

## SHARE

### "THIS IS MY STORY"

#### ACTS 4:1-22

### This Week's Core Competency

**Giving Away My Faith** – I give away my faith to fulfill God's purposes. Ephesians 6:19-20 *Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, 20 for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.*

When it comes to sharing the gospel, there are few things more impactful than a personal testimony. In fact, we experience the influence of personal testimonies more often than we realize. Companies know the value of this. Many commercials utilize a person's testimony to 'sell' us on the impact a certain product has upon their life, health, or otherwise. Likewise, the success of a movie, performance or play is often determined by the testimony of opinion-laden critics. In reality, anything from local restaurants to far off vacation spots, and all points in between, thrive or dive based simply upon word of mouth. And none of us has proven immune to the infectious enthusiasm of a close friend or loved one in their sharing of the latest/greatest thing they've experienced.

But it doesn't end there. Even with the mainstay use of DNA evidence in a court room, eyewitness accounts remain one of the strongest 'smoking

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***Not with wise and persuasive words, but with a demonstration of the Spirit's power.***

– 1 Corinthians 2:4

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guns' at the prosecutor's (and sometimes defense's) disposal. In other cases, experts testify regarding their education, training and field experience in an attorney's effort influence the decision of a judge or jury. Furthermore, much of our understanding of history has been framed by the oral or transcribed testimony of those who originally lived through a respective epoch of time.

This is true in biblical history as well. For instance, Peter alerts his readers, "we did not follow cleverly invented stories...but we were eyewitnesses of his majesty." In both *Luke* and *Acts* the author claims his "orderly account" is derived from the "handing down" of the things that took place by "those who were the first eyewitnesses and servants" of Jesus (See Lk 1:1-4; Ac 1:1-3). And one of my favorite examples is that of Mary Magdalene speaking to the disciples of their risen Savior: "I have seen the Lord!" (See John 20:10-18)

Their testimonies, made alive to us by the Holy Spirit, continue to bolster our faith walk and transform us. The good news is, the same Spirit that was operative in their lives indwells and empowers us as we share our testimonies with those in our world today. And it is not as complicated as we often think. Your *personal* testimony needs to consist of three main parts.

First, share what your life was like *before* you came to know God in personal relationship. Only profile the most pertinent details. Second, recount the event or events that led to you placing your faith in Christ. This is a good time to include a couple of key memory verses such as: Jn 3:16, Rom 3:23, 6:23, 5:8, 10:9-10 and Eph 2:8-9. Remember, it's not about having a slick 'sales pitch'

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but allowing the Spirit to demonstrate his power *through* you—and nothing fosters that better than God's matchless word. Lastly, simply share what your life has been like *after* coming to saving faith in Jesus. It is especially powerful when we celebrate the difference it makes having a relationship with God as we walk through the many trials all humans experience in a fallen world. Jesus tells us to "pray earnestly to the Lord of the harvest to send out laborers into his harvest" (Mt 9:38). We would be wise to head his advice. Better yet, let us pray that God might bless and empower us to be a laborer of whom Jesus speaks.

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

### Acts 4:1-22

1 The priests and the captain of the temple guard and the Sadducees came up to Peter and John while they were speaking to the people. 2 They were greatly disturbed because the apostles were teaching the people and proclaiming in Jesus the resurrection of the dead. 3 They seized Peter and John, and because it was evening, they put them in jail until the next day. 4 But many who heard the message believed, and the number of men grew to about five thousand.

5 The next day the rulers, elders and teachers of the law met in Jerusalem.

6 Annas the high priest was there, and so were Caiaphas, John, Alexander and the other men of the high priest's family. 7 They had Peter and John brought before them and began to question them: "By what power or what name did you do this?"

8 Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people! 9 If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed, 10 then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. 11 He is "the stone you builders rejected, which has become the capstone." 12 Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

13 When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished

and they took note that these men had been with Jesus. 14 But since they could see the man who had been healed standing there with them, there was nothing they could say. 15 So they ordered them to withdraw from the Sanhedrin and then conferred together. 16 "What are we going to do with these men?" they asked. "Everybody living in Jerusalem knows they have done an outstanding miracle, and we cannot deny it. 17 But to stop this thing from spreading any further among the people, we must warn these men to speak no longer to anyone in this name."

18 Then they called them in again and commanded them not to speak or teach at all in the name of Jesus. 19 But Peter and John replied, "Judge for yourselves whether it is right in God's sight to obey you rather than God. 20 For we cannot help speaking about what we have seen and heard."

21 After further threats they let them go. They could not decide how to punish them, because all the people were praising God for what had happened. 22 For the man who was miraculously healed was over forty years old.

### 1 Peter 3:15-16

15 But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, 16 keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.

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

- \* Box each entity that opposes Peter and John in this passage.
- \* Circle each occurrence of the word "but" indicating contrast in this passage.
- \* Number the actions of the opposition in vv. 1-7.
- \* Underline "this" in v. 7. Write 'Acts 3:1-10' in the margin.
- \* Box the quotation in v. 11. Write 'Ps 118:22' in the margin.
- \* Highlight all of verse 12.
- \* Number the observations made by the opposition in vv. 13-14.
- \* Underline vv. 19-20.

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## 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 all those who stand in opposition to Peter and John. Through a Bible dictionary or *The Scrolls* study uncover specifics about each of them.
2. Identify the actions Peter and John's opponents take against them in verses 1-7.
3. Identify the *contrast* between verse 4 and the verses that precede it.
4. To *what* event (i.e., "this") is the opposition referring to in their inquisition of Peter and John?
5. Read vv. 8-12, then Mt 26:34, 69-75. To what do you attribute this transformation in Peter's disposition (See also Acts 1:8, 2:1-4)?
6. In what ways does the phrase "whom God raised from the dead" contribute to the following: the work of Christ on the cross (Ac 2:23-24); Peter's personal testimony (2:32; 3:15); the impact he intended it to have upon the opposition (4:9-12); and our salvation (Rom 10:9-10)?
7. What did the opposition noticed about Peter and John in verse 13? How does the contrast in verse 14 contribute to their observations?
8. Identify the *contrast* between verse 17 and the verses that precede it.
9. Rephrase the sentiment of verses 19-20 in light of our twenty-first century context.
10. **Discussion:** In what ways does this story help us to better appreciate the words of 1 Peter 3:15?

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## day 3

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

The book of Acts is the continuation of Luke's gospel through which he provides an "orderly account" (Lk 1:3) of the person and redemptive purposes of Jesus Christ. Acts then serves as an indispensable follow-up to Luke's "former book" (Acts 1:1) by highlighting the spread of the good news from Jerusalem to Rome under the unstoppable power of the Holy Spirit (cf. 1:8 with 2:4). Acts begins with Jesus course-correcting the disciples' preoccupation with and misguided notions of God's coming kingdom by reminding them of their central assignment: to be ambassadors of the Great Commission (cf. Mt 28:18-20). They are to be witnesses of Jesus "in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (1:8).

Shortly after witnessing Christ's bodily ascension (vv. 9-11), they select Matthias to replace Judas as one of the Twelve (v.20ff). Days later, at Pentecost, the disciples receive and are filled by the One Jesus promised to them (Lk 24:49; John 14:16). A stunning reversal of the punitive effects from Babel (cf. Gen 11:1-10) commenced with the Spirit empowering the Twelve to "declare the wonders of God" in the "native language" of all the God-fearing Jews who had traveled to Jerusalem for Pentecost. This led some in the crowd to conclude an early morning 'collective' of drunkenness (2:13). Peter seized this opportunity to speak boldly and directly to the crowd. He clarified that they were seeing the fulfillment of prophecy (vv.16-21) and that as far back as King David, the coming Messiah was understood to be One who would be 'resurrected' (v. 24ff). He concludes with an urgent plea for them to repent of their sin and receive Jesus as "both Lord and Christ" (v.36b). As a result, "about three thousand were added to their number" (v.41).

Luke follows this by providing a picturesque synopsis of the love, devotion and fellowship that exists among Christ's newly birthed church (vv.42-47). But their freedom from opposition proves to be short-lived. A few days later, Peter participates in one of the most celebrated miracles in the New Testament when a man crippled from birth suddenly leaps to his feet in exuberant celebration at Peter's command (3:1-10). Peter's previous sermon (2:14-39) was not lacking in boldness. Yet in this, his second sermon in as many weeks, his boldness amplifies all the more. Clearly Peter's first-hand

account of Jesus' resurrection (cf. 2:32) and the Spirit's filling (2:4) manifest the seismic transformation within Peter - from cowardly, disowning bystander (Mt 26:69-75) to fearless front man on the *frontlines* of gospel proclamation. To the "men of Israel" (v.12) he indicts: "You" handed over, disowned, and killed Jesus (vv.13-15)! "Repent, then, and turn to God, so that your sins may be wiped out" (v.19). Peter retraces that which the prophets foretold of "the Christ" (v. 20). His message is interrupted by a greatly incensed and wholly antagonistic ensemble of elites from within the Jewish community (4:1). It is here our story begins.

The Sadducees recognize that Peter's second public indictment upon Israel includes them as well. A single outburst (cf. Ac 2:14ff) can be dismissed; two, however, could signal a pattern. These charges, coupled with Peter's talk of repentance (3:19-20) and "the resurrection of the dead" (4:2), need to be squelched. Quickly, they alert the captain of the temple guard to arrest both Peter and John. It was evening and the Jewish high court ("rulers" [the Sadducees], "elders" [lay Jewish clan leaders] and "teachers of the law" [Pharisees]) in v.5 = the Sanhedrin in v. 15) had adjourned. So an overnight stay in prison serves to bridge arrest to the impending trial. Unfortunately for the opposition, the Holy Spirit continues to free the hearts of man *even when* hard-hearted men have Christ's ambassadors bound. Thus, many who heard Peter's sermon believed and church 'membership' continued to rise well into the thousands (v.4).

Morning breaks. In addition to all those who comprise the Sanhedrin, anyone who is anyone amongst the ruling class appears to be present. Annas, high priest emeritus, along with his son-in-law Caiaphas, the present high priest and the one who presided over Jesus' unjust trial just two months prior, John (likely Annas' son 'Jonathan') and others from his family are there as well. Peter and John are standing in the same place as was Jesus that led to his illegitimate condemnation. Would the outcome for Peter and John be the same?

Standing in the middle of this otherwise imposing and unsympathetic half-circle of distinguished leaders, Peter and John are asked pointedly, "By what power or what name did you do this?" Per Jesus' promise (Lk 12:11-12), Peter is filled with the Spirit

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(v.8) and fearlessly begins his *third*, albeit 'mini,' sermon. "It is by the name of Jesus Christ of Nazareth, whom, [by the way], you crucified but whom God raised from the dead" (v.10a). Adding insult to injury, Peter minces no words when he recites Ps 118:22 as declarative proof of the depths of their wicked waywardness. And, bypassing all standards of political or theological 'correctness,' Peter concludes with one of the most clear and direct passages about Jesus in all of Scripture. "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (v.12).

And, just as Jesus had predicted (Lk 21:12-15), the seventy-one member Tribunal sit, quite literally, *speechless* (v.14b). Seeing Peter and John as "unschooled", they did not expect them to bring a 'gun' to a 'knife fight.' And instinctively, they know that nothing can be said to erase the "outstanding miracle" (v.16) *standing* in front of them beside Peter and John. The council dismisses them to discuss their dilemma. On the one hand they vehemently oppose Peter, John and all the beliefs they profess.

On the other hand, "everybody living in Jerusalem" (v. 16) knows of this miracle and praises God for it (v.21)! Lacking any satisfactory options, they hope a verbal slap on the wrist to "not speak or teach at all in the name of Jesus" (v. 18) and a few threats will suffice. 'Suffice' they do not. Peter and John scoff at their rebuke by placing the onus of their request back upon the Sanhedrin *and* before Almighty God. As for us, "we cannot help speaking about what we have seen and heard" (v. 20). And with that declaration, Peter and John are dismissed to preach another day.

Do you believe Peter, John and many others (cf. 1Co 15:5-8) truly saw Jesus Christ resurrected and as a result were emboldened to proclaim him by the power of the Holy Spirit? If so, join with me in their prayer to share our testimony as did they - by the ever-present and powerful Spirit of God who indwells us as well. "Now, Lord, consider their threats and enable your servants to speak your word with *great boldness*" (v. 29, emphasis mine).

## *The Message of the Passage*

*Jesus is the only Savior the world will ever know; therefore, continue to proclaim his name no matter the opposition.*

**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?

–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 **captain of** (*strategos*) "Ranking second in the priestly hierarchy, he was always chosen from one of the families of the priestly aristocracy. [His] involvement in this scene is particularly appropriate since he had ultimate responsibility for order in the temple grounds and had the power to arrest" (John B. Polhill, *Acts*, NAC, 139).

v. 1 **Sadducees** They are the primary instigators of Peter and John's persecution (4:1 and 5:17). They were the ruling class of wealthy aristocrats. Politically, they ingratiated themselves with the Romans, and followed a policy of collaboration, so that they feared the subversive implications of the apostles' teaching. Theologically, they believed that the Messianic age had begun in the Maccabean period; so they were not looking for a Messiah. They also denied the doctrine of the resurrection of the dead, which the apostles proclaimed in Jesus (2b). They thus saw the apostles as both agitators and heretics, both disturbers of the peace and enemies of the truth" (John R. W. Stott, *The Message of Acts*, BST, 95).

v. 1 **Peter** Peter is the most prominent of the twelve disciples. He is the first whom Jesus called to follow him (Lk 5:8), the first to acknowledge Jesus' as Messiah (Mt 16:13-17), the first apostle to see our resurrected Lord (Lk 24:34; 1Co 15:5), the first to share the gospel with a Gentile (Ac 10-11), the one in whom Jesus purposed to "build my church" (Mt 16:18) and the first to be arrested and persecuted for and stand in defense of his faith in Jesus Christ (Ac 4).

v. 1 **John** Peter, James and John formed the triad of Jesus' closest 'inner three' disciples. These three witnessed unique moments in Jesus' life including: the raising of Jarius' daughter (Mk 5:37), the transfiguration (Mk 9:2) and Jesus' time of prayer in the garden of Gethsemane (Mk 14:32-33). Each mention of John in Acts, Peter is with him (1:13; 3:1-11; 4:13-20; 8:14).

v. 6 **Annas** The high priest of the Jews from A.D. 6-15. Despite not having served in the official capacity of high priest for nearly 20 years, he was looked up by the Jews as their high priest 'emeritus.' During Jesus' trial, he was first brought to Annas and then to Caiaphas (Jn 18:13, 24) who was the present sitting high priest. "Annas was the most powerful political figure among the Jews at [this] time. Five of his sons, one grandson, and a son-in-law [Caiaphas] all acquired the rank of high priest. He may well have been the power behind the scenes, calling the shots" (John B. Polhill, *Acts*, NAC, 142).

v. 6 **Caiaphas** Perhaps only second to his father-in-law Annas, Caiaphas was the most powerful/influential man in Jerusalem from A.D. 18-36. He was a Sadducee, the sitting high priest and by extension the head of the Sanhedrin. After Jesus raised Lazarus from the dead (Jn 11:38ff), it was Caiaphas who called for Jesus' death (11:45ff). And now, Peter and John stood before him in the same place Jesus stood. He was instrumental in advancing Jesus' arrest, trial and death.

v. 8 **filled** This is a fulfillment both of OT prophecy (Joel 2:28-32) and of Jesus' words to his apostles in: John 14:16; Lk 24:49; Ac 1:4-5,8 and is a reoccurring theme in Acts (2:4; 4:8; 4:31; 9:17; 13:9 - of Paul). It conveys the idea of being under the influence, enablement or control of the Holy Spirit. We too are encouraged to be "filled with the Spirit" (Eph 5:18) but the filling here and elsewhere in Acts upon the apostles demonstrates His outworking in extraordinary, supernatural ways.

v. 9 **healed** "The crux of the sermon is a play on the Greek word *sozo*, which means both physical "salvation" in the sense of healing (v.9) as well as the spiritual, eschatological sense of salvation (v.12). The physical "salvation" of the lame man through the name of Jesus is thus a pointer to the far greater salvation that comes to all who call upon his name in faith" (Polhill, 143).

v. 10 **raised** When Christ was raised from the dead, it was God's declaration of his approval of Christ's work of redemption. Christ's resurrection was central to Peter's testimony and preaching, yet the opposition didn't try to refute or discredit it. This doctrine is essential to our salvation.

v. 11 "Ps 118:22 is one of the earliest messianic testimonies. It was so used (by implication) by Jesus himself, as the conclusion of the parable of the vineyard (Mk 12:10-11). In the original Old Testament context the rejected stone is perhaps Israel, despised by nations but chosen by God for the accomplishment of his purpose. But, as so often in the New Testament, God's purpose for Israel finds its fulfillment in the single-handed work of Christ" (F.F. Bruce, *The Book of Acts*, NICNT, 93).

v. 13 **unschooled** "Peter and John were obviously unversed in the formal learning of the rabbinical schools, yet they spoke with a freedom and forthrightness that impressed their judges" (Bruce, 94-95). As their words should given that they were under the operative influence of the Holy Spirit.

## Family Talk

Encouragement from one parent's heart to another

By now, most kids have either started school or will this week. The beginning of a new school year is always exciting and gives parents new things to pray about! One thing I am praying for my kids as they go back is that they will be bold about their faith in Jesus. Being bold can be hard but our text this week reminds us that we don't have to be bold in our own power. The Holy Spirit will make us bold just as He did Peter. Growing up, my kids loved puppets. We had a small puppet theater and spent hours putting on shows for each other. The thing about puppets is that until the puppeteer places it on his hand, it's just a stuffed toy. Usually it even has no legs! But the minute the puppet master puts it on, it comes to life. It has a personality and is ready to tell a story. I want my kids to be ready to tell a story. Actually, I want them to allow the Holy Spirit to fill them and use them to tell HIS story. Our kids will not learn this skill on their own. They have to have it modeled to them and taught to them. They also need to know that when the time comes, the Holy Spirit will be right there with them, leading them and giving them the words to say.

### What Does The Bible Say

Weekly Verse: Read Acts 4:1-22

1. Why were the religious leaders angry with Peter and John?
2. Why was Peter so bold according to verse 8?
3. What did the leaders think when they saw the courage of Peter and John?

### What Do You Think

Peter and John were put in jail and mistreated because they followed Jesus. Most of us will never have to face jail but we might be mistreated. What would you do if others were unkind to you because of your faith in Jesus?

### What R U Going To Do

Have a "practice" conversation with someone in your family. Ask each other questions like, "Why do you go to church?", "Who is Jesus?" and "Does God love everyone?" Learning to share your faith is important and practicing it makes you better at having conversations that matter.

## MEMORY TIME

Core Comp

Giving Away my Faith - I tell others about Jesus to help with God's work

Memory Verse

1 Peter 3:15 - But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give a reason for the hope that you have.

## KIDPIX COUPON

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

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

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.  
Questions: Kids@pantego.org

# 30 CORE COMPETENCIES

## 10 CORE BELIEFS

### **Trinity** *2 Corinthians 13:14*

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

### **Salvation By Grace** *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

### **Authority of the Bible** *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

### **Personal God** *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

### **Identity in Christ** *John 1:12*

I believe I am significant because of my position as a child of God.

### **Church** *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

### **Humanity** *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

### **Compassion** *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

### **Eternity** *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

### **Stewardship** *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

## 10 CORE PRACTICES

### **Worship** *Psalms 95:1-7*

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

### **Prayer** *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

### **Bible Study** *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

### **Single-mindedness** *Matthew 6:33*

I focus on God and His priorities for my life.

### **Spiritual Gifts** *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

### **Biblical Community** *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

### **Giving Away My Time** *Colossians 3:17*

I give away my time to fulfill God's purposes.

### **Giving Away My Money**

*2 Corinthians 8:7*

I give away my money to fulfill God's purposes.

### **Giving Away My Faith** *Ephesians*

*6:19-20*

I give away my faith to fulfill God's purposes.

### **Giving Away My Life** *Romans 12:1*

I give away my life to fulfill God's purposes.

## 10 CORE VIRTUES

### **Joy** *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

### **Peace** *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

### **Faithfulness** *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

### **Self-Control** *Titus 2:11-13*

I have the power, through Christ, to control myself.

### **Humility** *Philippians 2:3, 4*

I choose to esteem others above myself.

### **Love** *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

### **Patience** *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

### **Kindness/Goodness** *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

### **Gentleness** *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

### **Hope** *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

## About the Authors

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**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.

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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).