

FLIPPED

"THE FLIPSIDE OF UNHAPPINESS" MATTHEW 5:1-12

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.*

When we think about salvation, our thoughts incline to the story of Jesus in the New Testament and rightly so. We think of how, in Peter's words, "God anointed Jesus of Nazareth with the Holy Spirit and power and how he went around doing good and healing all who were under the power of the devil, because God was with him" (Ac 10:38). We think of how the Jewish authorities in cahoots with the Romans "killed him by hanging him on a tree, but God raised him from the dead on the third day and caused him to be seen" (v. 39). Salvation is revealed in the New Testament in the gospel of Jesus Christ.

Salvation is revealed in the Old Testament, as well, in the covenants. The Abrahamic covenant reveals God's plan to bless "all peoples of the earth" through one of the patriarch's descendants (Ge 12:3). Matthew carefully links the story of Jesus to the promise God made to Abraham by opening his Gospel with these words, "A record of the genealogy of Jesus Christ the son of David,

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

- Jesus

the son of Abraham." Zechariah links the coming of salvation to the same promise. In his song he declares, "He has raised up a horn of salvation for us in the house of his servant David (as he said through his holy prophets of long ago), salvation from our enemies and from the hand of all who hate us—to show mercy to our fathers and to remember his holy covenant, the oath he swore to our father Abraham" (Lk 1:69-73). The salvation about which he spoke was not for Jews only but also for Gentiles even as Simeon said (2:30, 31).

The Davidic covenant reveals God's plan to "establish his line forever, his throne as long as the heavens endure" (Ps 89:29). Isaiah declared, "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit" in the last days (Isa 11:1). "He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom establishing and upholding it with justice and righteousness from that time on and forever" (9:6, 7). Later in his prophecy, Isaiah tells us that one, who grows up before the LORD "like a tender shoot," will be "pierced for our transgressions," "crushed for our iniquities," and "by his wounds we are healed" (53:2, 5).

The new covenant reveals God's plan to provide the forgiveness of sins. "The removal of sin will result in a cleansed and renewed heart that will willingly obey God righteous law in holiness of life, a new obedience by the indwelling Spirit, and a

cont. pg. 2

new relationship to God" (Robert L. Saucy, *The Case for Progressive Dispensationalism*, 116). The prophet Ezekiel confirms that God will one day give his people a "new heart" and a "new spirit" (Eze 36:26). "I will put my Spirit in you," God says, "and move you to follow my decrees and be careful to keep my laws" (v. 27). "This truth of the new covenant becomes central to the gospel of the New Testament" (117) as Gentiles as well as Jews receive the spiritual benefits of the new covenant by faith in Jesus who ratified the covenant at the last supper.

In summary, in connection with Messiah's rule, God will fulfill the Old Testament promises he made: (1) in the Abrahamic covenant (Ge 12:1-3; 13:14-17; 15:18-21; 22:15-18); (2) in the Davidic covenant (2Sa 7:8-16; 1Chr 17:7-15; Ps 89; 110; 132); and (3) in the New covenant (Jer 31:31-37; Eze 11:19, 20; 36:22-37:14). Messiah is the son of Abraham through whom the whole world is blessed; he is the son of David who is a Savior and Christ the Lord (Lk 2:11); he is Jesus who "exalted to the right hand of God" has poured out the promised Holy Spirit on those who believe (Ac 2:33). In connection with atoning for sin and bringing in everlasting righteousness, "the Anointed One" has been cut off (Dan 9:24, 26); this one like a "tender shoot" (Isa 11:1) has died for the sins of others (53:1-12). Scripture teaches that the kingdom of God "would be a time of righteousness (e.g., Isa 11:4-5), and people would live in peace (e.g., Isa 2:2-4). It would be a time of the fullness of the Spirit (Joel 2:28-30) when the new covenant spoken of by Jeremiah would be realized (Jer 31:31-34; 32:38-40). Sin and sickness would be done away with (e.g., Zech 13:1; Isa 53:5). Even the material creation would feel the joyful effects of this new age (e.g., Isa 11:6-9)" (Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 3rd ed., 146). The gospel of the kingdom is a message of salvation. The Beatitudes delivered by Jesus in the Sermon on the Mount find their future realization in that kingdom.

For Discussion

When Christians are greeted with the question, "How are you?" many answer, "I'm blessed." Discuss what that means, and whether "blessed" means the same thing as in the Beatitudes.

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

Matthew 5:1-12

Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them, saying:

3 "Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

4 Blessed are those who mourn,
for they will be comforted.

5 Blessed are the meek,
for they will inherit the earth.

6 Blessed are those who hunger and thirst
for righteousness,

for they will be filled.

7 Blessed are the merciful,

for they will be shown mercy.

8 Blessed are the pure in heart,
for they will see God.

9 Blessed are the peacemakers,
for they will be called sons of God.

10 Blessed are those who are persecuted because of
righteousness,

for theirs is the kingdom of heaven.

11 "Blessed are you when people insult you,
persecute you and falsely say all kinds of evil against
you because of me. 12 Rejoice and be glad, because
great is your reward in heaven, for in the same way
they persecuted the prophets who were before you.

(NIV(c)1984)

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

* Circle "crowds" in v. 1.

* Circle "disciples" in v. 1.

* Underline "blessed" throughout.

* Highlight vv. 3, 10.

* Circle "poor in spirit" in v. 3.

* Box "for" indicating *reason* throughout.

* Bracket "kingdom of heaven" in vv. 3, 10.

* Circle "mourn" in v. 4.

* Circle "meek" in v. 5.

* Circle "righteousness" in v. 6.

* Circle "pure in heart" in v. 8.

* Circle "sons" in v. 9.

* Box "because" indicating *reason* in vv. 10-12.

* Bracket "in heaven" in v. 12.

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. No doubt you've read the Beatitudes before. Describe what they meant to you, i.e., how you interpreted them.
2. Verse 1 says, "His *disciples* came to him, and he began to teach *them*." So what?
3. How do you know Jesus is speaking about his disciples, rather than others, when he refers to "those who mourn," "those who hunger and thirst for righteousness," "the pure in heart," and so on? (See v. 11)
4. The first Beatitude and the eighth Beatitude are worded in the *present* tense; the ones in between in the *future* tense. What do you infer from that?
5. The second Beatitude says "those who mourn . . . will be comforted." Some take this to mean God comforts people in mourning. What do you think?
6. When will the meek inherit the earth, the merciful be shown mercy, the pure in heart see God, and so on? (See 4:23)
7. Explain the significance of the imagery in verse 6.
8. Prepare to talk about what being merciful has got to do with being shown mercy.
9. Some take "pure in heart" to refer to moral integrity; others to single-minded devotion. What do you think?
10. Explain why "peacemakers" will be called "sons of God."
11. **Discussion:** Talk about what the last beatitude means to you.

day 3

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

Jesus' Sermon on the Mount gets its name from its geographical setting "on a mountainside" somewhere in Galilee (Mt 5:1). The traditional location is the Mount of Beatitudes on the northeast shore of Galilee between Capernaum and Tagbah (see www.bibleplaces.com). "Perhaps no other religious discourse in the history of humanity has attracted the attention which has been devoted to the Sermon on the Mount. Philosophers and activists from many non-Christian perspectives who have refused to worship Jesus nevertheless have admired his ethic. In the twentieth century, Mohandas Gandhi was the sermon's most famous non-Christian devotee. The literature on the sermon is vast. One recent survey has itemized thirty-six different interpretations" (Craig L. Blomberg, *Luke*, NAC, 93, 94). It boggles the mind to think that hundreds of books have been published, thousands of articles have been written, and tens of thousands of sermons have been preached over the centuries on just three chapters in Matthew's Gospel that take barely ten minutes to read aloud.

Of the many different ways Jesus' sermon has been interpreted or read only a few oversimplified examples can be cited as a context for our reading. Some deemed its "stricter" ethical demands to be for a "select few" who wanted to take being righteous to another level, e.g., monastics, ministers, and missionaries. Luther thought its impossible moral demands disclosed the depths of human sinfulness, much like the law, in order to bring us to Christ. Liberals of the past century made it the heart of their social gospel-preaching obedience to it in order to transform society and usher in the kingdom of God. Based on 5:20, many assumed it specifies the ethical and moral demands that must be met to enter the kingdom. Still others saw it as an ethic for a future age when the kingdom of heaven would be established on earth. All of these have their fatal flaws. Perhaps, it's best to simply read the Sermon as Jesus' description of the righteous life he, himself, lived and called his disciples to live alongside him.

Apart from the Lord's Prayer, the Beatitudes are the most familiar portion of the Sermon. Their name is derived from the Latin *beatitudo/beatus* because the first word of each statement in the Vulgate is *beati*, the Latin translation of Matthew's Greek word *mararios*, referring to some tangible expression of

God's favor. The passive voice ("blessed are") often implies divine activity, hence the translation "God blesses" in the New Living Translation. A number of things need to be kept in mind when interpreting the Beatitudes. First, they were addressed to "his disciples" rather than "the crowds" implying the hearers had responded to Jesus' preaching regarding the kingdom of heaven (4:23) and suggesting, that he was not telling them what to do to enter the kingdom. The kingdom was theirs; it belonged to them (vv. 3, 10-11). Second, the first and the eighth Beatitudes are worded in the *present* tense, "theirs is the kingdom of heaven." These two bracket off the second through the seventh Beatitudes worded in the *future* tense, "will be comforted," "will inherit," etc. Beatitudes in the present tense declare what is already true about Jesus' disciples. They are "the poor in spirit" who recognize that they're spiritually bankrupt, and like the tax collector in Jesus' story turn to God for mercy rather than trust in their own righteousness (Lk 18:10-14). They are the marginalized of society who are persecuted by the establishment because of righteousness (v. 10) and because of Christ (v. 11).

Beatitudes in the future tense declare what lies in store for them. They *mourn* over their sin and society's sin around them; God will comfort them even as Isaiah, the prophet, had said (61:1-3). They are *meek* and run the risk of getting steamrolled by those who assert themselves at the expense of others, those who live by "Grab what you can; the strong man comes first and the devil take the hindmost." In the end, God will give them the earth as their inheritance. They *hunger and thirst for righteousness*. Put differently, they desperately desire to live in conformity to God's will and find it easy to pray, "Your will be done on earth as it is in heaven" (6:10). God will answer their prayer. "A shoot will come up from the stump of Jesse" according to Isaiah, "and with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth," and when he does, "the earth will be full of the knowledge of the LORD as the waters cover the sea" (Isa 11:1, 4, 9). They are *merciful*. Unlike the forgiven servant who refused to forgive (Mt 18:21-35), they show mercy. They forgive because they have been forgiven; they forgive because they repeatedly need forgiveness. Their God

will continue to show them mercy. They are *pure in heart*, which means they have moral integrity. God will invite them into his presence. They are *peacemakers*. They don't just live and let live; they intervene to make peace between quarrelling parties, and in so doing they imitate their Heavenly Father. They are his "sons." One author explains, "If someone calls you the 'son of a dog,' this is not an aspersion on your parents, but on you: you partake of the character of a dog. Thus, 'son of God' may have a different connotation than 'child of God.' Both expressions can refer to some sort of filial relationship; but the former has more emphasis on character than position" (D. A. Carson, *The Sermon on the Mount*, 26, 27). In both cases, whether in the present tense or future tense, the blessings mentioned are connected to the presence of Jesus, the Messiah, who brings the blessings of the kingdom.

The Beatitude in verses 11 and 12 takes a

slightly different form. It repeats, amplifies, and personalizes verse 10 by shifting from third-person to second-person (Craig L. Blomberg, *Matthew*, NAC, 101), which makes it sound more like instruction. Perhaps Jesus turns his attention to the twelve at this point by addressing them directly. In any case, the last beatitude contains a promise of great reward for disciples who suffer persecution like the prophets.

The question remains, how are present day disciples to read the beatitudes? Is Jesus telling us *how to be blessed* so we might accept his challenge to mourn, hunger and thirst after righteousness, be merciful, and so on? Or is he *assuring us that we are blessed* so we might understand what is in store for us when the kingdom of heaven comes? While the two ideas are not mutually exclusive, perhaps the latter better suits the nuance of the text.

The Message of the Passage

Christ's disciples are deeply blessed, both now and in the future, by virtue of their relationship to the Messiah, for theirs is the kingdom of heaven.

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 suggests 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 what God wants you to know . . .

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

–Write about what God wants you to do . . .

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

v. 1 **crowds** I.e., diverse groups of people attracted to Jesus by his message and his miracles; see 4:23-25. "If 'disciples' are sometimes distinguished from 'the crowds' (as in Matt. 23:1), we may be sure that crowds often pressed in close to hear the teaching primarily designed for those most concerned to learn. From the huge crowds assembling from all over northern Palestine, perhaps a smaller crowd of 'disciples' followed Jesus to the quiet hill country west of Galilee in order to receive more extended teaching; and perhaps more and more joined the class, partly because of Jesus' rising reputation and partly because a crowd attracts a crowd" (Carson, 15).

v. 1 **his disciples** The Gk. noun [*mathetes*] is derived from the verb [*manthano*] "to learn." Disciples are "learners," students or pupils of a particular teacher. As such they reflect a certain level of commitment to their teacher. Here they are people who have responded to the "good news of the kingdom" preached by Jesus (4:23). "Matthew specifies three primary groups of people around Jesus in his earthly ministry: his disciples, the religious leaders, and the crowds. The *disciples* are those who have made a commitment to Jesus as the Messiah" (Michael J. Wilkins, *The NIV Application Commentary: Matthew*, 192).

v. 3 **blessed** "The word 'blessed' refers to those who are and/or will be *happy, fortunate*, or as those who are 'to be congratulated' because of God's response to their behavior or situation" (Craig L. Blomberg, Luke, NAC, 97), i.e., those who are "deeply or supremely happy" because they are the recipients of tangible expressions of God's favor. "Some recent versions translate *makarios* as 'happy' or 'fortunate,' which can be good renderings, but the modern usage of those terms tends to trivialize the meaning by simply suggesting a temporary emotional or circumstantial state" (Wilkins, 204; cf., Carson, 16; Leon Morris, *The Gospel According to Matthew*, 95).

v. 4 **poor in spirit** Cf., "those who know their need for God" (NEB); e.g., the tax collector in Lk 18:9-14). "Poverty of spirit is the personal acknowledgement of spiritual bankruptcy. It is the conscious confession of unworth before God" (Carson, 19; see also Robert A. Guelich, *The Sermon on the Mount*, 67-72).

v. 3 **kingdom of heaven** Refers not to heaven but to God's end-time rule over the earth through his Son, Jesus, and to the material and spiritual blessings related to Christ's rule (Dan 4:44; 7:13-14; Is 9:6-7; Jer 31:31-37; Eze 11:19, 20; 36:22-37:14; Mi 5:2; Lk 1:31-33; 2:68-79).

v. 4 **mourn** "In light of v. 3 and a probable allusion to Isa 61:2-3, however, we should again think of both spiritual and social concerns. Mourning includes grief caused by both personal sin and loss and social evil and oppression" (Blomberg, 99).

v. 5 **meek** Cf., Ps 37:11. "Like Moses and Jesus, the meek who will inherit the earth are nonviolent people, who are humble and gentle in their dealings with others because they have humbled themselves before the greatness of God" (Douglas R. A. Hare, *Matthew*, Interpretation, 39). "In the ancient world, meekness connoted power that was bridled by gentleness. That is why the ancient Greeks did not say 'meek as a mouse' but 'meek as a lion.' It referred to controlled strength. The person who is meek does not go berserk when challenged or injured" (David S. Dockery and David E. Garland, *Seeking the Kingdom*, 24).

v. 6 **righteousness** "Those who have studied Matthew's use of the term increasingly recognize that 'righteousness' here (and also in verses 10 and 20) means a pattern of life in conformity to God's will" (Carson, 22). "Satisfied with neither personal righteousness alone nor social justice alone, they cry for both. In short, they long for the advent of the messianic kingdom" (Tremper Longman, III, *Matthew and Mark*, Expositor's Bible Commentary, rev. ed., 9:164; see also Guelich, 84-87).

v. 8 **pure in heart** Cf., Ps 24:4, 6. Some take this as a reference to moral purity, others to single-mindedness. "The Greek adjective *katharos* means both clean, as in 'a clean linen shroud' (Matt. 27:57), and pure, that is, unadulterated or unalloyed, as in 'pure gold' (Rev. 21:21)" (Hare, 41). But as one writer rightly observes, "The dichotomy between these two options is a false one; it is impossible to have one without the other. The one who is single-minded in commitment to the kingdom and its righteousness (6:33) will also be inwardly pure. Inward sham, deceit, and moral filth cannot coexist with sincere devotion to Christ" (Longman, 165).

v. 8 **see God** "To 'see God' does not mean that they will have their curiosity satisfied about what God looks like but that they will come into God's presence . . . The statement means that they dwell in the presence of God" (Dockery, 30); cf., Rev 22:3, 4.

v. 9 **peacemakers** "It is clear that 'peacemakers' designates not those who live in peace, enjoying its fruits, but those who devote themselves to the hard work of reconciling hostile individuals, families, groups, and nations" (Hare, 42).

v. 9 **sons of** "Those who duplicate or express in their own way of life that of another are called 'the sons of' the one they imitate . . . God is the author of peace, and peacemakers are imitators of God" (Dockery, 32).

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!!

AHHH!!! Summertime! For most of us the pace of life definitely changes in the summer. Mom and Dad may still be working but for kids it means a more relaxed schedule and NO homework! Often at the beginning of the summer I have BIG plans for my family - going to the museum, having that garage sale, spending some days at the pool! Too many times I spend the last week of summer cramming in all the things we wanted to do. This year, sit down with your family and have a calendar meeting. List all the things you want to do/accomplish. Let everyone have input. Pull out the family calendar and put those events on it. This should provide some accountability and create excitement for the upcoming events.

SPECIAL PROJECT: We are collecting BANDANAS in Children's Ministry. Some families in our church will be traveling to Spain on July 6th to lead western street festivals to introduce people to Jesus. We are helping by collecting bandanas for them to give away. Please bring your bandanas to church on June 10th or June 17th. You may place them in the collection bins in the Main Lobby or in the Connection.

What Does The Bible Say

Weekly Verse: Matthew 5:1-12

1. Who was Jesus teaching in this passage?
2. How many times does Jesus use "blessed"? What does it mean?
3. Jesus says that his followers are blessed in eight circumstances. What are they?
4. What will happen to those who hunger and thirst for righteousness?

What Do You Think

1. What is the difference between being blessed and happy?
2. What is an example of someone who is poor in spirit?
3. Do followers of Jesus face persecution today? In what ways?

What R U Going To Do

Make a chart that has three columns. In Column 1 list the 8 attributes (poor in spirit, mourn, meek, etc). In Column 2 list the result of the attribute (be comforted, etc). Think about ways your family can live each attribute and list those in column 3. Post your chart this week to remind everyone of how to live the blessed life.

MEMORY TIME

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

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

Matthew 5:6 "Blessed are those who hunger and thirst for righteousness, for they will be filled."

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 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-two years and have one son, Zach.

Keith Smith (B.A. in Speech Communication, Texas Tech University and M.A. in Religious Education, Southwestern Baptist Theological Seminary) is the Family and Children's Pastor at Pantego Bible Church. Keith speaks at children/student camps across the country. He has developed a number of relational parenting seminars designed to motivate parents to empower their parenting by emotionally connecting with their kids. Keith lives with his wife, Denise, and their two children, Jordan and Alex.



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.