

## GOD WITH US "VISITATION" REVELATION 19:1-21

### This Week's Core Competency

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

People are fascinated by "Armageddon," popularly defined as the apocalyptic mother of all battles, the final war between the forces of good and evil prophesied to occur in the future. The term is often used to refer to any decisive event that might, figuratively speaking, mark the end of the world. In the movie starring Bruce Willis, Billy Bob Thornton, and Ben Affleck, *N.A.S.A.* recruited a misfit team of deep core drillers to save the plane after discovering that an asteroid the size of Texas was headed for earth. Not long ago a freeway closure in the San Francisco area was dubbed "carmageddon," and then there's the video game with the same name, not to mention "karmageddon" with a "k" defined as follows: "It's like, when everybody is sending off all these really bad vibes, right? And then, like, the earth explodes and it's like, a serious bummer."

Revelation 19:17-21 gives us a brief glimpse at the battle of Armageddon, so called because of its association with the hill of Megiddo (cf., 16:16 "Armageddon," "which probably stands for 'Har Mageddon,' 'the mountain of Megiddo'" [*The NIV Study Bible*, note on Rev 16:16]) that might be better called "the battle of that great day of God Almighty" (16:14). The battle is actually a campaign that begins in the middle of the tribulation and continues to its end; it

includes various battles in several geographical locations: the valley of Jehoshaphat, Edom or Idumea, and Jerusalem itself. Ironically, some think no fighting actually takes place on the hill of Megiddo or in the Valley of Jezreel to the east of Megiddo; they think the valley serves only as a staging area for the armies of the beast/Antichrist.

References to Armageddon are scattered throughout the Bible, making it difficult to puzzle together the pieces. One commentator writes: "One of the greatest difficulties in the study of eschatology is placing these events in chronological sequence in order to see what exactly will happen in the Campaign of Armageddon" (Arnold G. Fruchtenbaum, *The Footsteps of the Messiah*, 315). Consequently, any brief summary of events will likely be an over-simplification at best or hotly contested at worst. Nevertheless, the following classic summary might prove helpful:

"Before the middle of the Tribulation, the Western ruler, Antichrist (the man of sin), keeping his treaty with Israel, will invade and conquer Egypt. At that point the Russian armies from the north will invade and overrun Palestine, and when all appears hopeless for both Antichrist and Israel, God will step in and supernaturally destroy Russia's northern armies. This will give the man of sin a free hand to break his covenant with Israel, set himself up to be worshiped, and try to conquer the world.

"As he proceeds with his program, however, the nations of the Orient will unite and attempt to stop him. To do this, they will march west into Palestine. The sixth bowl judgment will dry up the Euphrates River, speeding their entry into the Promised Land. In the meantime, Antichrist will have planted himself firmly in Palestine as a religious and political ruler.

"The battle field in which the armies from East and West will meet will be the Plain of Esdraelon, the area

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around the mountains of Megiddo. That's why the battle is called Armageddon—Ar meaning mountain. This plain is about twenty miles south-southeast of Haifa, and the valley today is about twenty miles by fourteen.

"Another battlefield will focus on Jerusalem, where there will be house-to-house fighting and temporary success for the enemies of the Lord. But the Lord will send a plague and then stand on the Mount of Olives and 'destroy all the nations that come against Jerusalem' (Zech. 12:9; 14:12; 14:4; 12:9).

"At the second coming of Christ still another area of conflict will center in Bozra in Edom, which is about twenty miles southeast of the southern tip of the Dead Sea (Isa. 63:1-6). Viewing these three areas of the war together, we see a gruesome picture of unbelievable carnage encompassing the entire land from Megiddo in the north, Jerusalem in the center, and Edom in the southeast (about 140 miles).

"In the midst of the battle, the Lord Jesus Christ will return, and the armies of heaven will conquer the armies of earth (Rev. 19:11-21). The carnage will be unbelievable (14:20; 19:17-18).

"But the outcome is certain—the beast will be defeated and his armies captured. He and his false prophet-lieutenant will be thrown into the lake of fire to be tormented forever. Thus the Tribulation will close" (Charles Caldwell Ryrie, *Basic Theology*, 555-56; cf., J. Dwight Pentecost, *Things to Come*, 340-58; Fruchtenbaum, 315-63).

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

### Revelation 19:1-21

1 After this I heard what sounded like the roar of a great multitude in heaven shouting:

"Hallelujah!

Salvation and glory and power  
belong to our God,

2 for true and just are his judgments.

He has condemned the great prostitute  
who corrupted the earth by her adulteries.

He has avenged on her the blood of his  
servants."

3 And again they shouted:

"Hallelujah!

The smoke from her goes up for ever  
and ever."

4 The twenty-four elders and the four living creatures fell  
down and worshiped God, who was seated on the throne. And  
they cried:

"Amen, Hallelujah!"

5 Then a voice came from the throne, saying:

"Praise our God,

all you his servants,  
you who fear him,

both small and great!"

6 Then I heard what sounded like a great multitude, like  
the roar of rushing waters and like loud peals of thunder,  
shouting:

"Hallelujah! For our Lord God Almighty reigns.

7 Let us rejoice and be glad  
and give him glory!

For the wedding of the Lamb has come,  
and his bride has made herself ready.

8 Fine linen, bright and clean,  
was given her to wear."

(Fine linen stands for the righteous acts of

the saints.)

9 Then the angel said to me, "Write: 'Blessed are those who  
are invited to the wedding supper of the Lamb!' " And he  
added, "These are the true words of God."

10 At this I fell at his feet to worship him. But he said to  
me, "Do not do it! I am a fellow servant with you and with  
your brothers who hold to the testimony of Jesus. Worship  
God! For the testimony of Jesus is the spirit of prophecy."

11 I saw heaven standing open and there before me was a  
white horse, whose rider is called Faithful and True. With  
justice he judges and makes war. 12 His eyes are like blazing  
fire, and on his head are many crowns. He has a name written  
on him that no one knows but he himself. 13 He is dressed in a  
robe dipped in blood, and his name is the Word of God. 14  
The armies of heaven were following him, riding on white  
horses and dressed in fine linen, white and clean. 15 Out of his  
mouth comes a sharp sword with which to strike down the  
nations. "He will rule them with an iron scepter." He treads  
the winepress of the fury of the wrath of God Almighty. 16 On  
his robe and on his thigh he has this name written: KING OF  
KINGS AND LORD OF LORDS.

17 And I saw an angel standing in the sun, who cried in a  
loud voice to all the birds flying in midair, "Come, gather  
together for the great supper of God, 18 so that you may eat  
the flesh of kings, generals, and mighty men, of horses and  
their riders, and the flesh of all people, free and slave, small  
and great." 19 Then I saw the beast and the kings of the earth  
and their armies gathered together to make war against the  
rider on the horse and his army. 20 But the beast was  
captured, and with him the false prophet who had performed  
the miraculous signs on his behalf. With these signs he had  
deluded those who had received the mark of the beast and  
worshiped his image. The two of them were thrown alive into  
the fiery lake of burning sulfur. 21 The rest of them were killed  
with the sword that came out of the mouth of the rider on the  
horse, and all the birds gorged themselves on their flesh.

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

- \* Underline "after this" in v. 1.
- \* Circle "great multitude" in v. 1.
- \* Box "like" indicating *comparison* in v. 1, 6 (3x), 12.
- \* Highlight "Hallelujah" in vv. 1, 3, 4, 6.
- \* Circle "great prostitute" in v. 2.
- \* Circle "twenty-four elders" in v. 4.
- \* Circle "four living creatures" in v. 4.
- \* Underline "reigns" in v. 6.
- \* Circle "his bride" in v. 7.
- \* Circle "wedding supper" in v. 9.
- \* Circle "white horse" in v. 11.
- \* Underline "dipped in blood" in v. 13.
- \* Circle "beast" in vv. 19, 20.
- \* Circle "false prophet" in v. 20.
- \* Bracket "fiery lake of burning sulfur" in v. 20.

## 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. *Who* is celebrating what in 19:1-4 and *why*?
2. According verses 7-8, Christ's bride is prepared for the wedding of the Lamb. How so?
3. Explain how the relationship of husband and wife is *analogous* to the relationship of Christ and the church (v. 7; cf., Eph 5:22-33).
4. In what sense is "the wedding supper" (v. 9) a blessing to those who attend?
5. *Who* is the rider on the white horse and *how* do you know?
6. *What* is he coming to do and *how* do you know?
7. *What* do you infer from the angel's invitation to the flying birds in verses 17-18?
8. Explain the *contrast* in verse 20.
9. **Discussion:** Talk about the fate of the two, the beast and false prophet, (v. 20) in *contrast* to the fate of the rest (v. 21).

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## day 3

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

John records his vision of events surrounding the final phase of Christ's advent, his second coming, to show his readers what will take place at the end of the age. "The chapter has two parts: the rejoicing triggered by Babylon's fall (vv. 1-10), and the events surrounding the Lamb's return to the earth (vv. 11-21)" (Thomas L. Constable, "Notes on Revelation," 2013 ed., 172, [www.soniclight.com](http://www.soniclight.com)). The first part might be given the heading, "Hallelujah, God Has Justly Condemned the Great Prostitute." The opening words of verse 1, "after this," tie chapter 19 to the previous chapter, which documents the downfall of "Babylon the Great" (18:2). In this context Babylon is not only the name of an ancient city, it also symbolizes all that city represents. One author explains: "'Wall Street' identifies a particular geographical location in New York City, but it also represents an economic and commercial system that has its center there. Likewise 'Babylon' has throughout history represented a particular economic and commercial system that originated in the geographical city of Babylon as well as a particular religious system" (163-64). Think of it this way: the beast/Antichrist's relationship to Babylon is analogous to the President's relationship to Washington. John hears a "great multitude" of redeemed people praising God for his "true and just judgments" regarding "the great prostitute," so named for her corrupt religious and economic influence on the world (17:2, 6; 18:3) and for her persecution of the saints (6:10). While some interpreters expect the city of Babylon to be rebuilt in order for the prophecies of Revelation 17-18 to occur, others believe that while that may happen, it doesn't have to happen. One writes, "I expect that the literal city may be rebuilt and may suffer destruction at the end of the Tribulation. However, I also believe that what is in view here is more than just the literal city. It is also what the city has stood for and promoted throughout history, namely, a satanic system marked by every form of idolatrous humanism" (165).

The second part, which can in turn be divided in two, might be given the heading, "Hallelujah, Our Lord God Almighty Reigns." According to verses 6-10, "the wedding of the Lamb has come." The tense of the verb "reigns" connotes the beginning of God's reign on earth, which doesn't actually occur until the

Christ returns. "In the same way, the event heralded in vss. 6-11--the marriage of the Lamb--is a proleptic announcement of an event which actually takes place at the coming of Christ when he is united with his church on earth" (George Eldon Ladd, *The Revelation of John*, 245). Marriage paints an apt portrait of Christ's relationship to the church. The submission of the wife to her husband and the love of the husband for his wife, a love that motivates him to provide for her first, as well as the mutual commitment that unites them speak of Christ and the church (Eph 5:22-33). Moreover, every wedding is followed by a reception; in this case a supper and celebration in the messianic kingdom of God. In the words of Tony Campolo, "the kingdom of God is a party." No wonder the angel told John, "Blessed are those who are invited to the wedding supper of the Lamb!" (v. 9).

According to verses 11-21, the KING OF KINGS AND LORD OF LORDS has returned. The rider on a white warhorse is Christ. Who he is and what he is coming to do are all suggested by what he is called in verse 11, "Faithful and True," and how he is portrayed in verses 12-16. Commenting on the significance of John's vision of him, one commentator writes: "His eyes were as a flame of fire (1:14), denoting the penetrating quality of His judgments. On His head were many crowns, indicating His majesty and sovereignty. The name which no man knew is just that, unrevealed. His vesture was a garment dipped in blood, a striking picture since this is before He enters into battle. It is a sure token of the righteous vengeance which will shortly be meted out in that battle. He also carries the name 'The Word of God.' This is a title used only by John (John 1:1, 14; 1 John 1:1; 5:7)" (Charles Caldwell Ryrie, *Revelation*, 112). He is the anointed messiah coming to judge the nations, punish evildoers, and rule the earth with a rod of iron (v. 16).

The description of the battle that ensues upon the Lord's return is anticlimactic, or at least, it reads that way. An angel invites the birds of the air to feast on the flesh of "kings, generals, and mighty men" gathered to make war with Christ. But the beast and his armies find themselves vastly outnumbered by the one "rider on a white horse." He speaks the word and the beast/Antichrist and his henchman, the false prophet are captured and thrown alive into the "fiery lake of burning sulfur," the "lake of fire" mentioned

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in 20:14. His armies are in an instant killed at Christ's word and left to suffer the indignity of being denied burial. Chapter 20 goes on to reveal that the one behind it all, "the dragon, that ancient

serpent, who is the devil, or Satan" is "bound for a thousand years" in "the Abyss" in order to "keep him from deceiving the nations anymore until the thousand years" are ended.

## *The Message of the Passage*

*When the majestic KING OF KINGS AND LORD OF LORDS comes to rule the earth with a rod of iron, he will defeat the beast and his armies at the battle of Armageddon before celebrating his marriage to the church in the kingdom of God.*

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 teaches 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 how God revealed himself to you . . .

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

–Write about how God wants to use you to change your world . . .

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# notes STUDY – the commentaries to answer the questions.

- v. 1 **after this** I.e., the destruction of Babylon in the previous chapter and the call to rejoice in 18:20.
- v. 1 **great multitude** "If these are the same group as in 7:9, they must be the saints; and that seems more likely [than celestial beings], for as Mounce (1998: 341) says, there are special parallels in the celebration of God's 'salvation' (7:10; 12:10) and of his 'avenging the blood' of the martyrs (6:10) with believers elsewhere in the book" (Grant R. Osborne, *Revelation*, BECNT, 663).
- v. 1 **Hallelujah** I.e., "Praise the LORD." "Hallelujah' is the word from Hebrew liturgy meaning 'Praise ye Jahweh,' and is found frequently in the Psalms (cf. Pss. 111:1; 112:1; 113:1; 146:1, etc). The word occurs four times in this passage (vss. 1, 3, 4, 6) but nowhere else in the New Testament" (Ladd, 244).
- v. 2 **great prostitute** I.e., Babylon (see 17:1, 5, 15, 16; 18:2, 10, 16, 19, 21). Babylon refers to a city, but it also refers to the political, religious, and economic systems associated with that city. "It may be concluded that the destruction of the harlot in chapter 17 is the fall of Babylon in its ecclesiastical or religious sense and that it probably occurs when the beast assumes the role of God at the beginning of the great tribulation . . . In chapter 18, the context seems to indicate that Babylon here is viewed in its political and economic character rather than in its religious aspect" (John F. Walvoord, *The Revelation of Jesus Christ*, 259).
- v. 4 **twenty-four elders** See 4:4, 10; 5:8, 14; 11:16; 14:3 Are these human or heavenly figures? "If they are human beings, they may be representatives of Israel, the church, or both groups. If angels, they could be angelic representatives of either of the Old Testament priestly orders (cf. 1 Chron. 24:4-5; 25:9-13), or angelic representatives of the faithful of all ages, or a special group or class of angels . . . All that John wrote about them fits angels, and some of what he wrote could fit some men." (Constable, 59). Their function, association with the four living creatures, and proximity to the heavenly throne suggest that they are heavenly beings (see Osborne, 228-230; Ladd, 73-75).
- v. 4 **four living creatures** See 4:6, 8; 5:6, 8, 14; 6:1, 6; 7:11; 14:3; 15:7; 19:4. "The four living 'creatures' seem to be angelic beings that reflect the attributes of God. They form an inner circle and surround the throne and God (cf. Ezek. 1:12), so they must constitute an exalted order of angelic beings. They appear similar to the seraphim (Isa. 6:2) and even more like the cherubim (Ezek. 1:4-14; 9:3; 10), though because of their differences they seem to be in a class by themselves. They appear to have a judicial function (cf. 6:1, 3, 5, 7) and to have some connection with animate creation (cf. vv. 9-11; 15:7). Their many eyes evidently symbolize their penetrating intelligence that makes them immediately aware of whatever is happening that affects their judicial responsibility (cf. Ezek. 1:18; 10:12). "In essence all we can know for certain is that they represent the highest order of celestial beings, perhaps angels, and lead in worship and judgment. Building on the cherubim and seraphim of Ezekiel and Isaiah, they go beyond those figures in their participation in divine justice" (Constable, "Notes on Revelation," 60; see discussion in Osborne, 232-36).
- v. 6 **reigns** Cf., 11:17. "Here almighty God [*ebasileusen*] (*ebasileusen*, has begun to reign-an ingressive aorist that reproduces the one in 11:17). At the seventh trumpet, the hymn of the elders (11:15-18) celebrates this same event, when God takes his 'great power' and 'begins to reign' (see 11:17 for OT background)" (672). The messianic reign of Christ is in view (see 20:4).
- v. 7 **his bride** Cf., 2Co 11:2. The imagery of Israel as the bride of Yahweh and the church as the bride of Christ has a rich background in the Old and New Testaments. Here Christ, the Lamb, is the bridegroom. The text seems to distinguish guests invited to the wedding supper (v. 9) from the bride. "These guests are not the bride and they are not unsaved people, so they must be redeemed people who are not members of the church" (Ryrie, 111; Walvoord, 273); cf., Jn 3:29 where John the Baptist identifies himself as neither bride nor bridegroom but a "friend." Commentators who ignore this distinction conclude that "the church is both the bride and those invited" (Ladd, 250).
- v. 9 **wedding supper** "The messianic consummation is pictured not only as a marriage supper but as a joyous banquet. He said that many would come from the east and west and sit at the table with the patriarchs in the Kingdom of Heaven (Matt. 8:11). He told his disciples at the last supper that he would not drink of the fruit of the vine until he should drink it with them in the Kingdom of God (Matt. 26:29)" (Ladd, 250). "The messianic feast was a common theme in Judaism, building on Isa. 25:6" (Osborne, 676).
- v. 11 **white horse** "The color white does not indicate purity, as it does when describing the garments of the righteous (3:4-5; 6:11; 7:9, 13-14) but indicates a warhorse and shows the one who comes is a conquering king" (679).
- v. 13 **dipped in blood** Either 1) the blood of his enemies shed in conflict (14:20; see Isa 63), 2) the blood of martyrs (6:10; 16:6; 17:6; 18:24; 19:2), or 3) his own blood shed for sin (1:5; 5:9; 7:14; 12:11). The military context favors number one (see Fruchtenbaum, 357-61).
- v. 21 **fiery lake** Cf., Rev 20:14. "Sheol" in the OT and "Hades" in the NT refer to the intermediate state, the place of departed souls prior to the resurrection at the return of Christ. "Gehenna" refers to eternal fiery punishment.
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## Family Talk

Encouragement from one parent's heart to another

Note to Parents: For our Christmas series we will be using different texts than the adult scrolls. Each week in our series, The Perfect Gift, we will learn about a gift that was given to us through the Savior. This week we are focusing on the gift of Love. In Ephesians 5, we are told to love as Christ has loved us. His love led Him to give Himself up for us as a fragrant offering and sacrifice to God. I love the smells of Christmastime. The scent of fresh pine, cinnamon and apple cider drifting through the air makes me smile. Christ's sacrifice should do the same. We should smile when we remember His love and sacrifice for us. Likewise, 2 Corinthians 2:14-16 challenges us to be the aroma of Christ. What kind of scent are we giving off to others around us? Does it draw them to the love of Christ and make them smile? Use the following activity to get your family thinking about its "scent". Put drops of different liquids on cotton balls - cinnamon, vinegar, lemon juice, perfume, soy sauce. Ask your family to guess each scent and decide on a favorite. What are some ways your family can spread the aroma of Christ this season? Will others experience the sacrificial love of Jesus through you this season? I'm praying we all smell beautiful for Him!

### What Does The Bible Say

**Read:** Read Luke 2:8-20

1. Who gave a message to the shepherds in the field?
2. What was the message?
3. What did the shepherds do?

### What Do You Think

God sent Jesus to the earth because He loved us so much. Ephesians 5:1-2 tells us that we can live a life of love because Christ loved us and gave Himself for us. What are some ways we can be "imitators of God"?

### What R U Going To Do

Decide on some people you know that need to be shown the love of Christ this season. Do you have a neighbor who lives alone? Is there a family that is going through a hard time? Do you live near a nursing home where people might be sick or lonely? Come up with a way to show these people the love of Christ. Write down what you plan to do.

## MEMORY TIME

Core Comp

Salvation by Grace - I believe that I become a child of God through faith in Jesus, not because of anything I do.

Memory Verse

John 3:16 *For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.*

## 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** *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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