

## WHITE NOISE

### "FEELING OUR WAY THROUGH THE DARK INTO FAITH"

#### JOHN 11:1-44

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

**Trinity** – I believe the God of the Bible is the only true God—Father, Son, and Holy Spirit.

2 Corinthians 13:14 *May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.*

John 11:1-44 tells the story of the raising or resuscitation of Lazarus, and yet, the story is not about Jesus' friend. It is about Jesus. One commentator writes: "John 11 provides another catalogue of names for Jesus so that we as readers will not miss who this central character is (Jesus, rabbi, Lord, Christ, Son of God, he who is coming into the world, the resurrection and the life.) Therefore John 11 teaches us not simply about an idea, but about a person. And knowing right things about this person, such as his identity and his relation to his Father, are important to get right" (Gary M. Burge, *The NIV Application Commentary: John*, 324).

The most profound thing about him is beautifully revealed in his touching exchange with Martha. When she first laid eyes on him, Martha said, "Lord, if you had been here, my brother would not have died." Still, she remained confident in him. Her following words indicate as much: "But I know that even now God will give you whatever you ask."

Jesus promptly assured her, "Your brother will rise again." Assuming that he was referring to the resurrection mentioned by Daniel the prophet

(12:2), she replied, "I know he will rise again in the resurrection at the last day."

At that point, he told her what she really needed to believe. "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die." And in the same breath asked the question we must all answer, "Do you believe this?"

In her reply, we learn that Jesus is not only the resurrection and the life, as he said, but also the Christ, the Son of God. All of these right things were confirmed in the raising of Lazarus that shortly followed. All they all matter.

The same commentator tells the following story: "As I stand at a graveside today, I need to ask: What difference does it make that my Lord is this Jesus who possesses power over the tomb? One remarkable feature of leading a funeral service is the array of reactions visible in the audience. Grief and anxiety affect Christians who know the hope they possess, but who are overwhelmed with the sorrow of the moment.

"When I was in seminary, I had my first internship at a Lutheran church where I was asked to lead a group of high school students. It was a wonderful experience, in which I was mentored for the first time by a pastor and experienced lay leaders. The layperson working closest to me was a woman named Barbara. She was a model of conviction and hope, whose heart was devoted to the church and its ministries. For six months I valued every moment in which she provided advice and inspiration to continue in the ministry. And then one day Barbara gave me a phone call I will never forget. She said she had a brain tumor, which

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***Don't worry about me. I'm about to go on the greatest adventure of my life.***

**— Barbara**

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explained the gradual deterioration of her otherwise athletic physique. Most remarkable of all, the tumor was inoperable, I watched as Barbara wasted away. Two months later, just before she died, I remember Barbara taking my hand and talking with confidence about her faith. She knew this was hard for me. And her last words to me were these: 'Don't worry about me. I'm about to go on the greatest adventure of my life.' Soon after, she died.

"This story is important because it says that Barbara's confidence in death was not a shallow optimism that denies the anguish of her experience. She looked it straight in the eye. Nor was she persuaded concerning the doctrine of the resurrection, as if that alone would hold some importance to her. Her confidence was grounded in the strength of her knowledge of Jesus Christ. She knew him. She knew who he was. She knew his power and his ability. And she knew that he was waiting for her the moment she died" (328-29).

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

### John 11:1-44

1 Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. 2 This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair. 3 So the sisters sent word to Jesus, "Lord, the one you love is sick."

4 When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." 5 Jesus loved Martha and her sister and Lazarus. 6 Yet when he heard that Lazarus was sick, he stayed where he was two more days.

7 Then he said to his disciples, "Let us go back to Judea."

8 "But Rabbi," they said, "a short while ago the Jews tried to stone you, and yet you are going back there?"

9 Jesus answered, "Are there not twelve hours of daylight? A man who walks by day will not stumble, for he sees by this world's light. 10 It is when he walks by night that he stumbles, for he has no light."

11 After he had said this, he went on to tell them, "Our friend Lazarus has fallen asleep; but I am going there to wake him up."

12 His disciples replied, "Lord, if he sleeps, he will get better." 13 Jesus had been speaking of his death, but his disciples thought he meant natural sleep.

14 So then he told them plainly, "Lazarus is dead, 15 and for your sake I am glad I was not there, so that you may believe. But let us go to him."

16 Then Thomas (called Didymus) said to the rest of the disciples, "Let us also go, that we may die with him."

17 On his arrival, Jesus found that Lazarus had already been in the tomb for four days. 18 Bethany was less than two miles from Jerusalem, 19 and many Jews had come to Martha and Mary to comfort them in the loss of their brother. 20 When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

21 "Lord," Martha said to Jesus, "if you had been here, my brother would not have died. 22 But I know that even now God will give you whatever you ask."

23 Jesus said to her, "Your brother will rise again."

24 Martha answered, "I know he will rise again in the resurrection at the last day."

25 Jesus said to her, "I am the resurrection and the life.

He who believes in me will live, even though he dies; 26 and whoever lives and believes in me will never die. Do you believe this?"

27 "Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world."

28 And after she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." 29 When Mary heard this, she got up quickly and went to him. 30 Now Jesus had not yet entered the village, but was still at the place where Martha had met him. 31 When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

32 When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."

33 When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. 34 "Where have you laid him?" he asked.

"Come and see, Lord," they replied.

35 Jesus wept.

36 Then the Jews said, "See how he loved him!"

37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

38 Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. 39 "Take away the stone," he said.

"But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

40 Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?"

41 So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. 42 I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

43 When he had said this, Jesus called in a loud voice, "Lazarus, come out!" 44 The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.

Jesus said to them, "Take off the grave clothes and let him go."

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

- \* Draw a line between v. 16 and v. 17, and between v. 37 and v. 38.
- \* In the margin next to v. 2 write, "See 12:1-3."
- \* Box "so" indicating *result* in vv. 3, 14 ["so then"].
- \* Draw a line from "God's glory" in v. 4 to "glory of God" in v. 40.
- \* Box "so that" indicating *purpose* in vv. 4, 14.
- \* Underline "two days" in v. 6.
- \* Bracket vv. 9-10.
- \* Underline "four days" in vv. 17, 39.
- \* Put parentheses around Martha's greeting in v. 21 and Mary's greeting in v. 32.
- \* Circle "rise" in vv. 23, 24.
- \* Highlight vv. 25, 26.
- \* In another color highlight v. 27.
- \* Circle "deeply moved" in vv. 33, 38.
- \* Underline "have" in v. 41.
- \* Box "that" indicating *purpose* in v. 42.

## 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. The NIV divides John's account of the raising of Lazarus into three scenes. Identify the setting of each one.
2. Describe Jesus' relationship to Lazarus and his sisters.
3. In what sense was Lazarus' sickness for God's glory?
4. Why did Jesus delay departing for Bethany?
5. Explain why Jesus was glad he wasn't in Bethany when Lazarus died.
6. What's Bethany's proximity to Jerusalem got to do with anything?
7. What do you infer from how Martha and Mary greeted Jesus?
8. Jesus said, "I am the resurrection and the life." What does that mean?
9. Jesus was "deeply moved" at the sight of Mary and then at the sight of the tomb. How so?
10. In what sense did the disciples see the glory of God?
11. **Discussion:** Talk about what Jesus intended to accomplish by praying to the Father before calling Lazarus out of the tomb.

# day 3

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

If there were a list of the top ten passages in the Bible, John 11:1-44 would have to top the list. At the heart of the passage is Jesus' conversation with Martha, one of the most theologically profound while at the same time personally moving in the entire Bible. And at its conclusion is a dramatic description of the climactic and most telling miraculous sign in the Fourth Gospel, the raising of Lazarus from the dead. About it one author writes, "In a sense the problems of the Fourth Gospel may be said to be summed up in miniature in this chapter. John narrates here a stupendous miracle—the raising of a man who had been dead for four days. Moreover he says that this was done in circumstances which necessarily involved publicity and that in Bethany, a little village no more than a couple of miles from Jerusalem. The miracle was witnessed by some of the Jews who told the Pharisees what had been done (v. 46). It was on account of this that the chief priests and Pharisees consulted about how Jesus could be destroyed and thus was instituted the chain of events that was to lead to His death" (Leon Morris, *The Gospel According to John*, NICNT, 532). How ironic! The restoration of one man's life led to the death of the man who restored it.

The story unfolds in three scenes. In the first (vv. 1-16), Jesus receives word that Lazarus is sick. He and his disciples had gone to the other side of the Jordan after leaving Jerusalem, to a different Bethany where John had first baptized (10:40; cf., 1:28). While Lazarus' sisters didn't ask Jesus to return to the area to heal their brother, they didn't have to. All they had to say was, "Lord, the one you love is sick" (v. 3). Nevertheless, when he receives the news, Jesus doesn't immediately leave for Bethany. He simply tells his disciples that the tragic news would not have a tragic end. Ultimately, God's glory would be revealed, and God's Son would himself be glorified. Two days later they head back to Judea where the Jews had just tried to stone Jesus (10:31, 33, 39)—a trip the disciples have mixed feelings about to say the least. Thomas, for one, suspects the whole thing will end badly; the others no doubt agree. What's more, why run the risk if Lazarus has simply "fallen asleep," which is what they thought at first? That would imply his fever had left him, and he was on his way to recovery, so there is no need to

return. Only when Jesus tells them plainly, "Lazarus is dead" do they understand. But if Jesus could have healed Lazarus, why didn't he return to Bethany immediately? And how could he say, "I am glad I was not there" (v. 14)? In the first place, Jesus could have healed him, but Lazarus likely died shortly after the messengers left Bethany. Waiting two additional days simply set the stage for the miracle to follow. After four days in the tomb, no one would doubt that Lazarus was dead (v. 17; cf., v. 39). In the second, it was for the disciples' sake that Jesus was glad. He would wake Lazarus up so they might believe that he is the resurrection and the life.

In the second (vv. 17-37), Jesus talks to Martha and then to Mary outside Bethany. Given the extent of the mourning, there was no way he could slip into the village incognito to comfort them. Both greet him in the same way, "Lord, if you had been here, my brother would not have died" (vv. 21, 32). Both alike express confidence in him. Martha even adds, "I know even now God will give you whatever you ask" (v. 22). Her words might be paraphrased, "If you had been here, you could have healed Lazarus. Nevertheless, I still believe in you, that God works through you mightily" (Gary M. Burge, *The NIV Application Commentary: John*, 316). At that point Jesus takes the conversation to a whole new level. In a masterfully ambiguous statement, he says, "Your brother will rise again." Martha takes comfort in his words. "I know Lord," she says. "He will rise again in the resurrection at the last day." She shared with Jesus and with Pharisaic Judaism a belief in the resurrection, which the Sadducees roundly denied. Even so, she hardly suspected that Jesus was about to raise her brother from the grave. Then Jesus goes on to say, "I am the resurrection and the life." Just as he not only gives the bread from heaven (6:27) but is himself the bread of life (6:35), so also he not only raises the dead on the last day (5:21, 25ff.) but is himself the resurrection and the life. There is neither resurrection nor eternal life outside of a relationship to him. To further clarify what he has said he goes on to explain, "He who believes in me will live [come to life], even though he dies; and whoever lives [has eternal life] and believes in me will never die." Then he asks, "Do you believe this?" which practically means "Do you believe me?" or even "Do you believe in me?" Martha's exemplary

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response captures the purpose of John's Gospel (20:31). "Yes Lord," she says. "I believe that you are the Christ, the Son of God, who was to come into the world." How marvelous!

In the third (vv. 38-44), Jesus raises Lazarus from the dead. Standing in front of the tomb angered and emotionally stirred by the consequences of sin and the unbelief of people, he tells those standing by to "Take away the stone." Martha quickly protests, given how long Lazarus

has been in the tomb. To her resuscitation is clearly no longer an option. The Lord then prays, not to ask the Father to raise Lazarus but to thank the Father for always hearing him. He has already prayed about Lazarus. This prayer is for the benefit of those all around so that they might believe the Father, who answers his prayers, has sent him. Then in a loud voice he cries, "Lazarus, come out!" And he does—his mortal life restored.

### *The Message of the Passage*

*Jesus is the resurrection and the life; whoever believes in him will live even though he dies, and whoever lives and believes in him will never die.*

## day **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 teaches in James 1:22. Reflect on 3 "living questions" 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 STUDY – the commentaries to answer the questions.

- v. 2 **who poured** "John assumes that Mary (11:2) is so well known to his readers that he can refer to her as the one who anointed Jesus with oil even before he describes the scene (12:1-8)" (Burge, 312).
- v. 4 **for God's glory** "The death of Lazarus will prove to be for God's glory—not 'in order that God may be glorified, i.e., praised', but 'in order that God's glory may be revealed', since in John 'glory' (cf. notes on 1:14) is more commonly not the praise that is God's due but his revelation, his self-disclosure . . . this particular revelation of God's glory is so that God's Son may be glorified through it: i.e. the raising of Lazarus provides an opportunity for God, in revealing his glory, to glorify his Son, for it is the Father's express purpose that all should honour the Son even as they honour the Father (5:23)" (D. A. Carson, *The Gospel According to John*, PNTC, 406).
- v. 6 **two more days** "We know from 10:40 [cf., 1:28] that Jesus is now in 'Bethany across the Jordan' (i.e., in Perea), and surely it does not take four days to travel to Bethany near Jerusalem. It likely took the messengers one day to find Jesus, Jesus continues to work where he is two days, and then he takes one more day to travel to Bethany. This means that Lazarus likely died right after the departure of the messengers. When they meet Jesus, Lazarus is already dead" (Burge, 313; a few scholars argue that Jesus was in Batanea some 85 miles away not Transjordan; see Carson, 407, 408).
- v. 8 **the Jews** "During the previous autumn celebration at the Feast of Tabernacles the authorities tried to arrest him (8:44), and rumor was out that they wanted to kill him (7:25). At one point a crowd tried to stone Jesus (8:59). A few months later at Hanukkah they tried to arrest him (10:39), and again there was the threat of stoning (10:31). The events of John 11 are set sometime between the winter Hanukkah Feast and the upcoming spring when Jesus is crucified—and the tension must have been palpable. The threat is not simply to Jesus but to his disciples as well, so that Thomas speaks up, 'Let us go, that we may die with him'" (Burge, 314).
- v. 9 **daylight** "Jesus is safe as long as he performs his Father's will. The daylight period of his ministry may be far advanced, but it is wrong to quit before the twelve hours have been filled up. The time will come soon enough when he will not be able to work. But because the disciples have been asked to accompany Jesus to Judea (v. 7), there is an obvious application to them as well. Jesus himself is the light of the world (8:12; cf. the last clause of v. 9) who is still with them. As long as they have him, for the twelve hours of their 'daylight' they should perform the works assigned them. The time would come, all too soon, when the darkness of his departure would make such work impossible (cf. notes on 9:4)" (Carson, 409).
- v. 17 **four days** "There was a Jewish belief that the soul stays near the grave for three days, hoping to be able to return to the body. But on the fourth day it sees decomposition setting in and leaves it finally. If this view was as early as the time of which we are thinking (it is well attested c. A.D. 220 but is probably a good deal earlier) it will mean that a time had been reached when the only hope for Lazarus was a divine act of power" (Morris, 546).
- v. 19 **comfort** Comforting the bereaved was a religious and social responsibility. "There would be wailing and crying (cf., Mark 5:38; Acts 8:2), some beating their chests in grief (Luke 18:13; 23:48). Hiring flute players was also common (Matt. 9:23; m. Ketuboth 4:4); even the Jewish oral law encouraged it. Formal mourning lasted for seven days, called in Hebrew the shibah (cf. Sir. 22:12), and it commenced immediately on the day of burial, which took place on the same day as death" (Burge 315; see also Morris, 547).
- v. 25 **I am** "Jesus does not say that he can provide resurrection and life (though this is implicit). But Jesus says that he is resurrection and life. In other words, eternal life and rescue from the finality of death are not merely gifts obtained by appeal to God; they are aspects of what it means to live a life in association with Jesus. If Jesus is life, then those who believe in him will enjoy the confidence and power over death known by him" (Burge, 316, 17).
- v. 25 **resurrection and life** "'I am the resurrection' and 'I am the life', are successively elucidated in the two ensuing clauses . . . If the last half of v. 25 stipulates that the believer, even though he or she dies, will nevertheless come to life at the resurrection, the first half of v. 26 stipulates that the believer, the one who already enjoys resurrection life this side of death, will in some sense never die. That is a recurring theme in this Gospel" (Carson, 413).
- v. 33 **deeply moved** Lit., "to snort as an expression of anger" (Fritz Rienecker, *A Linguistic Key to the Greek New Testament*, 244.) The word suggests Jesus is more than moved by what he sees; he is outraged. "Some think that Jesus is moved by their grief, and is consequently angry with the sin, sickness and death in this fallen world that wrecks so much havoc and generates so much sorrow. Others think that the anger is directed at the unbelief itself. The men and women before him were grieving like pagans, like 'the rest of men, who have no hope' (1Thes. 4:13)" (Carson, 416). Elements of both nuances may be present.
- v. 41 **have heard** Jesus' prayer implies that he has already asked for Lazarus' life. However, he prays publicly for the benefit of the Jews so that they might believe based on the fact the Father had answered his prayer.

## Family Talk

Encouragement from one parent's heart to another

In our text this week, Jesus delayed going to Judea after hearing his friend, Lazarus, was sick. While he only waited a couple of days to go to him, it must have seemed like an eternity to Lazarus' sisters, Mary and Martha. They sent word to Jesus to come but instead he waited. Sometimes I find myself waiting on God too. I will pour out a request to God and then there is silence. I know in those times He is stretching me, teaching me to trust Him. It is also during those times that I find myself leaning on scripture I have hidden in my heart. I will remind myself of truths and promises in His Word. In these moments, waiting isn't as hard. I am so thankful for verses that I have memorized. As a parent, I want my kids to know that same peace and assurance. We have the great privilege of helping our kids memorize God's Word. There are many ways to teach your children this important discipline. There are two important steps to get started. (1) Just do it! Make it a priority in your home to learn scripture. (2) Do it together as a family! The most successful we have been in this challenge is when we were all doing it together. It also helps to put them to music or motions! Have fun and keep going. You will be glad you did!

### What Does The Bible Say

Weekly Verse: Read John 11:1-44

1. What message did Jesus get about his friend, Lazarus?
2. What did Jesus do? See verse 6.
3. Jesus finally went to see Lazarus. What happened next?

### What Do You Think

1. List a time when you prayed for something and thought you didn't receive an answer.
2. What do you think God wants to teach us during those times?

### What R U Going To Do

Keep a prayer journal. Divide each paper into two columns. In the left column write your prayer and in the right column record when God answers that prayer. If you have a prayer that doesn't seem to be answered, keep praying and trusting God!

## MEMORY TIME

Core Comp

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

Memory Verse

Hebrews 1:3a - *The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word.*

## 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** 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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