

GOD WITH US "PREPARATION" REVELATION 1:9-20

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's vision of the glorified Christ clearly indicates that he is one with God. First, the person in John's vision referred to as "someone 'like a son of man'" is in fact Jesus Christ glorified. This logically follows from what is said about both. In verse 18 this individual identifies himself as "the Living One," the one who "was dead" but "is alive for ever and ever!" And in verse 5, John identifies Jesus Christ as "the firstborn from the dead," an allusion to the fact that he is, in Paul's words, "the firstfruits" (1Co 15:23) of the resurrection. Therefore, the person referred to as "someone 'like a son of man'" can be none other than Jesus Christ. What's more, in verse 17, the glorified Christ says, "I am the First and the Last." His words clearly identify him with the Lord God who refers to himself in verse 8 as "the Alpha and the Omega," the one "who is, and who was and who is to come, the Almighty," i.e., God the Father referred to as the one "who is, and who was, and who is to come" in the opening greeting of verse 4.

Second, the person in John's vision referred to as "someone 'like a son of man'" is identified with "the

Ancient of Days." The prophet Daniel describes this glorious figure as follows: "Thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him.

Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened" (7:9-10). Can the Ancient of Days whom the prophet saw in his vision be anyone other than God?

Daniel then goes on to describe "someone 'like a son of man'" this way: "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed" (vv. 13-14). When John later describes "someone 'like a son of man'" using terms borrowed from Daniel's description of the Ancient of Days, he in effect identifies the one with the other. One commentator writes: "Jesus' title ('someone 'like a son of man,'" Rev. 1:13) recalls the figure who would reign as God's agent in Daniel 7:13-14; the hair like wool and comparison with white snow (1:14) allude to God himself, the 'ancient of Days' in the same Daniel passage (Dan. 7:9-10)" (Craig S. Keener, *The NIV Application Commentary: Revelation*, 95, italics added). And another confirms: "Therefore, the 'son of man' image in Daniel, the Gospels, and Revelation

cont. pg. 2

***I was dead, and behold I am
alive for ever and ever! And I hold
the keys of death and Hades.***

– Jesus Christ

was a messianic figure with divine overtones. Aune (1997:90-92) adds that Rev. 1:13 may be part of a tradition 'referring to the [Danielic] Son of Man as identical with the Ancient of Days.' Thus this provides a further emphasis on the *unity between God and Christ* in the Apocalypse" (Grant R. Osborne, *Revelation*, BECNT, 87, italics added).

Once one is convinced by scripture of the deity of Jesus Christ, one's understanding of Deuteronomy 6:4, "Hear, O Israel: the LORD our God, the LORD is one" must be modified to make room for a plurality of persons in the Godhead. Once room is made to accommodate the deity of Jesus Christ, it will then provide room for the deity of the Holy Spirit as well.

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

Revelation 1:9-20

9 I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. 10 On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, 11 which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."

12 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, 13 and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest. 14 His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. 15 His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. 16 In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.

17 When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last. 18 I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

19 "Write, therefore, what you have seen, what is now and what will take place later. 20 The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

cf. another translation

9 I, John, your brother and the one who shares with you in the persecution, kingdom, and endurance that are in Jesus, was on the island called Patmos because of the word of God and the testimony about Jesus. 10 I was in the Spirit on the Lord's Day when I heard behind me a loud voice like a trumpet, 11 saying: "Write in a book what you see and send it to the seven churches—to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

12 I turned to see whose voice was speaking to me, and when I did so, I saw seven golden lampstands, 13 and in the midst of the lampstands was one like a son of man. He was dressed in a robe extending down to his feet and he wore a wide golden belt around his chest. 14 His head and hair were as white as wool, even as white as snow, and his eyes were like a fiery flame. 15 His feet were like polished bronze refined in a furnace, and his voice was like the roar of many waters. 16 He held seven stars in his right hand, and a sharp double-edged sword extended out of his mouth. His face shone like the sun shining at full strength. 17 When I saw him I fell down at his feet as though I were dead, but he placed his right hand on me and said: "Do not be afraid! I am the first and the last, 18 and the one who lives! I was dead, but look, now I am alive-forever and ever-and I hold the keys of death and of Hades! 19 Therefore write what you saw, what is, and what will be after these things. 20 The mystery of the seven stars that you saw in my right hand and the seven golden lampstands is this: The seven stars are the angels of the seven churches and the seven lampstands are the seven churches. (NET)

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

- * Circle "companion" in v. 9.
- * Underline "island of Patmos" in v. 9.
- * Box "because" indicating *reason* in v. 9.
- * Bracket "of Jesus" in v. 9.
- * Circle "Lord's Day" in v. 10.
- * Bracket "in the Spirit" in v. 10.
- * Circle "voice" in vv. 10, 12.
- * Bracket "Ephesus-Laodicea" in v. 11.
- * Circle "seven golden lampstands" in v. 12.
- * Underline "robe" and "golden sash" in v. 13.
- * Box "like" indicating comparison in vv. 14, 15.
- * Circle "seven stars" in v. 16.
- * In the margin next to vv. 17b-18 write, "Cf., v. 8."
- * Highlight v. 19.
- * Circle "angels" 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. Why would John refer to himself as "your *brother and companion*" rather than *an apostle of Jesus Christ*?
2. John was commissioned to write to the seven churches by *whom*? Elaborate on *when, where* and *why*.
3. Identify the "lampstands" and describe the relationship of the person in John's vision to them, as implied by the words "among the lampstands" (v. 13).
4. What do you infer about that person from John's description of his clothes?
5. Explain the *comparison* of his hair to wool, and his eyes to blazing fire.
6. Explain the *comparison* of his feet to bronze, and his voice to rushing waters.
7. Out of his mouth came "a sharp double-edged sword." What does this suggest to you?
8. Explain the *significance* of the statement, "I am the First and the Last."
9. *Who* is this person, and *what* gives him a right to the keys of death and Hades?
10. **Discussion:** Talk about the three-fold contents of John's book (see v. 19).

day 3

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

The foreword to the book of Revelation (1:1-3) tracks "the revelation" from God who gave it, to the churches that received it. According to verses 1-2, the revelation is "from Jesus Christ." God gave it to him for this purpose, that he might "show" the churches "what must soon take place." Jesus in turn "signified" it to John through an angel, who delivered it to the apostle in the form of symbols and visions for him to see. The first vision that John sees and the circumstances surrounding the seeing of it are described in verses 9-20.

Verses 9-11 describe the setting of the vision. Rather than refer to himself as an apostle, John identifies with his readers by referring to himself as their "brother" and "the one who shares" (NET) three things in common with them: "suffering, and kingdom (v. 6), and patient endurance." The three are related. As one commentator writes, "'Suffering' and the 'kingdom' are inseparable part of our inheritance in Jesus. 'Endurance' requires fortitude in view of God's promises (13:10; 14:12) during present tribulation (*thlipsis* in 1:9; 2:3, 9-10; 3:10; 7:14)" (Keener, 81). John's are more than empty words, seeing that he himself is an exile on the island of Patmos, located in the Aegean off the coast of Asia Minor, evidently because he persisted in preaching the word of God and testifying about Jesus. One writer puts it this way: "In the present instance, John apparently had been accused to the governor of Asia of sedition, i.e., because of his preaching of the gospel of Jesus the Messiah" (George Eldon Ladd, *A Commentary on the Revelation of John*, 30-31). Early church fathers such as Irenaeus, Clement of Alexandria, and Eusebius testify that he was banished to the island under Emperor Domitian and then allowed to return after the emperor died. One Sunday morning, John hears a very loud voice; perhaps the Spirit had placed him in a trace like Peter at Joppa (Ac 10:10; 11:5) or like Paul at Jerusalem (Ac 22:17). In any case, he is told to write what he sees and send it to the seven churches of Asia Minor.

Verses 12-16 describe John's vision. He turns to "see the voice" speaking to him and sees "someone 'like a son of man'" among "seven golden lampstands." Reading further, we soon realize that John sees the resurrected and glorified Christ standing among the churches to whom he is

commissioned to write. In his portrayal of the one he sees, John uses images borrowed from Daniel's description of the Ancient of Days. He is like a man but not merely a man; he is a divine person. He is one with God. Commentators interpret the imagery somewhat differently: 1) *the long robe and golden sash* may represent the garb of a priest or more generally the garments of an exalted dignified person; 2) *his white head and hair* may identify him with the Ancient of Days (Dan 7:9) or simply represent dignity and wisdom; 3) *his blazing eyes* may represent divine insight perhaps suggesting future judgment; 4) *his glowing bronze feet* may represent "the trials he experienced in his earthly life which make him a sympathetic High Priest" (Charles Caldwell Ryrie, *Revelation*, 18) or simply his glory and strength; 5) *his booming voice* may represent his might and authority, the awesome voice of God; 6) *stars in his right hand* may represent him possessing and protecting the churches (cf., 20); 7) *the sword out of his mouth* may represent his judicial authority, the power to execute judgment through the power of his word; and 8) *his radiant face* may identify him with Yahweh. One commentator writes: "It recalls Moses when he came down from Sinai and 'his face was radiant, because he had spoken with Yahweh.' Also, John had been present at Jesus' transfiguration when 'his face shone like the sun, and his clothes became as white as the light' (Matt. 17:2). God is called 'a sun and shield' in Ps. 84:11, and in Isa. 60:19 we are told, 'The Lord will be your everlasting light.' Once more an OT image of Yahweh is applied to the glorified Christ" (Osborne, 93). In any case, John's vision does not convey a literal description but rather a figurative image of the glorified Christ. The accumulated figures portray not his visage but his power and awesome glory.

Verses 17-20 describe John's reaction to the vision and Christ's reassurance. Overwhelmed by what he sees, John understandably falls at Christ's feet. "The natural reaction in the face of an epiphany is to fall to the ground in fear, and John does so several times in the Apocalypse (1:17; 19:10; 22:8)" (93). Christ comforts him by telling him to "stop being afraid." There is no need to fear because the one he has seen is "the First and the Last," God, and "the Living One," Jesus Christ, who "was dead" but is now alive for ever and ever!" He is the one who holds the

"keys of death and Hades," meaning he has power over physical death and authority over Hades (the place of departed souls). "Death has now lost its terror, for Christ has gained the keys so that he can unlock the gates of the grave and lead the dead

into eternal life" (Ladd, 34). Christ again commissions him to write what *he has seen*, what is *now*, and what *will take place later*, which appears to form an outline for his book.

The Message of the Passage

The glorified Christ, who is one with God, commissioned John, "Write, therefore, what you have seen, what is now and what will take place later" for the benefit of the churches.

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 you to change you . . .

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

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

- v. 9 **companion** Cf., "the one who shares" (NET); "your partner" (GNT). The Gk. word *synkoinonos* means "fellow partaker, one who shares together" (Fritz Rienecker, *A Linguistic Key to the Greek New Testament*, 812), a "partner" (BAG, s.v., *synkoinonas*). "They are also 'fellow sharers' or 'partners,' building on the *koinonia* concept emphasized throughout NT literature (only James among NT writers fails to use it). Everywhere the word group appears it connotes the idea of community togetherness and mutual participation in the family of God and Christ . . . The idea here is a 'shared' experience in suffering and glory" (Osborne, 79).
- v. 9 **island of Patmos** "Ancient writers (e.g., Tacitus, Pliny) tell us that Patmos, a volcanic and rocky island, was one of three among the Sporades chain in the Aegean Sea. It was about ten miles long and six wide and was located thirty-seven miles southwest of Miletus, a harbor city near Ephesus. Therefore it is likely the Eusebius (*Eccl. Hist.* 3:18-20) was correct when he said John was banished there (according to him, in the fourteenth year [A.D. 95] of Domitian's reign). Life there was not too harsh, as indicated by its decent-sized population and two gymnasia as well as a temple of Artemis. Thus John would have lived a fairly normal life as an exile on that island. He was likely there only a short time [see Irenaeus, *Against Heresies* 2.22.5] and was allowed to go to Ephesus in a general amnesty for exiles by the emperor Nerva in A.D., 96 after Domitian died (See Aune 1997: 77; Carroll, ABD 5:178-70)" (81); "a later writer charges that the islands were full of exiles during the reign of the emperor Domitian" (Keener, 82).
- v. 9 **of Jesus** Cf., "about Jesus" (NET). In verse 2 the "testimony of Jesus" refers to the testimony *from* Jesus (*subjective genitive*); here it refers to the testimony *about* Jesus (*objective genitive*). "Literally he [John] was there 'on account of' God's word—as a punishment by the state for preaching and testifying about Jesus (cf. 6:9; 12:11)" (82).
- v. 10 **the Lord's Day** "Most likely the 'Lord's Day' refers to the first day of the week, Sunday. The phrase also appears in Did. 14.1 for the day on which Christians gathered to break bread, and Roman officials also recognized that Christians gathered on a fixed day (Pliny, Ep. 10.96). Christians seem to have assembled together on Sunday from an early period (Acts 20:7; 1 Cor. 16:2), probably to commemorate Jesus' resurrection (John 20:19, 26). Because the first Christians were Jewish, they may have also avoided assembling on Friday evening or Saturday morning to avoid conflict with their synagogue services" (83-84).
- v. 10 **in the Spirit** "This expression refers to a state of spiritual exaltation best described as a trance. Peter at Joppa (Acts 10:10; 11:5) and Paul at Jerusalem (Acts 22:17; cf. II Cor 12:2-4) had similar ecstatic experiences" (Robert H. Mounce, *The Book of Revelation*, NICNT, 75).
- vv. 10, 12 **voice** "The ecstatic experience is auditory before it is visionary . . . The 'loud voice' is common in Revelation for such auditory messages and more often than not is for an angel (e.g., 5:2, 12; 7:2; 10:3; 14:15, 18; 19:17), and so some have posited that this too is an angel. However, the repetition of the commission to write in 1:19 is clearly the voice of Christ" (Osborne, 84).
- v. 11 **Ephesus** . . . "These seven cities formed a natural center of communication for the rest of the province, since they were in order of sequence on an inner circular route through the territory. There is good reason to suppose that since Pauline times they had become 'organizational and distributive centers' from which messages would disseminate to the other churches of the province" (85).
- v. 12 **lampstands** "The 'lampstand' was not a candleholder but a stand on which lamps were set. The lamp was normally an oil lamp with a single hole through which the wick protruded" (86). "In the Tabernacle and in the Temple one of the items of equipment was a seven-branched lampstand, a single stand with three lamps on each side and on lamp in the center form the central shaft. It would seem from the description here that instead of one lampstand with seven lamps there are seven separate lampstands each made of gold and arranged in a circle" (John F. Walvoord, *The Revelation of Jesus Christ*, 43).
- v. 18 **keys of** . . . The statement implies "that He [Jesus Christ, v. 5] is sovereign over physical death which terminates life in this world as well as over hell (Gr. *hades*), the life after death. The Greek word *hades* commonly translated 'hell' refers to the intermediate state and is to be distinguished from the lake of fire or Gehenna, which refers to the eternal state" (47). "Pagans assumed that their god of the underworld (Hades, Pluto, or Anubis) held the keys to that underworld. In reality, however, only the truly risen and Living One, 'the firstborn from the dead' (1:5) could release people from Hades, the realm of death. Jewish texts attributed this authority to God alone: 'You have the power over life and death; you lead mortals down to the gates of Hades and back again' (Wisd. Sol. 16:13)" (Keener, 97-98).
- v. 20 **angels** "Revelation, like other apocalypses, is full of angels; early Christian texts rarely use 'angel' for a human being, and it is thus more natural to read the text as a reference to angels of some sort . . . Thus these angels most likely represent guardian angels of the congregations" (Keener, 100). "These stars were the angels in charge of each church but were also corporately identified with the churches" (Osborne, 99).
-

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 Wisdom. In today's story, Herod and many others knew about Jesus but knowing about Him isn't enough. The Magi knew about Jesus but they took it a step further and pursued Him. Knowing about Jesus is different than knowing Him.

I love those books of facts, especially the strange ones. Did you know in Tennessee it is against the law to drive a car while sleeping? Thank goodness for that! Facts are one thing, wisdom is another. Wisdom is the application of knowledge. It is one thing for us to teach our children the things of God. It is another to help them learn to apply it to their lives. God's Word is living and active. It can judge our thoughts and the attitudes of our heart (Heb. 4:12). Knowing about God and the facts of His Word are good but knowing God and seeking to live by His truth is better. In the busyness of the holiday season, let us not neglect living out God's Word in our homes. And may the peace of God rule in your homes this Christmas!

What Does The Bible Say

Read: Read Matthew 2:1-12

1. The Magi (wise men) came to Herod looking for someone. Who?
2. What did Herod ask them to do? (v. 8)
3. Did they follow Herod's instructions? (v. 12)

What Do You Think

1. Why was Herod upset about the birth of the new king?
2. The wise men worshipped Jesus by bowing down and giving him gifts. In what ways do you worship Jesus?

What R U Going To Do

As you gather with family and friends this season, play this fun game. Ask everyone to anonymously write down something about himself that others do not know. Parents can help young children with this. Put all the papers in a bowl and pull them out one-by-one. Have fun guessing who wrote each fact!

MEMORY TIME

Core Comp

Worship - I celebrate God for who He is and what He has done for me.

Memory Verse

Jeremiah 29:13 - You will seek me and find me when you seek me with all your heart.

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

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for twelve years before accepting the position of Spiritual Formation Pastor at Pantego Bible Church in 1998. He and his wife Ruth have one son, Zach.

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



8001 Anderson Blvd.
Ft. Worth, TX 76120
1-866-PANTEGO
Fax 817-275-6403
www.pantego.org

The mission of THE SCROLLS is to help you Belong, Become, and go Beyond as follower of Jesus Christ 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.