

UNBROKEN

"MAKING LEMONADE WHEN LIFE GOES SOUR"

ROMANS 8:28-30

This Week's Core Competency

Salvation By Grace – I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ. Ephesians 2:8-9 *For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast.*

Over the last few decades, objective propositional truth has fallen on especially hard times. Our pluralistic society has made truth all but entirely 'relative.' These days, 'truth' is now defined by whatever 'works' for the individual. As believers, we shouldn't be surprised, for we know our fallen world is under the dominion of the devil (Eph 2:2) - "the father of lies" (John 8:44). By contrast, we might expect the corporate body of Christ to be substantially different, but all too often, it isn't. The reality is that debates have raged in Christendom for centuries; from the beginning, really. Perplexing, for we are all of the "same Spirit . . . Lord . . . and God" (1 Cor 12:4-6). Even more, we all look to the same book (the Bible) as our final authority on matters of faith and practice.

This dichotomy begs an answer to the question, "Why the debate?" How is it that two brothers in Christ with the *same* indwelling Spirit, using the *same* God-breathed text (2 Tim 3:16; 1 Peter 1:21) *disagree* on so many issues? The problem certainly doesn't rest

All objections to predestination proceed from the wisdom of the flesh (human reason).

– Martin Luther

on God's shoulders, for he "is not the author of confusion" (1 Cor 14:33). Nor should fault fall to his indwelling Spirit whose purpose, in part, is to "guide [us] into all truth" (John 16:13). In fact, "we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God" (1 Cor 2:12). While there are indeed numerous interpretive challenges inherent within Scripture (i.e., complexities of the original languages, socio-cultural barriers, the depth/breadth of subject matter, etc), the lion's share of our challenges today rests not *in* the text, but rather, within *us*.

Our fundamental challenge pertains to the residual effects that sin has upon us as believers. Sin negatively impacts our interpretation of God's word in two ways. First, unconfessed sin curbs our ability to perceive truth by causing "nearsightedness" and even "blindness" (2 Peter 1:9; 1 John 2:11). Second, sin by its very nature seeks self-determining and self-exalting ends. But, we can't approach God's word with a personal, pride-filled agenda and expect the Spirit of God to deposit divine truth into our hearts and minds.

We must also guard against the practice of what is called *belief preservation*. A person's worldview is the sum total of all they value and hold to be true. However, woven into our worldview are deeply entrenched emotions. This is especially true regarding morals, ethics, politics and religious affections. When our beliefs are challenged, an actual biochemical reaction takes place in our brain that causes our emotions to, quite literally, override our thought processes. Left undetected, we succumb to a defense mechanism known as *confirmation bias*. That is, we

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confirm new information so long as it aligns with our worldview, but reject new information that serves to disrupt our worldview. As you can imagine, this can be quite an impediment to learning in accord with Scripture's charge for us to be "transformed by the *renewing* of our mind" (Rom 12:2; emphasis added).

For believers, confirmation bias is often seen in our tendency to *proof-text*. Proof-texting happens when we erroneously cite a passage in isolation from its original intended meaning. A great example of this John 10:10. Many cite this passage to denote the innate *abilities* Satan has to inflict upon humanity (i.e., "to steal, kill and destroy"). However both the context (John 9-10:9) as well the panoply of Scripture mitigate conclusively against this assertion. The thieves (10:8) are actually the rejecting Pharisees and false teachers of Jesus' day. While the former assertion sounds good, it is simply not biblical. We must be careful not to place our pre-understanding of a passage upon it unless we have exercised due diligence, through firsthand study of the full counsel of God's word, just as did the Bereans (Acts 17).

A third challenge we face is 'humanizing' God. To quote Voltaire, "God created man in his image, and then man returned the favor." While we are indeed like God in many ways, he is certainly unlike us *vastly* more. "For my thoughts are not your thoughts, neither are your ways my ways" declares the Lord . . ." (Is 55:8-9). The implication here is that we cannot determine what is right and appropriate in *God's* eyes based upon how such an action looks through *our* eyes. Only God has the absolute freedom to do whatever he chooses, whenever he chooses and however he chooses (Ps 135:6-7; Is 46:10; Acts 17:25b-26). Why he doesn't give us all the answers is rooted in his eternal wisdom. "The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever" (Deut 29:29). We should invest our lives mining for the rich "revealed" truths from God's word (and putting them into practice!) while being content with our inability to grasp the "secret things" known only to God.

At the heart of God's *Salvation by Grace* lay his eternal, unmerited, and redemptive favor upon a chosen people—and the predestined end to which his elect have been appointed (Eph 1:3ff). Yet, it was only through his Son's life, death and resurrection that our election and predestination could be procured. Why a torturous, bloody crucifixion? Why not some works-based system instead? I doubt we'll ever know. And perhaps that should be, and will forever remain, the greatest "secret thing" of all God's sovereign ways.

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

Romans 8:28-30

28 *And we know that in all things God works for the good of those who love him, who have been called according to his purpose.* 29 *For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.* 30 *And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.*

Cf., another translation

28 *And we know that God causes everything to work together for the good of those who love God and are called according to his purpose for them.* 29 *For God knew his people in advance, and he chose them to become like his Son, so that his Son would be the firstborn among many brothers and sisters.* 30 *And having chosen them, he called them to come to him. And having called them, he gave them right standing with himself. And having given them right standing, he gave them his glory.* (NLT)

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

- * Circle "in all things" in v. 28.
- * Underline "God works for the good" in v. 28.
- * Highlight "those who love him" and "have been called" in v. 28.
- * Box "for" in v. 29 indicating *reason*.
- * Write "1" after "conformed" and "2" after "firstborn."
- * Highlight each past tense verb in vv. 29-30.
- * Underline each occurrence of "those God/he" in v. 29-30.
- * Underline each occurrence of "he also" in v. 29-30.

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. Reflect on v. 28 for a moment. What insights do you glean from it?
2. Personalize v. 28 by putting it into your own words.
3. What does Paul say is the divine 'caveat' of "those who love God"?
4. What is God's two-fold purpose regarding his all-encompassing involvement in our life?
5. What is meant by the notion that Christ is the "*firstborn* among many brothers"?
6. List the actions of God in vv. 29-30. To whom are these actions restricted?
7. What reasons does Paul give to assure us that God's purpose(s) in our life will come to pass?
8. "*Those* God foreknew" is describing a prior 'covenantal love', not simply a 'foreseen faith.' What characteristics about God and/or evidences from his word lead us to this understanding?
9. How can we know that "those he called" in v. 30 is an 'effectual' call leading to salvation as opposed to a 'general' proclamation of the gospel?
10. How might the 'chain link' of salvation in v. 30 affirm our understanding/appreciation of eternal security?

Discussion: With hindsight being 20/20, share one or more examples when God used a personal setback or tragedy in your faith walk to "conform" you into his Son's likeness?

day 3 **EXAMINE** – an explanation of the message to better understand the meaning of the passage.

Romans 8 has been described by various scholars as: the inner sanctuary within the cathedral of Christian faith; the tree of life in the midst of the Garden of Eden; and the highest peak in a range of mountains...and for good reason. This chapter is one of the most beloved chapters in all of Scripture. Romans 8 is simply dripping with theological truth that is altogether deep, profound and celebratory from every passage - from its beginning with the oft-quoted "Therefore, there is now no condemnation for those who are in Christ Jesus . . ." (v. 1) to the rousing conclusion that affirms our inseparable union with "the love of God that is in Jesus Christ our Lord" (v. 39). But great theological truth comes before this chapter as well. After Paul's customary opening greetings, he expounds upon the heart of the gospel of Jesus Christ (1:18-4:25); namely that, in light of the universal sinfulness of mankind and their fundamental rejection(s) of God, justification before God is indeed by his grace, through faith in Christ. Paul then directs our attention to the fact that the gospel provides us solid ground for both the assurance of our salvation and the certain hope of glory in the life to come (chap. 5-8).

Both 5:1-11 and 8:18-39 emphasize the assurance of future glory (5:2 with 8:18, 21, 30) in the midst of present tribulation and suffering (5:3 with 8:35). Both 5:12-21 and 8:1-17 assert that the basis or ground of our assurance is rooted in the work of Christ. In between these two concepts rest chapter 6 and 7 where Paul addresses our dealing with the residual effects of sin (6) and misconceptions regarding the law (7) in this life between our 'justification by faith' and our 'future glory' in the life to come. (Synopsis taken from Douglas Moo, *The Epistle to the Romans*, NICNT, 290-95).

In chapter 8:1-13 special emphasis is given to the Holy Spirit; specifically the influence of his divine ministry upon those who are in Christ. Verses 14-17 speak of our adoption into God's heavenly family to which the Spirit bears witness (v. 16). 17b marks a shift in emphasis contrasting our present suffering with future glory. Verse 18 frames the theme that is carried to v. 30: "For I consider that our present sufferings are not worth comparing with the glory that will be revealed in us" (v. 18). Prior to this future glory, however, creation groans (v. 22), we groan (v. 23) even the Spirit groans (v. 26) in his intercessory prayers for us—that the will of God in

the saints will indeed come to fruition. This brings us up to the passage at hand. And two questions must be asked. For each question, the passage reveals a two-fold answer.

First, what specifically is the Father's will for us? To begin, "God's will" in v. 27 = "his purpose" in v. 28. The two-fold answer is as follows: (1) God predestined (or, "foreordained") that we ("those whom God foreknew") be "conformed to the likeness of his Son" (v. 29). This conformity began the moment we were justified, continues in this life as we are progressively sanctified by the power of the Holy Spirit within us (Phil 2:12-13), and will culminate at Christ's return. (2) God purposed that his Son would have "many brothers." Christ is described as "the firstborn" in v. 29. This speaks of him being the first to be resurrected to eternal life and to receive a glorified body. So too will we one day follow in Christ's resurrection and glorification as his "many brothers." However, at present, we are innately aware that God's predestined end for us remains incomplete. Thus, we groan inwardly (v. 23) for the blessed day of Christ's return. This divine purpose in Romans aligns profoundly with the intra-Trinitarian promise found in Titus 1:1-2. "Before time began" (v. 2) the Father promised the Son a redeemed people to be his beloved bride for all eternity. And the Son willingly offered to come and pay the ransom necessary to in fact redeem his bride, the church. God's *purpose* expressed in Romans is the outworking of the *promise* he made to the Son in eternity past.

Second question: How can we know that God's purpose for us will *indeed* come to fruition? First Paul reminds us (note: "*and we know*" in v. 28) of God's absolute sovereignty over time, space and upon all humanity (see: Ps 139:16b; Pr 16:9, 19:21, 21:31; Amos 3:6b; Acts 17:25b-26; Rom 13:1-2; Jam 4:15). Namely that he is masterfully working all things together, including trials and tribulations, setbacks and sufferings "for the good of those who love God" Secondly, Paul communicates in v. 30 that the same God who is sovereign over our day-to-day affairs (v. 28) is also sovereign over our eternal destiny: from his choosing of us in Christ (Eph 1:4) in eternity past (2 Thess 2:13) to our effectual calling by the Holy Spirit (Tit 3:5) through the proclamation of the gospel (Rom 10:14-15) to our justification by faith (Rom 3:21-24) to our sanctification (1 Thess 5:23-24) to our future glory with Christ (Heb 2:10) as we enter eternity

future. From beginning to end, and at all points in between, the lives of God's elect will always be safe and secure in his heavenly arms (Rom 8:31-39).

Questions always abound when the doctrines of predestination or election are discussed. And while there are many things that can indeed be known about them, many aspects of these biblical truths will forever remain a "secret thing" (Deut 29:29) in the eternal wisdom of God. As did Paul (Eph 1:3), we should affirm and celebrate what God's word reveals of these doctrines of saving grace and pray

the Holy Spirit calms the storms in our mind with all the rest. As we await our Savior's return, may Paul's words of exhortation be reflected in us all—"Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory" (Col 3:1-4).

The Message of the Passage

God, who has secured the salvation of his people from eternity past to eternity future, is presently working all things together for good to those whom he is conforming to the likeness of his Son.

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. Reflect on 3 "living questions" to apply what you have learned this week.

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

–Write about how God is making himself known to you . . .

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

–Write about how God is calling you to change your world . . .

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

v. 28 **all things** "The text does not say all things are intrinsically good or pleasant, but instead that the most agonizing sufferings and evils inflicted on believers will be turned to their good by God. Yet by virtue of this promise believers know 'now' that everything conspires to their good, and this knowledge fortifies them with courage in facing any situation" (Thomas R. Schreiner, *Romans*, BECNT, 450; See also Ps 1:6; Eph 1:11).

v. 29 **foreknew** "Relating to the doctrine of election, the personal, relational knowledge by which God thought of certain people in a saving relationship to himself before creation. This is to be distinguished from the mere knowledge of facts about a person" (Wayne Grudem, *Systematic Theology*, 676). The word 'know' (Gk., *ginosko*; Heb., *yada*) and its derivatives are typically used in Scripture simply to mean 'to perceive' or 'to be aware of'. So it is not surprising that many have relegated God's 'foreknowledge' (See also: Rom 11:2, 1 Pet 1:20; Acts 2:23; 1 Pet 1:2) to his prior foresight of our future faith in him, in his Son. This 'foreseen faith', it is said, then serves as the basis upon which God chose for us to be saved (i.e. - elected us unto salvation). Scripture, however, couches God's basis of our election upon his "great" and unmerited "love for us" (Eph 2:4) which he had "before the foundations of the world"; and this "...in accordance with his pleasure and will, to the praise of his glorious grace (Eph 1:4ff). John Murray advances dissent for the 'foreseen faith' position still further. "Even if it were granted that 'foreknew' means foresight of faith, the biblical doctrine of sovereign election is not thereby eliminated or disproven. For the question would then simply be: whence proceeds this faith which God foresees? And the only biblical answer is that the faith which God foresees is the faith he himself creates (cf. John 3:3-8; 6:44, 45, 65; Eph 2:8; Phil 1:29; [Rom 12:3b], etc)" (Murray, 316).

Textually speaking Romans 8:29 does not allow for a linear 'foreseen faith' interpretation either (See also Rom 11:2, 5-6 and other passages in which God is the subject and his covenant people are the object: Gen 18:17-19; Ex 33:17; Jer 1:5; Amos 3:2 (especially in light of 1:2-2:8); Hosea 13:5; Matt 7:23; John 10:14-15; 1 Cor 8:3; Gal 4:9; 2 Tim 2:19, etc). "The background of the term ['foreknew'] should be located in the OT, where for God "to know" (*yada*) refers to his covenantal love in which he sets his affection on those whom he has chosen. Similarly, in Rom 8:29 the point is that God has predestined those upon whom he has set his covenantal affection" (Schreiner, 452).

Lastly, "It should be observed that the text says "whom he foreknew"; whom is the object of the verb and there is no qualifying addition [i.e., 'foreseen faith'] (Murray, 316). "Paul does not say that God knew anything about us but that he knew us" (Moo, 532). Finally, does God not also know (i.e., have awareness of) those whom are not his as well? Absolutely, for God is all-knowing (Job 37:16; Ps 139:1-4, 16, 147:5; Is 40:28, 46:9-10; Acts 15:18; 1 John 3:20). Thus, the 'foreseen faith' position trips into the 'department of redundancy department' by positing an assertion already well established throughout the Bible. As a result, the intended theological implication behind 'foreknowledge' is all but dissolved away into God's omniscience, therefore making its use in this passage entirely unnecessary. Murray concludes, "On exegetical grounds we shall have to reject the view that 'foreknew' refers to the foresight of faith" (316). For further study: S. M. Baugh, 'The Meaning of Foreknowledge' from Still Sovereign or Grudem's *Systematic Theology*, 32C.2.a comp. w/ 12B.3.

v. 29 **predestined** "To predestine is to preplan a destiny. The word *proorizo* means to mark off beforehand. The death of Christ and its meaning were predestined by God (Acts 4:28; 1 Cor. 2:7). God's elect are predestined to adoption (Eph. 1:5), to an inheritance (v. 11), and to ultimate conformity to Christ (Rom. 8:28-29)" (Charles C. Ryrie, *Basic Theology*, 361). "Whereas 'he foreknew' denoted God's gracious election, 'he foreordained' [predestined] denotes His gracious decision concerning the elect" (C.E.B. Cranfield, *Romans*, Vol 1, 1-8, 432).

v. 30 **called** "When Paul says, 'Those whom he predestined he also called; and those whom he called he also justified' (Rom 8:30), he indicates that [this] calling is an [indomitable] act of God" (Grudem, 692). This miraculous work of God is necessary because of the irreversible, incapacitating effects that sin/a sin nature has on mankind and his ability to, of his own volition, respond favorably to God (cf. Gen 6:5, Ps 10:4; Eccl 9:3; Is 1:5b-6a; Tit 1:15-16). Fallen humanity is a "slave to sin" (Rom 6:6; Tit 3:3; Gal 4:8; 2 Peter 2:19), "a prisoner of sin" (Gal 3:22), and in fact "dead" (unresponsive) in our sins (Eph 2:1-3). Not exactly a ringing endorsement for 'libertarian free will.' Apart from God's divine intervention, not just in the sending of his Son but through the regenerative power of the Holy Spirit (Ezek 36:25-27; John 3:7b-8; Tit 3:5), "there is no one who seeks God" (Rom 3:11b). Why? Because they are willingly and recklessly determined to "suppress the truth [of God] in their wickedness" (Rom 1:18ff). Thus, "effective calling is an act of God the Father, speaking through the human proclamation of the gospel, in which he summons people to himself in such a way that they respond in saving faith" (Grudem, 693). For further biblical support/study see: 1 Cor 1:1-2, 9, 22-24, 6:11; Acts 2:39, Acts 13:48, 18:9-10; Rom 1:5-6, 9:23-24; 2 Tim 1:8b-9; John 5:21, 6:37, 44, 65, 10:16, 17:2, 6, 9, 11, 12, 14, Gal 1:15-16, Heb 9:15, 1 Pet 2:9, 5:10, 2 Pet 1:3; Jude 1; Rev 17:14. (As a side, this doctrine is more ingrained in the identity of the church than most realize. "The called" as a plural noun is transliterated *ekklesia* (Gk.) or *ecclesia* (Lat.). The English word for this of course is 'church.' The church then by definition is literally "the assembly of the called out ones." Note, the emphasis is not on those who believe, but upon the One who calls).

v. 30 **justified** "An instantaneous legal act of God in which he (1) thinks of our sins as forgiven and Christ's righteousness as belonging to us, and (2) declares us to be righteous in his sight" (Grudem, 723).

Family Talk

Encouragement from one parent's heart to another

Why is this happening to me? Have you ever said those words? I have. I remember saying them in times of small inconveniences, like when I am stuck in traffic and late to an appointment. I said them the one time when my home hair color went bad and turned my hair VERY orange. I have also said them in times of great despair, like when a loved one passed away too soon. It is during those times that I am so thankful to God for His Word. I am eternally grateful to Sunday school teachers who challenged me to hide His truth in my heart when I was young. Time and time again, God has whispered Romans 8:28 into my heart and head. "In all things I am working for the good because you love Me and have been called according to My purpose." What a great comfort to know that God has a plan for me and He is working all things out in my life for His glory. It makes it easier for me to walk through difficult moments. My cry becomes "greater glory," not for me but for God. Are you in a "why is this happening to me moment"? If so, parent, use it as an opportunity to teach your kids to lean on God and let Him work out His purpose in you!

What Does The Bible Say

Read: Romans 8:28-30

1. In verse 28, who works for the good?
2. Fill in the blank. "For those God foreknew he also predestined to be conformed to the likeness of his _____."

What Do You Think

1. How have you seen God work something difficult into something good?
2. How can you be changed to look (live) like Jesus?

What R U Going To Do

Let's pray for missionaries this week. Many face difficult situations each day. Let's pray Romans 8:28 for them. Go to www.pantego.org, click on "Connect to the World," then "PBC Missionaries to the World" to find names of our missionaries.

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

Romans 8:28 - *And we know that in all things God works for the good of those who love him, who have been called according to his purpose.*

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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