list: 1) Israel does evil in the eyes of the LORD. 2) The LORD gives/sells them into the hands of oppressors. 3) Israel serves the oppressor for x years. 4) Israel cries out to the LORD. 5) The LORD raises up a deliverer (i.e., a judge). 6) The Spirit of the LORD is on the deliverer. 7) The oppressor is subdued. 8) The land has "rest" for x years (Younger, 35).

v. 1 **spring of Harod** These geographical place names are located in the vicinity of the Valley of Jezreel (cf., 6:33). "Since this spring of water was located at the northern foot of Mt. Gilboa, on the southern edge of the Esdraelon Plain, Gideon's troops clearly were assembled on the slope of Gilboa, with the Midianites spread out to the north in the plain below. The 'hill of Moreh,' being northwest of this point about three miles, directly in the plain, would probably have been beyond (northwest of) the Midianites" (Wood, 214; see map *The NIV Study Bible*, 341).

v. 1 **Midian** "Midian was located south of Edom at the northern extremity of the Gulf of Aqaba. A semi-nomadic group, they were joined in their raids of Israel by the Amalekites, who occupied the area to the south of Judah, and the children of the east, a nomadic group from the Syria desert" (Arthur E. Cundall and Leon Morris, *Judges and Ruth*, TOTC, 102-103).

v. 5 **like a dog** "Those who were retained were those who lapped as a dog laps, a description that has perplexed many. Obviously it cannot mean that the 300 used their tongues to lap up the water from the spring, since this would involve falling upon their knees like the others and, in any case, the use of the hand is specifically indicated (6). The best explanation appears to be that the 300 used their hands as a dog uses its tongue to scoop up the water while they remained on their feet, watchful and prepared for any emergency (Cundall, 110).

v. 12 **as locusts** "The narrator's repetition of the description of the hordes of the Midianites and other allied peoples as a swarm of 'locusts' (cf., 6:3-5) and as numerous as the sand of the seashore (cf. Josh. 11:4) heightens the danger and the motif of fear" (Younger, 190). "A vivid picture of the marauders who swarmed across the land, leaving it stripped bare (see 7:12; Ex 10:13-15; Joel 1:4)" (*The NIV Study Bible*, note on Jdg 6:5). "The simile of locusts (RV, RSV) is an appropriate one, indicating the absolute devastation of these rapacious hordes as they moved from one area to another" (Cundall, 103).

v. 12 **camels** "A new 'secret weapon' was employed in these forays in the use of the camel, and in this chapter [6:5] there is the first documentation of the large-scale use of this animal in a military campaign. It gave the Midianites and their allies the immense advantage of a speedy, long-range fighting force and it is clear that the use of this angular and imposing beast struck terror in the hearts of the Israelites" (103).

v. 13 **barley bread** "It is generally maintained that the cake of barley bread (13) represented the poor yeoman farmer of Israel, whose staple crop was barley, whilst the tent was the natural symbol for a nomadic community like the Midianites. The Hebrew word for cake, found nowhere else in Scripture, is quite appropriate, as the context demands something circular. G. R. Driver suggests a connection with an Arabic verb meaning 'dry and crackled', or 'putrid', and observes 'a stale loaf, going bad and hard, would be much more likely than a soft and crumbly loaf of new bread to go bouncing into the camp'" (112).

v. 19 **middle watch** "In Gideon's day the first watch was from 6 P.M. to 10 P.M.; the middle watch was from 10 P.M. to 2 A.M.; and the morning watch started at 2 A.M. and went to 6 A.M." (F. Duane Lindsey, "Judges," in *The Bible Knowledge Commentary: Old Testament*, 394). "Those not involved in the first or second watches would be in the deep sleep of the earlier part of the night, whilst those who had just been relieved would still be moving about the camp, this increasing the fear of those awakened by the din, that the enemy had already penetrated the camp. The clamour would also cause unrest among the large numbers of camels (12), possibly leading to a stampede. It is not surprising that in the resultant confusion soldiers lashed out at everyone who loomed up in the darkness, not knowing who was friend or foe" (Cundall, 113).

### Family Time

Parents often wonder how they can help their children know God's will. To be honest, many parents want to know how to know God's will! Jesus gives us unique insight into this in Luke 18:16-17. "But Jesus called the children to him and said, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a child will never enter it.'" To help children know God and His will better, we can rely on their innate sense of wonder and trust. Through creation, God gives us many opportunities to know Him better. As a parent, every sunset, butterfly or starry night gives a platform to talk about the wonder of God. Those moments show kids the wonder and beauty of God and children are wired to see wonder. Secondly, we can rely on their willingness to trust. The best way to firmly root a child's trust in God is to lead them to Jesus. God has graciously given us everything we need to know about Him in His Son. As we tell children the stories of Jesus and introduce them to the Bible, they will learn to trust Him. And trusting God is the first step to knowing His will. Let's be "Gideons" this week and trust His call on our lives!

#### What Does The Bible Say

Weekly Verse: Read Judges 7

1. How did God reduce the number of men in Gideon's army?
2. What did Gideon hear when he went into the enemy's camp at night?
3. What happened when the men blew their trumpets?

#### What Do You Think

God continued to reduce the number of men in Gideon's army. How do you think Gideon felt about that? Do you think Gideon trusted God? Would you have trusted God?

#### What R U Going To Do

Do something brave for God this week! Some of the men in Gideon's army trembled with fear instead of trusting God. When God calls you to do something brave this week—trust instead of trembling. Tell your small group next Sunday about it!

### MEMORY TIME

Post the kid-friendly Core Competency and the Memory Verse throughout the house.

#### Core Comp

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

#### Memory Verse

Colossians 3:16 - *Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.*

### KIDPIX COUPON

I memorized CC \_\_\_\_ and Verse \_\_\_\_\_. Family completed **Say** \_\_\_\_\_ **Think** \_\_\_\_\_ **Do** \_\_\_\_\_

Child's name \_\_\_\_\_ Grade \_\_\_\_ Parent's signature \_\_\_\_\_

Earn tokens by completing the Bible study portion of this page.  
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).