

@thenameofJesus

"THE WORD" JOHN 1:1-14

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.*

The reality entailed in the truth of the Trinity can be reduced to three simple statements: 1) God is three persons, 2) Each person is fully God, and 3) There is one God (Wayne Grudem, *Systematic Theology*, 231; see his entire treatment of the subject, 226-61). The first statement is implicit in the Old Testament and explicit in the New. In certain places in the Old Testament one person who is called "God" or "the LORD," is distinguished from another person who is also referred to as God. In Psalm 45 the psalmist refers to the king's throne as God's throne, which will last forever (v. 6), and to the king's rule as one of justice and righteousness (vv. 6, 7a). And then he says, "Therefore God, your God, has set you above your companions by anointing you with the oil of joy" (v. 7b). Two separate persons are called "God" in this psalm. What's more, the writer of the book of Hebrews quotes this passage and applies it to Christ (1:8).

Psalm 110 is another Old Testament passage that implies there is more than one person in the

The Word, God's very Self-expression, who was both with God and who was God, became flesh: he donned our humanity, save only our sin.

- D. A. Carson

Godhead. In the first verse David says, "The LORD said to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'" He quotes "the LORD," clearly referring to God, who says to his "Lord," again, clearly referring to God. Jesus quotes this psalm in a debate he was having with the Pharisees over the identity of the Christ. They reasoned that he couldn't be the Christ because he made himself equal with God (Lk 5:21; cf., Jn 10:33). But they were wrong; David called the Christ "my Lord." Grudem summarizes Jesus' reasoning this way: "Jesus rightly understands that David is referring to two separate persons as 'Lord' (Matt. 22:41-46), but who is David's 'Lord' if not God himself? And who could be saying to God, 'Sit at my right hand' except someone else who is also fully God? From a New Testament perspective, we can paraphrase this verse: 'God the Father said to God the Son, 'Sit at my right hand.'" But even without the New Testament teaching on the Trinity, it seems clear that David was aware of a plurality of persons in one God" (228).

The second statement is easily demonstrated from the New Testament. That the Father is God goes without saying. That the Son, the Logos incarnate in Jesus Christ, is fully God is evident in John 1. According to verse 1, "the Word was God," and according to verse 14, "the Word became flesh and made his dwelling among us." The deity of the Son is also evident in Hebrews 1. There the author says that Christ is the "exact representation" (Gk. *charakter*, "exact reproduction") of the nature or being (Gk. *hypostasis*, "essence") of God in verse 1 before going on refer to the Son as "God" in verse 8.

cont. pg. 2

As far as the Holy Spirit is concerned, Peter calls him "God" in Acts 5:4, and Paul ascribes omniscience to him in 1 Corinthians 2:10-11. Add to these passages, others like 1 Corinthians 12:4-6, 2 Corinthians 13:14, and Ephesians 4:4-6 that treat Father, Son, and Spirit as coequals, and it becomes obvious that each of the three persons is fully God. (The last statement is uncontested.)

Simplistic explanations of the Trinity typically deny at least one stand of biblical teaching. One common explanation called "modalism" denies the first statement. According to "modalistic monarchianism" as it's sometimes called, because one supreme ruler or "monarch" is thought to reveal himself in three different "modes," God isn't really three distinct persons. He is one person who appears to people in three different ways at different times. In Old Testament times God appeared as "Father." During the time of Christ, the same divine person appeared as "Son," and after Pentecost, he appeared as "Spirit" to empower the church. Modalism is expressed in the misguided analogy of the three forms of water (liquid, solid, and gas) often used to illustrate the Trinity. In the same way H₂O can be water, ice, and steam, God can reveal himself as Father, Son, and Spirit. However, a careful look reveals the inadequacy of the analogy. No quantity of water is ever a liquid, a solid, and a gas *at the same time* like God is Father, Son, and Spirit *at the same time*. That God is more than one person at the same time is implied by John 1:1 where John writes, "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning." The English word "with" is a translation of the Greek word *pros*. On the occurrences of this word one author writes, "What we notice about all these examples, however, is that in all but one or two peculiar constructions (e.g. 1 Pet. 3:15), *pros* may mean 'with' only when a person is *with* a person, usually in some fairly intimate relationship. And that suggests that John may already be pointing out, rather subtly, that the 'Word' he is talking about is a person, *with* God and therefore distinguishable from God, and enjoying a personal relationship with him" (D. A. Carson, *The Gospel According to John*, PNTC, 116, 17).

The Bible offers no analogy to teach the doctrine of the Trinity perhaps because no analogy is adequate.

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

John 1:1-14

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning.

3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of men. 5 The light shines in the darkness, but the darkness has not understood it.

6 There came a man who was sent from God; his name was John. 7 He came as a witness to testify concerning that light, so that through him all men might believe. 8 He himself was not the light; he came only as a

witness to the light. 9 The true light that gives light to every man was coming into the world.

10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not receive him. 12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God- 13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. NIV(c)1984)

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

- * Bracket "in the beginning" in vv. 1, 2.
- * Highlight "Word," "life," "light," and "darkness" in vv. 1-9.
- * Box "with" in vv. 1, 2.
- * Underline "made" in v. 3.
- * Circle "overcome" in v. 5.
- * Box "so that" indicating *purpose* in v. 7.
- * Circle "world" in v. 10.
- * Underline "his own" in v. 11.
- * Box "but" (*kai*) indicating *contrast* in v. 11 and strong contrast (*alla*) in v. 13.
- * Bracket "who received" and "who believed" in v. 12.
- * Circle "his name" in v. 12.
- * Circle "the right" in v. 12.
- * Circle "flesh" in v. 14.
- * Underline "made his dwelling."
- * Highlight "One and Only" in v. 14.

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. Do you think "the Word" is a person, place, or thing? Why?
2. Describe the relationship of "the Word" to God and to creation.
3. Put what verse 4 means in your own words.
4. Explain the *contrast* in verse 5.
5. Explain the significance of the metaphor "light" in verses 8, 9.
6. Explain the *contrast* in verse 11.
7. Explain the relationship of "received him" to "believed in his name."
8. Verse 12 refers to becoming "children of God." Aren't all human beings God's children in one sense-how is this different?
9. The verb translated "made his dwelling" means literally "tabernacled." Why would John have used that particular word?
10. **Discussion:** Talk about what we learn about God from "the One and Only."

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

Authors agree that the first eighteen verses of John's Gospel form a prologue to the whole. About it one writes, "One reason why the Gospel of John was symbolized in the ancient church by the eagle is the lofty heights attained by its prologue. With skill and delicacy, John handles issues of profound importance. It comes as no surprise that this prologue has been foundational to the classic Christian formulation of the doctrine of Christ. Here divinity and humanity, preexistence and incarnation, revelation and sacrifice are each discussed by John with deceptive simplicity" (Gary M. Burge, *The NIV Application Commentary: John*, 51, 52).

Verses 1 and 2 introduce "the Word" and describe his relationship to God. John says "in the beginning," that is, before the creation of each and every thing that exists (cf., Ge 1:1), the Word already existed; he was already there "with God." The preposition implies two important things: not only was the Word present with God, he enjoyed a close personal relationship to him. At the same time, we infer from its use that the Word is distinguishable from God—something implied by the following statement, "the Word was God" [*theos en ho logos*]. John avoided using the definite article with *theos*. He said, "the Word was God," not "God was the Word." "The latter would have meant that God and the Word were the same. It would have pointed to an identity. But John is leaving open the possibility that there may be more to 'God' than the 'Word' (clearly he thought of the Father as God, and his later references indicate a similar status for the Spirit). But when he thinks of the Word he lays it down unequivocally that nothing less than God will do for our understanding of the Word" (Leon Morris, *The Gospel According to John*, NICNT, 78).

Verses 3-5 describe his relationship to creation. According to John, the Word was God's agent in creation; "through him all things were made" (v. 3a). The word translated "made" might better be translated "came into being," thereby affirming that each and every thing owes its very existence to him. Having affirmed this, John goes on to emphasize what he has just affirmed by negating its opposite, "without him nothing was made that has been made" (v. 3b). He not only created each and every thing that exists, he gave life to what he created. "'Life' in John characteristically refers to eternal life (see on 3:15), the gift of God through His Son. Here, however, the term must be taken in its broadest sense. It is only because there is life in the *Logos* that there is life in anything on earth at all. Life does not exist in its own right. It is not even spoken of as made 'by' or 'through' the Word, but as existing 'in' Him" (Morris, 82, 83). Verse 4 is difficult.

What does "and that light was the light of men" mean? Is it not an allusion to what theologians call *natural revelation*? In that, along with the impartation of life comes the impartation of the light of revelation. Put a little differently, does not the very presence of life reveal the existence of the divine Life-Giver and the ability of humanity to apprehend that revelation? That being the case, John's following statement makes sense. The light of divine revelation shines in darkness and the darkness is not able to extinguish it—even though it tries.

Verses 6-9 introduce John, the forerunner, sent from God, commissioned by him, if you will, to testify concerning the light. He was not the light; his mission was to introduce the light to the world so that everyone might believe.

Although yet unidentified by name, verses 10-13 clearly refer to Jesus, the one whom John calls "the Word" in verses 1-3, the one whose forerunner was the Baptist according to verses 6-8, the one whom the apostle called "the true light that gives light to every man" in verse 9. Ironically when he appeared in the world he had created, it did not recognize him (vv. 10, 11). Perhaps because he appeared incognito; the creator disguised as the babe in a manger. At first sight no one had reason to believe he was God incarnate. Cryptically John tells us in verse 11 that he came to his own *place* but his own *people* did not receive him. Nowhere is this illustrated more poignantly than in Jesus' own family where even in his own home, his own brothers did not believe in him (7:5). Not to mention what he himself said, "a prophet is not without honor except in his own town, among his relatives and in his own home" (Mk 6:4).

But all was not lost according to verse 12. "Many have pointed out that the words 'his own did not receive him' (1:11) could be placarded over the first twelve chapters of this book, but over chs. 13-21 we might raise the banner, 'Yet to all who receive him . . .'" (Carson, 125). By the grace of God, some did receive him, that is, some did recognize who he was and did believe in him. And so have many others ever since. To believe "in his name" is to believe "in him." John uses both expressions to refer to saving faith. However, to believe in Jesus amounts to more than believing in the mere historicity of the person. I believe in George Washington. I believe he was the first president of the United States, but I'm not counting on him for anything. When I say I believe "in Jesus," I mean something very different. Not only do I believe that he once lived but I'm also counting on him, who is the Christ and the Son of God, to give me eternal life. I believe that upon belief he gives me the right to

become what God, the Father, in turn *makes me*—one of his children, one of his "born ones."

Finally, in verse 13 John clarifies, lest there be any doubt, that God is the one who makes us his children. We are born of God! Jesus gives us the right to become children of God, but the Father makes it happen. So John can say that we are born "not from human stock or human desire, or human will but from God himself" (NJB). "Some have argued that faith (v. 12) is the logical and temporal *condition* of the new birth; others have argued precisely the reverse. In fact, these verses refrain from spelling out the connection between faith and new birth. Those who receive the Word are identical with those who believe in his name, and they are identical with those who are born of God" (126).

Verse 14 undoubtedly contains the four most profound words ever written, "The Word became flesh." The thought behind them is the most incredible truth ever imagined and the lifeblood of Christianity. "The Word became flesh" makes everything we believe about Jesus "amen" and "of course." Did Jesus really change water into wine at the wedding at Cana in Galilee? Amen! Did he heal a political appointee's dying son as well as a man disabled for thirty-eight years? Of course! What about the 5000 hungry men gathered near the Sea of Galilee? Did he feed them plus the women and children with them with just five barley loaves and two small fish, one lad's lunch? Of course! Did he walk across that Sea to Capernaum and later in Jerusalem heal a man blind from birth? Amen! And did he really, truly, actually, and for certain raise his close friend Lazarus from the dead? Of course he did because "the Word became flesh."

One author writes, "We may summarize the biblical teaching about the person of Christ as follows: *Jesus Christ was fully God and fully man in one person, and will be so forever*" (Grudem, 529). Grudem's Christology in a nutshell is derived in part from John 1:14. Looking back to verse 1, "The

Word," mentioned for the first time there, "was God." Looking forward to verse 17, "Jesus Christ," mentioned for the first time there, was the one who brought "grace and truth" from the Father. When John says, "The Word became flesh," he clearly means "the Word became Jesus Christ," which in turn implies that God was incarnate or "in-fleshed" in Jesus Christ.

According to John, not only did "the Word become flesh," but the Word, in the person of Christ, lived, literally "tabernacled," among his people. What's more, his contemporaries saw "his glory" evident in his words and his works. He spoke with authority not as the scribes (Mt 7:29); he performed many miraculous signs (Jn 11:47). And on one dramatic occasion while he was praying, "the appearance of his face changed, and his clothes became as bright as a flash of lightning," and his Father spoke out from heaven and said, "This is my Son, whom I have chosen; listen to him!" (Lk 9:35). Not only did he reveal God's glory, he revealed God's grace and truth. Nowhere is the blending of these two virtues more evident than in Christ's conversation with the woman at the well (Jn 4:7-26). He didn't berate her for her sin [grace], but neither did he overlook it [truth].

"The Word became flesh" tells us that the man Jesus was no mere mortal. He was not an inspired carpenter or a model human. Jesus was God himself-taking on the clothing of humanity, embracing it fully and eternally, walking in it, speaking through it, and delivering the reality of God to the world in a manner never done before. [It] tells us that something definitive has happened in time, something objective and absolute. A marker has been placed in human history, and all humanity is now being called to mark time and progress by that post" (Burge, 64, 65).

The Message of the Passage

*Believe in Jesus Christ, the Word who became flesh,
to be born of God and become his child.*

day **4**

EMBRACE – how God spoke to you in his word.

- Reflect on the significance of the passage: Think about what God wants you to know, how God wants you to feel, and what God wants you to do . . .

notes STUDY – the commentaries to answer the questions.

- v. 1 **in the beginning** "Already when 'God created the heaven and the earth,' 'the Word was'" (B. F. Westcott, *The Gospel according to St. John*, 2).
- v. 1 **the Word** "In short, God's 'Word' in the Old Testament is his powerful self-expression in creation, revelation and salvation, and the personification of that 'Word' makes it suitable for John to apply it as a title to God's ultimate self-disclosure, the person of his own Son" (Carson, 115, 16).
- v. 1 **was God** Not "was a god" per Jehovah's witnesses (see Grudem, 234, 35). "Some have argued that because *theos* (God) does not have a definite article, the better translation would be, 'The word was divine,' thereby limiting any absolute claim for the Logos. But this cannot be. Greek has another common word for divine (*theios*), and in other passages, John omits the article but does not imply a change in meaning" (Burge, 55; cf., Morris, 78).
- v. 4 **life . . . men** "The self existing life of the Word was so dispensed at creation that it became the light of the human race (*ton anthropon*, 'of human beings'). It is not clear whether John is thinking of our essential constitution, the fact that we have been made 'in the image of God' (cf. Gn. 1:27, continuing the creation theme), or of the reflection of himself in the universe he has created (what theologians something call 'natural' or 'general' revelation; cf. Rom. 1:20) or even of more specific revelation bound up with the coming of the Son" (Carson, 119).
- v. 5 **understood it** Or "overcome it" (see NIV margin; ESV); cf., "mastered it" (the NET Bible). "The verb we are discussing has a rarer, but sufficiently attested meaning, 'overcome'. It is that that is required here" (Morris, 86).
- v. 10 **world** "On the first two occasions it refers to the earth together with all that is in it, including man. But on this third occasion it signifies men at large, more particularly those men who came into contact with Jesus of Nazareth . . . the world at large opposed Him, rejected Him, and finally crucified Him. So it is not surprising that 'the world' is used of mankind in opposition to Christ" (95-96, 126-27).
- v. 10 **was made** Lit., "came into existence" or "came into being." Cf., *ginomai*, "to become" v 3.
- v. 11 **that which . . .** Or "He came to his own place or perhaps nation, and his own people did not receive him."
- v. 12 **in his name** "The 'name' is much more than the designation by which a person is known; it means the real character or sometimes, as here, the person himself. To receive him who is the Word of God, then, means to place one's faith in him, to yield one's allegiance to him and thus, in the most practical manner, to acknowledge his claims" (Bruce, 38).
- v. 13 **a husband's will** Lit., "will of man" (ESV, NKJV). The Gk. word [*andros*] can refer in a specialized sense to a "husband." The New Jerusalem Bible translates the three related phrases in verse 13 as parallel expressions, "who were born not from human stock or human desire or human will but from God himself" (NJB).
- v. 14 **became** "Verse 1 states that the Word 'was,' referring to its permanent condition or state, while v. 14 states that the Word 'became' flesh, involving a change in state. This is the basic statement of the Incarnation, for Christ entered into a new dimension of existence through the gateway of human birth and took up his residence among men" (Merrill C. Tenney, "The Gospel of John," in *The Expositor's Bible Commentary*, 9:32).
- v. 14 **flesh** Cf., "The Word became a human being . . ." (TEV).
- v. 14 **made his dwelling** Lit., "tabernacled." Cf., "dwelt" (NKJV); "took up residence" (the NET Bible); "lived" (TEV, NJB); "made his home" (NLT). "That John means us to recall God's presence in the tabernacle in the wilderness seems clear from the immediate reference to 'glory', for glory was associated with the tabernacle. When, for example, it was first set up, 'the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle' (Exod. 40:34f.)" (103).
- v. 14 **glory** Perhaps an allusion to the Transfiguration (Mt 17:2-8; Mk 9:2-8; Lk 9:28-36).
- v. 14 **One and Only** "Although this word is often translated "only begotten," such a translation is misleading, since in English it appears to express a metaphysical relationship. The word in Greek was used of an only child (a son [Luke 7:12, 9:38] or a daughter [Luke 8:42]). It was also used of something unique (only one of its kind) such as the mythological Phoenix (1 Clem. 25:2). From here it passes easily to a description of Isaac (Heb 11:17 and Josephus, *Ant.*, 1.13.1 [1.222]) who was not Abraham's only son, but was one-of-a-kind because he was the child of the promise. Thus the word means "one-of-a-kind" and is reserved for Jesus in the Johannine literature of the NT. While all Christians are children of God, Jesus is God's Son in a unique, one-of-a-kind sense. The word is used in this way in all its uses in the Gospel of John (1:14, 1:18, 3:16, and 3:18)" (the NET Bible, 38tn, John 1:14; see also Tenney, 33; Morris, 105).
- v. 14 **grace and truth** "As applied to the Lord, the phrase marks Him as the Author of perfect Redemption [grace] and perfect Revelation [truth]" (Westcott, 13).

Family Time

Family time will help you take a break from your busy schedule and spend time connecting with your family.
Tips for your Family Time: Keep it simple! Be flexible! Do it often! HAVE FUN!!

Regardless of what grade your child is in, it is likely they have been given an assignment to read books this year. For smaller kids, the assignment may have been given to parents to read to your children. Why not make this assignment a family affair this year? Pick a series that everyone would enjoy. The Chronicles of Narnia series is loved by all ages. My boys loved Hank, The Cow Dog books and my daughter read the Little House on the Prairie series many times. Set aside time as many evenings as you can to sit down and read as a family. You can take turns reading or choose a designated reader each night. Even if the idea at first produces moans and groans from your kids, they will eventually look forward to these times of family reading. If your family hasn't ever sat down and read the Bible together, this may be the open door for you to introduce that as well. Our passage this week speaks of Jesus as the Word. As you continue to expose your kids to reading God's Word and praying to the "Word who became flesh and made his dwelling among us", you are teaching them disciplines that will shape their lives forever. Happy reading!!

What Does The Bible Say

Weekly Verse: John 1:1-14

1. Who is the Word this passage is talking about?
2. Who was the man who was sent from God to tell about Jesus' coming?
3. According to verse 12, what are people called who believe in his name?

What Do You Think

1. Read verse 5. What happens when people live in darkness (sin)?
2. What was John sent to do?
3. What does light do to darkness?

What R U Going To Do

Special note for parents: In this eight week series we are asking kids to memorize the entire passage of Philippians 2:5-11. We are breaking it down into weekly segments. This beautiful passage teaches us about the powerful name of Jesus. Thank you for helping your child work on this passage throughout our series.

MEMORY TIME

Post the kid-friendly Core Competency and the Memory Verse throughout the house.

Core Comp

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

Memory Verse

Philippians 2:5-6 Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped . . .

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 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

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 thirty-five 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. He and his wife Ruth have been married forty-four years and 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 develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is tbulick@pantego.org.