

3RD PERSON "INFLUENCE" JOHN 3:1-21

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.*

In his conversation with Nicodemus, Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again" (Jn 3:3), and then declared again, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit" (v. 5). Only those who are "born from above" get into Christ's kingdom and get eternal life, a blessing enjoyed by its citizens. The work of the Spirit in connection with the new birth is called regeneration. Paul writes about it in Titus 3:4-7, "But when the goodness and loving kindness of God our Savior appeared, 5he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6whom he poured out on us richly through Jesus Christ our Savior, 7so that being justified by his grace we might become heirs according to the hope of eternal life" (ESV italics added). On the doctrine of regeneration one theologian explains:

"The connection between regeneration and the

Regeneration is an act of God, not a cooperative effort between God and man.

–Paul Enns

new birth is immediately obvious in the Greek word. Palingenesis ('regeneration') is derived from the verb gennao (active: 'give birth to'; passive: 'be born') and the adverb palin ('again, once more'). Consequently, the term 'regeneration' is etymologically related to the idea of rebirth. The theological significance of the word, therefore, arises from the metaphor contained within it. Regeneration refers to our spiritual birth, the transaction that brings us into intimate relationship with God as his children. Just as physical birth endows the newborn with a special relationship with his or her parents, so also our spiritual birth means that we are sons or daughters of God and members of his family. Through regeneration, we now participate in the divine family as God's spiritual children.

Paul also indicated that regeneration occurs by means of the work of the Holy Spirit. At conversion the Spirit authors new, spiritual life in us.

With this background in view, we may place the Spirit's act of regeneration within the context of human sin. Because of sin, we are alienated from God who by virtue of creation is our Father. Designed to be his friends, we have made ourselves enemies of the Creator. Into this situation, Jesus Christ came to provide reconciliation. In him, God opened the way to bring our hostility to an end. In conversion, the Spirit applies this provision to an individual. He is the agent of the new birth, creating new divine life in us. Consequently, we are born into God's family (John 1:12-13); that is, through the Spirit we share in divine life as the spiritual offspring
con't pg. 2

of God. We who once were God's enemies are now members of God's own family. Consequently, we enjoy fellowship with him" (Stanley J. Grenz, *Theology for the Community of God*, 434).

Having said all that, the exact nature of regeneration still remains a mystery to us. We know that somehow we who were spiritually dead (Eph 2:1) have been made alive to God, and in a very real sense, we have been "born from above" (Jn 3:3, 7; Eph 2:5; Col 2:13). But we don't understand how this happens or exactly what God does to us to give us this new spiritual life. Jesus said, "The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit" (John 3:8). It seems fair to say, however, that it entails a creative act on the part of the Holy Spirit in that every Christian is, in Paul's words, "a new creation; the old has gone, the new has come!" (2Co 5:17). Fair to say, too, that it involves something more than the addition of some new thing; it involves the creation of a whole new thing. As Calvin commented, "by the word 'born again' he means not the amendment of a part but the renewal of the whole nature. Hence it follows that there is nothing in us that is not defective" (cited in C. K. Barrett, *The Gospel according to St. John*, 206).

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

John 3:1-21

1 Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. 2 He came to Jesus at night and said, "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him."

3 In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again."

4 "How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!"

5 Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. 6 Flesh gives birth to flesh, but the Spirit gives birth to spirit. 7 You should not be surprised at my saying, 'You must be born again.' 8 The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."

9 "How can this be?" Nicodemus asked.

10 "You are Israel's teacher," said Jesus, "and do you not understand these things? 11 I tell you the truth, we

12 speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. 12 I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? 13 No one has ever gone into heaven except the one who came from heaven—the Son of Man. 14 Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, 15 that everyone who believes in him may have eternal life.

16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but to save the world through him. 18 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. 19 This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. 20 Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. 21 But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God."

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

* Box "now" connecting 3:1 to 2:29.

* Box "for" indicating *reason* in v. 2.

* Underline "I tell you the truth" in vv. 3, 5, 11.

* Circle "kingdom of God" in vv. 3, 5,

* Circle "born again" in vv. 3, 7.

* Bracket "born of water and the Spirit" in v. 5 and "born of the Spirit" in v. 8.

* Circle "Israel's teacher" in v. 10.

* Box "but" indicating *contrast* in vv. 11, 16, 17, 18, 19, 21.

* Circle "earthly things" and "heavenly things" in v. 12.

* Box "just as" indicating *comparison* in v. 14.

* Circle "lifted up" in v. 14.

* Box "that" or "so that" indicating *purpose* vv. 15, 16, 21.

* Circle "condemn" in v. 17, and "condemned" in v. 18.

* Circle "world" in vv. 16, 17.

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. "Now" in verse 1 implies a connection to 2:23-25. Explain the connection.
2. Jesus tells Nicodemus he has to be born again in order to enter the kingdom of God (vv. 3, 5), and then he tells him he has to believe in the Son of Man in order to have eternal life (v. 14). What have these four italicized notions got to do with each other?
3. Nicodemus doesn't seem to get it (v. 4). What do you make of his question?
4. Explain the point of the *contrast* in verse 6.
5. The pronouns Jesus uses in verse 11 are plural ("we" and "you people"). To whom is he referring?
6. Explain the point of the *comparison* in verse 14.
7. Identify the reason why and God's *purpose* for sending "his one and only Son."
8. Explain the point of the *contrast* in verse 17.
9. **Discussion:** Verses 19-21 explain how it is that unbelievers condemn themselves (v. 18). Talk about the basis of the verdict that they are condemned already.

day 3

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

John 3:1-21 contains the famous conversation between Jesus and Nicodemus. It's one of three conversations in the opening chapters of the Fourth Gospel that illustrate John's assertion in 2:24, 25, "But Jesus would not entrust himself to them, for he knew all men. He did not need man's testimony about man, for he knew what was in a man." Of course, Jesus knew what was in women, too, as the second conversation, the one with the Samaritan woman, illustrates. However, it isn't necessary to translate these verses as the TNIV does, "But Jesus would not entrust himself to them, for he knew all people. He did not need human testimony about them, for he knew what was in them." Better to retain the gender specific translation, "man," in verse 25 given its close connection to 3:1, "Now there was a *man* of the Pharisees named Nicodemus, a member of the ruling council."

The conversation between Jesus and Nicodemus, which likely ends in verse 15, is really a conversation followed by John's explanatory reflections—despite the fact that my 1985 red letter edition of *The NIV Study Bible* prints verses 16-21 in red. On this issue one author writes, "Many scholars agree that 3:16-21 provides reflections or meditations written by John. This means that (contra the NIV) the quotation marks should end at 3:15, where Jesus uses his characteristic title 'Son of Man.' Note that in 3:16 Jesus' death is described as past (God *gave* his one and only Son), and much of the language of these verses is distinctly Johannine. With verse 16 we are reading John's commentary on the importance of Jesus' words to Nicodemus" (Gary M. Burge, *The NIV Application Commentary: John*, 117, 18). Likewise, in verses 22-36 the words of John the Baptist probably end in verse 30, while verses 31-36 record John's commentary on the Baptist's testimony.

The conversation that begins in 3:1 starts as a dialogue between Jesus and Nicodemus; however, it trails off into a monologue at the end. It seems the Pharisee had less to say while the Savior had more to say as the conversation continued. Nicodemus came to Jesus as a seeker convinced, as were others, that God was with him in an extraordinary way. Though he, himself, was a distinguished teacher, he addressed Jesus with a collegial "Rabbi," and then confessed, "We know you are a teacher who has come from God. For no one could perform the miraculous signs

you are doing if God were not with him." As to why the Evangelist records that he came "at night" the speculation is endless; doubtless because he *did* come at night, but perhaps also because John uses "darkness" metaphorically. According to a number of authors, the term is likely a figure used by the writer to express Nicodemus's spiritual condition.

"Nicodemus is a man of the darkness while Jesus is the light (1:4, 8). John's subsequent commentary (3:19ff.) says this plainly; Jesus is light that has come into the world, but men and women prefer darkness. In this case, however, Nicodemus has made a serious choice: He has stepped into the light to make inquiries" (114). No doubt he was wondering, "Who is this man? I know he's a teacher from God, but is he something more? Is he a prophet? He is the Messiah?"

In his first two remarks to Nicodemus, both prefaced by the words "I tell you the truth," Jesus explained that even he—a Pharisee, a member of the Sanhedrin, Israel's renown teacher—even he had to be "born from above" to enter the kingdom of God. This must have come as a surprise to Nicodemus who like most Jews of his day believed that "all Jews would be admitted to that kingdom apart from those guilty of deliberate apostasy or extraordinary wickedness (e.g. Mishnah *Sanhedrin* 10:1)" (D. A. Carson, *The Gospel according to John*, PNTC, 189). And then to set Nicodemus straight Jesus explained further that he had to be "born of water and the Spirit." This reference to Ezekiel's prophecy made it clear that the new birth he was talking about involved being cleansed from sin and being given a new heart by the Spirit (36:25-27), something which should have come as no surprise to the Rabbi. It logically follows; with respect to physical birth, "flesh gives birth to flesh," but with respect to spiritual birth, "the Spirit gives birth to spirit." And while God's Spirit is invisible, the effects of his activity can be plainly seen.

In his final remarks to Nicodemus, again prefaced by the words "I tell you the truth," Jesus included an illustration from the Old Testament to get his point across. Israel sinned in the wilderness, and "the LORD sent venomous snakes among them; they bit the people and many Israelites died" (Nu 21:6). When the Israelites repented, "The LORD said to Moses, 'Make a snake and put it up on a pole; anyone who is bitten can look at it and live'" (v. 8). The

analogy is obvious. "Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life" (Jn 3:14, 15). This verse draws four notions central to the conversation together. It brings being "born from above" and believing in "the Son of Man" together, and it brings "enter[ing] the kingdom of God" and "hav[ing] eternal life" together. What's more, it leads nicely into John's statement in the next verse, "For God so loved the world that he gave his one and only Son, that whosoever believes in him shall not perish but have eternal life" (v. 16).

In verse 16 the reader moves from the conversation between Jesus and Nicodemus to John's theological reflections on it. In these verses the Evangelist explains that God not only "loved," but he "so loved." He not only "so loved," but he "so loved that he gave." He not only "so loved that he gave," but he "so loved that he gave *his one and only Son*." God did this because he loved "the world," not the world of created things but of evil people set against him. Jews like Nicodemus would have agreed that God loved the Jewish people but here God's love extends to all people. Moreover, his

love is to be admired not primarily because the world is so big but because the world is so bad. What's more, God did this so that those who believe on him might not perish but have eternal life. God could easily and rightly have sent his Son into the world to find it guilty and execute judgment on it, but he didn't. He sent his Son into the world to save it. Whoever believes is not condemned; whoever doesn't believe condemns himself. Here's how this works out according to John. Light in the person of Christ came into the world (1:6-9), but evil people loved darkness and hated the light. Instead of coming to it, they turned away from it knowing that the light would show just how evil their deeds were. Others, however, believed and came into the light thereby showing what God had done for them. "John is describing what happens when those in the world make a choice to believe; they are transformed into children of God (1:12; 11:52; 1 John 3:10), experiencing the power of the Spirit (3:5-6) and living the truth (3:21). Such people live righteously because God is at work in them (3:21b), not because they have a native desire to be godly" (Burge, 119).

The Message of the Passage

Believe in Jesus and be born from above so you can have eternal life, enter the kingdom of God, and no longer stand condemned for your sins.

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 STUDY – the commentaries to answer the questions.

v. 1 **Now** The Gk. particle is more frequently translated "and" or "but." "If some variation of 'and' is accepted, the idea is that Nicodemus exemplified those who in some sense believed in Jesus, but with a faith so inadequate that Jesus did not entrust himself to them (2:23-25) . . . On the other hand, if *de* has its more usual adversative force ('but') [which is perhaps more likely], it means that, in contrast to those with inadequate faith at the end of ch. 2, Nicodemus' approach was not so faulty and Jesus did entrust himself to him" (Carson, 185; cf., F. F. Bruce, *The Gospel of John*, 81).

v. 1 **Nicodemus** "Nicodemus appears twice more in the Fourth Gospel as a defender of Jesus' interests: first at the feast of Tabernacles (7:50-52) and later at Jesus' burial with Joseph of Arimathea (19:39) . . . We know that Nicodemus was a member of the Sanhedrin ('the Jewish ruling council') and that he was a Pharisee . . . We also know he was a rabbi (3:1, 10), a teacher no doubt of some fame. In 3:10 Jesus refers to him as (lit.) 'the teacher [not a teacher] of Israel.' This at least must refer to his distinguished reputation in Jerusalem" (Burge, 113; on "Pharisees" see Carson, 144, 45).

v. 3 **kingdom of God** "Although the Old Testament does not use the phrase kingdom of God in full, still, the notion of God's sovereign, kingly rule is implicit throughout the Jewish Scriptures (Ps. 103:19). The Scriptures also predicted a final kingdom that was coming at the end of time, a kingdom of grand dimensions supervised by a descendent of David (Isa. 9:1-7; Zech. 9:9-10) or Isaiah's Servant of the Lord (Isa. 42:1-9; 49:1-26). Judaism taught that this was to be a future kingdom and that all Jews who faithfully kept the law would be admitted to it freely" (Burge, 114; cf., Carson, 188).

v. 3 **see** "To a Jew with the background and convictions of Nicodemus, 'to see the kingdom of God' was to participate in the kingdom at the end of the age, to experience eternal, resurrection life. The same equivalence is found in the Synoptics (cf. Mk. 9:43, 45 'to enter life', parallel to 9:47 'to enter the kingdom of God'); it is particularly strong in the Fourth Gospel, where 'kingdom' language crops up only here (3:3, 5) and at Jesus' trial (18:36), while 'life' language predominates" (Carson, 188; cf., Bruce, 83).

v. 3 **again** Or "from above" (the NET Bible, NRSV, NJB). "John uses the word [*anothen*] 5 times, in 3:3, 7; 3:31; 19:11 and 23. In the latter 3 cases the context makes clear that it means 'from above.' Here (3:3, 7) it could mean either, but the primary meaning intended by Jesus is 'from above.' Nicodemus apparently understood it the other way, which explains his reply, 'How can a man be born when he is old? He can't enter his mother's womb a second time and be born, can he?' The author uses the technique of the 'misunderstood question' often to bring out a particularly important point: Jesus says something which is misunderstood by the disciples or (as here) someone else, which then gives Jesus the opportunity to explain more fully and in more detail what he really meant" (the NET Bible, 8^{tn} on John 3:3).

v. 5 **of water and the Spirit** "See[ing] the kingdom of God" (v. 3) = "enter[ing] the kingdom of God" (v. 5), just as being "born again" (v. 3) = being "born of water and the Spirit" (v. 5). This expression has generated a host of interpretations (see Carson, 191-195), but the most likely one finds in it an allusion to Ezekiel 36:25-27 "where water and spirit come together so forcefully, the first to signify cleansing from impurity, and the second to depict the transformation of heart that will enable people to follow God wholly. And it is no accident that the account of the valley of dry bones, where Ezekiel preaches and the Spirit brings life to dry bones, follows hard after Ezekiel's water/spirit passage . . . The language is reminiscent of the 'new heart' expressions that revolve around the promise of the new covenant (Je. 31:29ff.)" (195).

v. 12 **earthly things** Cf., "these things" (v. 10), i.e., the requirement for entrance into the kingdom of God expressed in terms of earthly things, i.e., new birth by the Spirit likened to blowing of the wind. "If Nicodemus stumbles over this elementary point of entry, then what is the use of going on to explain more of the details of life in the kingdom? The 'heavenly things' are then the splendours of the consummated kingdom, and what it means to live under such glorious, ineffable rule" (Carson, 199).

v. 14 **lifted up** "The setting of the bronze serpent aloft on a pole in the midst of the camp of Israel [Nu 21:4-9] is a picture of the Son of Man's being raised aloft on the cross. But the verb used for his being 'lifted up' (Gk. *hypsōo*) is carefully chosen; it denotes not only literal lifting up in space but also exaltation in glory. In this Gospel Jesus is glorified by being crucified (cf. John 8:28; 212:23, 32, 34)" (Bruce, 88; cf., Carson 201, 202).

v. 16 **the world** "For John *kosmos* (used seventy-eight times in this Gospel, twenty-four times in his letters) is the realm of humanity arrayed in opposition to God (1:9; 7:7)" (Burge, 118; cf., Morris, 126-28).

v. 17 **condemn** Or "judge" (NASB, NLT, NJB); cf., "God did not send his Son into the world to be its judge but to be its savior" (TEV).

Connect the **FAMILY**. During this series, Bible stories appropriate for children will be used that complement the adult teaching.

Experience it!

Experience scripture through the activity-based learning exercise. Dinner is a perfect time to engage the family.

Describe effects wind has (i.e. leaves blowing, clothes drying, hair moving, etc.) on objects. Is it possible to describe what the actual wind looks like? Can you even point to the specific place the wind started blowing? Read John 3:1-8. Jesus explained that the Holy Spirit is like the wind. You can't tell where the Spirit is coming from or even say what he looks like, but you can identify how he changes people.

Pray it!

As a parent you can teach your child to pray by using actual scriptures as a guide. Pray this scripture with them this week..

Father, thank you that you loved me so much that you gave your one and only Son, that if I believe in him I will not perish but have eternal life. Jn 3:16

Post it!

Post the kid-friendly Core Competency and the memory verse throughout the house.

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

Memory verse – "If you love me, you will obey what I command." Jn 14:15

Discuss it!

Discover biblical truth by discussing the scripture. Reflective questions are great with older kids.

- *How would Nicodemus describe Jesus before his conversation with him?
- *How can a person see "the kingdom of God"?
- *What does it mean to be "born again"?
- *How is the Holy Spirit like the wind?

Live it!

Live out the Core Competency and build deeper relationships by doing this activity.

The Holy Spirit, the third person in the Trinity, helps people to change once they have trusted Jesus as their Savior. Share with someone who knows you very well a specific change the Spirit has helped you make in your life. Ask that person to identify another change that would be good for the Holy Spirit to begin helping you make.

Kids K through fourth grade receive Kid Pix Tokens for each discipleship activity completed.



Family completes **Experience It** _____
 Child memorizes kid-friendly **Core Competency** _____
 Family participates in **Live It** _____ and **Pray It** _____
 Child memorizes **Memory Verse** _____

Child's name _____

Parent's signature _____

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.