



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V23 N22

May 30, 2021

KING JESUS

“The End of the World as We Know it (Part 1)”

Mark 13:1-27

THIS WEEK'S CORE COMPETENCY

Eternity

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.

“I am going to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.”

John 14:2-3



How are we to live until the Son of Man returns?

Eschatology (think *psychology, sociology, physiology*, etc.) is that branch of systematic theology dealing with what God has in store for the future, that is, *last things* (Gk. *eschata*). The discourse recorded in Mark 13:1-37 (cf., Mt 24:1-51; Lk 21:5-36) has been referred to as the “Olivet Discourse,” because of its setting, namely, the Mount of Olives, and the “Eschatological Discourse,” because it deals with *eschata* or last things. Some people are put off by eschatology. They consider it too obtuse, too controversial, and too impractical.

To overcome these common concerns, let me offer three good reasons to study eschatology. *First*, eschatology is important because it *tells how the story of redemption ends*. The story that opens with a promise given in a garden, “And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel” (Ge 3:16), closes with another promise given in a new earth, “God’s dwelling place is now among the people . . . God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away” (Rev 21:3-4). To stop reading in the middle of the story with the death and resurrection of Jesus is to ignore how the story ends. Surely, what the Bible says about life after death in heaven, the second coming of Jesus, future resurrections and judgments, life *after*, life after death in an immortal body, and life in the kingdom of God on earth, followed by eternal life on a redeemed earth is worth knowing. More specifically, with regard to Mark’s Gospel, the evangelist tells us that Jesus taught about the kingdom of God (1:15), about judgment on the temple and the religious establishment of his day (11:12-14, 20-21; 12:9-10), about the destruction of Jerusalem (13:2), and about his return (13:26). To ignore eschatology is to ignore the rest of the story about these things.

Second, eschatology is important because it *clarifies the hope we have as Christians*, a hope the rest of mankind does not have (1Th 4:13). It addresses the *what, when, where*, and the *how* of that which we are

waiting patiently for in Christ Jesus, namely, creation’s liberation “from its bondage to decay” and “our adoption to sonship, the redemption of our bodies” (Ro 8:21,23). Consider, as well, other passages that refer to the “hope of resurrection” (Ac 23:6), the “hope of glory” (Col 1:27), the “hope of salvation” (1Th 5:8), and the “hope of eternal life” (Tit 1:2; 3:7)—not to mention those that refer to the expectation of rewards and a future inheritance in the kingdom of God (Mt 16:27; Ac 20:32; 1Co 3:8, 14; Eph 6:7-8; Col 3:24; 1Pe 1:3, 4; Rev 22:12). Eschatology pieces together what the Bible says about these subjects in an effort to form a coherent, comprehensive, sequenced explanation of future events.

Third, eschatology is important because knowing how the story of redemption ends *leads to responsible holy living* (1Th 5:4-11; 2Pe 3:11-14). John tells his readers, “We know that when Christ appears, we shall be like him, for we shall see him as he is. *All who have this hope in him purify themselves, just as he is pure*” (1Jn 3:2b-3). With regard to his Eschatological Discourse, it is clear that Jesus delivered it for *practical* purposes. One commentator writes: “Both Jesus and Mark, however, did not seek to provide their hearers with a prophetic time chart of end-time events to satisfy their audiences’ intellectual curiosity. Nor did Mark record what Jesus said to his disciples about the destruction of Jerusalem in AD 70 simply to provide historical information about this event for posterity’s sake. His purpose in 13:5-23 was to exhort his readers to be faithful in the present time amid deceptions, trials, and suffering” (Robert H. Stein, *Mark*, BECNT, 593-94). There are 19 imperatives in Mark 13:5-37, and in each case these exhortations arise out of Jesus’ instructions about the future. The verb “be on guard” (*blepete*) occurs four times at important points throughout the discourse (vv. 5 [“Watch out,” NIV], 9, 23, 33). According to one commentator, “This was to encourage His followers to maintain steadfast faith and obedience to God throughout the present age” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 166)—namely, until the destruction of Jerusalem in AD 70 and beyond until the return of the Son of Man.

1 As Jesus was leaving the temple, one of his disciples said to him, "Look, Teacher! What massive stones! What magnificent buildings!"

2 "Do you see all these great buildings?" replied Jesus. "Not one stone here will be left on another; every one will be thrown down."

3 As Jesus was sitting on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked him privately, 4 "Tell us, when will these things happen? And what will be the sign that they are all about to be fulfilled?"

5 Jesus said to them: "Watch out that no one deceives you. 6 Many will come in my name, claiming, 'I am he,' and will deceive many. 7 When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come. 8 Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth pains.

9 "You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them. 10 And the gospel must first be preached to all nations. 11 Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit.

12 "Brother will betray brother to death, and a father his child. Children will rebel against their parents and have them put to death. 13 Everyone will hate you because of me, but the one who stands firm to the end will be saved.

14 "When you see 'the abomination that causes desolation' standing where it does not belong – let the reader understand – then let those who are in Judea flee to the mountains. 15 Let no one on the housetop go down or enter the house to take anything out. 16 Let no one in the field go back to get their cloak. 17 How dreadful it will be in those days for pregnant women and nursing mothers! 18 Pray that this will not take place in winter, 19 because those will be days of distress unequaled from the beginning, when God created the world, until now – and never to be equaled again.

20 "If the Lord had not cut short those days, no one would survive. But for the sake of the elect, whom he has chosen, he has shortened them. 21 At that time if anyone says to you, 'Look, here is the Messiah!' or, 'Look, there he is!' do not believe it. 22 For false messiahs and false prophets will appear and perform signs and wonders to deceive, if possible, even the elect. 23 So be on your guard; I have told you everything ahead of time.

24 "But in those days, following that distress,

"the sun will be darkened,
and the moon will not give its light;
25 the stars will fall from the sky,
and the heavenly bodies will be shaken.'

26 "At that time people will see the Son of Man coming in clouds with great power and glory. 27 And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens.

After reading the text, practice your Observation skills by noting the following:

- Underline "stone/s" in vv. 1, 2.
- Circle "when" and "sign" in v. 4.
- Bracket "Watch out" in v. 5 and "be on your guard" in vv. 9, 23.
- Bracket "in my name" in v. 6.
- Circle "the end" in v. 7.
- Circle "birth pains" in v. 8.
- Bracket "the one who stands firm to the end will be saved" in v. 13.
- Highlight "the abomination that causes desolation" in v. 14.
- Box "but" indicating *contrast* in v. 20.
- Circle "the Son of Man" in v. 26.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Departing the temple, Jesus *predicted* its future destruction (v. 2), leaving the disciples stunned. How so?
 2. Arriving at the Mount of Olives, *four* disciples asked Jesus *two* questions. What did they want to know?
 3. Jesus also predicted another *major* future event in the same chapter (v. 26). Identify it.
 4. He warns his disciples, telling them to guard against *being deceived* (“Watch out,” v. 5a; cf., vv. 5b-8). How so, and by whom or what?
 5. Jesus also warns them (“be on your guard,” v. 9a) about coming *persecution* (vv. 9b-13). Identify its *purpose* (cf., vv. 9c-10).
 6. The “abomination that causes desolation” (Da 9:27; 11:31; 12:11) has three *historical* referents: one in the *past*, one in the *near future*, and one in the *distant future* from Jesus’ point in time. Explain (see note; cf., 1Macc 1:54-61).
 7. Explain *why* people are *to do* what they are commanded *to do* after seeing the “abomination of desolation” (vv. 15-18; cf., v. 19).
 8. Verses 5-23 close like they open – with a warning (“so be on your guard”). Against what?
 9. Identify the “sign” (cf., “sign of the Son of Man in heaven,” Mt 24:30) that marks the *accomplishment* of “all these things” (v. 4, ESV).
 10. **Discussion:** Talk about how much of what Jesus told his disciples *then* applies to us *now*.
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Commentary On The Text

Jesus has indicated that judgment lies in store for the temple (Mk 11:12-21), the city of Jerusalem (Mt 23:37-39), and the religious establishment (Mk 12:1-12). In his Olivet Discourse, aka the Eschatological Discourse and the Little Apocalypse, he predicts two things: (1) the destruction of the temple (v. 2), and (2) the coming of the Son of Man (v. 26). Two things are known regarding these predictions: (1) Herod's temple, still under construction after c. 46 years (cf., Jn 2:20), and Jerusalem have been destroyed by the Romans. "This happened in A.D. 70 when Titus the Roman destroyed the city of Jerusalem, from April 11 to September 7. He razed the buildings and porches on the temple esplanade so thoroughly that no trace of them remains today. Not even their exact location on the temple mount is certain" (Thomas L. Constable, "Notes on Mark," 2021 ed., 365, planobiblechapel.org/tcon/notes/pdf/mark.pdf); but (2) the Son of Man has not come in the clouds, following a time of unprecedented distress (v. 19) and a variety of cosmic disorders (v. 24).

So how are contemporary readers to understand the discourse *in general* and the sequence of events Jesus describes (vv. 5-23) *in particular*? Interpreters fall into three main camps: (1) those who see the discourse as *entirely eschatological*, that is, see it as a description of future events leading up to the coming of the Son of Man and the end of the age; (2) those who see it as *entirely historical*, that is, see it as a description of past events (past from our point in history but future from Jesus' point in history) leading up to the destruction of the temple and the city of Jerusalem in A.D. 70; and finally, (3) those who see the discourse as somehow *both eschatological and historical*, that is, see it as a description of past events (past from our point in history) leading up to the destruction of the temple in A.D. 70 and, as history repeats itself, a description of largely future events (future from our point in history) leading up to the destruction of a rebuilt temple and the coming of the Son of Man. The last approach best fits the historical and textual details (see Craig Blaising, "A Case for Pretribulation Rapture," in *Three Views on the Rapture*, 2nd ed., Counterpoints, 37). One commentator explains: "Jesus skillfully wove together into a unified discourse a prophetic scene involving two perspectives: (a) the near event, the destruction of Jerusalem (A.D. 70); and (b) the far event, the coming of the Son of Man in clouds with power and glory. The former local event was a forerunner of the latter universal event . . . The conditions associated with the impending local crisis of Jerusalem's fall foreshadow those connected with the worldwide end-time crisis. Thus Jesus' words, relevant to His first disciples, remain so for all disciples who face similar conditions throughout this Age" (John D. Grassmick, "Mark," in *The Bible Knowledge Commentary: New Testament*, 167, italics added).

Following Jesus' stunning prediction (v. 2), four disciples ask *two* questions (vv. 3-4), which Jesus answers in reverse order. In verses 5-13 he identifies a litany of things that his

disciples are not to confuse for signs that the destruction of the temple is at hand. These include: (1) false messianic claimants (v. 5b); (2) "wars and rumors of wars" — such things are ordained (v. 7); (3) "earthquakes" (v. 8a); (4) "famines" (v. 8b); and (5) persecution — linked to witness and the spread of the gospel (vv. 9-11; cf., Ac 4:3; 5:18; 7:58-60; 12:1-3; 22:30-23:11; 24:1-23; 25:6-12; 25:23-26:32) — that intensifies (v. 12). However, everyone who remains faithful during this perilous time will experience salvation (see note on v. 13).

In verse 14, he mentions the "abomination of desolation," which occurs prior to the end. One writer explains: "The phrase 'the abomination of desolation' referred to the presence of an idolatrous person or object so detestable that it caused the temple to be abandoned and left desolate" (Grassmick, 169). And another notes: "The *ultimate* abomination would be the Antichrist, the 'abomination' in view primarily in Matthew and Mark's accounts. The *immediate* abomination would be the polluting of the temple preceding its destruction in A.D. 70. A *former* abomination was the Syrian, Antiochus Epiphanes, who erected a pagan altar over the brazen altar, and sacrificed a pig on it to Zeus in 167 B.C. (1 Macc. 1:41-64; 6:7)" (Constable, 270-71, italics added). The abomination mentioned here *marks the beginning of an unprecedented era of distress* (vv. 15-20), a time so dreadful, especially for pregnant women, that seeing the abomination "standing where *he* does not belong" (cf., 2Th 2:3-4, 8-9), people are to run from Jerusalem for the hills and not look back, and it *marks the end of the temple along with the city*. People are to pray beforehand that the abomination will not occur in winter, which would make their flight even more difficult due to inclement weather. So intense is the suffering during this time that no one would survive were it to go on indefinitely. But for the sake of the elect that time of distress is limited. Notice, "If these verses apply *exclusively* to the events of A.D. 70 then Jesus Christ should have returned shortly thereafter. That He did not return then supports the view that verses 14-23 refer to *both* the destruction of Jerusalem and the future Great Tribulation before Christ will return" (Grassmick, 171, italics added).

Verses 24-27 describe the return of the Son of Man "with great power and glory" (v. 26), following a variety of cosmic disturbances, involving the sun, the moon, and the stars. The use of this cosmic imagery supports the idea that these verses do not describe the destruction of the temple and Jerusalem in A.D. 70. The "sign" the disciples requested, indicating "these things . . . are all about to be fulfilled" (v. 4) is the "sign of the Son of Man in heaven" (see Mt 24:30; cf., Dan 7:13-14), marking "his coming in clouds with great power and glory" and the end of the age. When he comes, he will gather his elect from the four corners of the earth. These redeemed Jews and Gentiles will enter the millennial kingdom, living on the earth in natural bodies (Isa. 2:2-4; Dan. 7:13-14; Micah 4:1-5; Zech. 14:8-11, 16-21).

Word Studies/Notes

vv. 1, 2 **stone, stones** “He might be referring to the stones of which the retaining walls of the Temple Mount were built. These stones were generally about 3.3-3.9 feet (1-1.2 m) high and 6.5-13 feet (2-4 m) long; the largest stones were in the twenty-eighth course in the south-eastern corner (the ‘master course’), twice as high as the other stones, with one stone more than 43 feet (13 m) long and 10 feet (3 m) high, its weight estimated at about 100 metric tons (Netzer, *Architecture*, pp. 161-164). The outer faces were dressed with a margin of 4-8 inches (10-20 cm) wide and a smoothed boss in the centre, creating an effect of light and shade which emphasized ‘the beauty and dramatic appearance of the massive wall’ (H. Geva, *NEAEHL*, II, p. 738). The magnificent build-ings (oikodomiai) could be a reference to the Royal Portico, a triple colonnade 787 feet (240 m) long and 108 feet (33 m) wide, its central hall 90-100 feet (30-33 m) high, with a total of 160 columns. The refence would surely include the temple building proper (naos), with dimensions of 164 by 164 by 164 (50 by 50 by 50 m)” (Eckhard J. Schnabel, *Mark*, TNTC, 314-15).

vv. 1, 2 **when, sign** Cf., Mt 24:3. “The disciples’ question, perhaps voiced by Peter (cf. 8:29), is expressed in two parts: **When will these things** (de-struction of the temple [13:2] and other future events [note the pl.]) **happen** and (b) **What will be the sign that they** (lit. ‘these things’) **are all about to be fulfilled?** (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 167). “Putting the synoptic accounts together, it is clear that the second question has to do with the sign that all predicted eschatological events would be completed, including the parousia and the end of the age” (Craig Blaising, “A Case for Pretribulation Rapture,” in *Three Views on the Rapture*, 2nd ed., Counterpoints, 41).

vv. 5, 9, 23 **Watch out** “Three warnings appear in our passage. ‘Watch out’ (*blepete*) [for messianic imposters] in 13:5; ‘Watch out’ (*blepete*; note the emphatic ‘you,’ *hymeis*) [for persecution] in 13:9; and ‘Watch out’ (*blepete*; note the emphatic ‘you,’ *hymeis*) [for false prophets performing deceptive wonders] in 13:23 (cf. also 13:33). The first and the last form an inclusio indicating that 13:5-23 is a unity” (Stein, 593).

v. 6 **in my name** Individuals claiming to represent Jesus, or claiming to be the risen Christ, or claiming to be the Jewish Messiah? “The latter explanation is more likely and better fits the events of the first century (W. Lane 1974: 457; France 2002: 508-9; contra J. Edwards 2002: 390). It probably refers to messianic-like claimants such as Theudas, Judas the Galilean, Simon son of Gioras, John of Gischala, and Menahem; compare also Bar Kokhba in AD 135 (A. Collins 1996: 16-18; Evans 2001:306)” (Stein, 598). We have no way of knowing the names of future messianic claimants.

v. 7 **the end** “The appearance of such false messianic individuals does not indicate that the end, that is, the destruction of the temple/Jerusalem, has arrived (France 2002:508-9)” (Stein, 598). “When the disciples hear of wars, earthquakes and famines, they should not think that the destruction of the temple is immi-nent” (Schnabel, 320). Neither does either indicate the com-ing of the Son of Man or mark the end of the present age” (Grassmick, 168).

v. 8 **birth pains** “Even as the birth pangs of a woman ultimately end in birth, so the birth pangs described in 13:7-8 will ultimately be followed by the de-struction of Jerusalem, and in the more distant future the coming of the Son of Man (13:26) to gather God’s elect (13:27; cf. gathering in the wheat [Matt. 13:24-30] and the sheep [Matt. 25:31-46])” (Stein, 599).

v. 13 **who stands firm . . .** “To the end,” i.e., “finally” or “completely,” “to the end of their life” (Stein, 601). “The point has to do with enduring and not quitting or abandoning the faith” (Craig A. Evans, *Word Biblical Commentary*, vol. 34B, Mark 8:27-16:20, 313). “The last part of verse 13 states a general principle. Faithful en-durance of persecution to its end results in deliverance. Dis-ciples who endure their persecution faithfully, to the end of that persecution, will experience deliverance from it while they are alive. Disciples who endure their persecution faith-fully, to the end of their lives, will experience deliverance from it by death. Disciples living just before Jesus returns, who endure their persecution faithfully to the end of the present age, will experience deliverance at Jesus’ Second Coming (cf. v. 7)” (Thomas L. Constable, “Notes on Mark,” 2021 ed., 269-70, planobiblechapel.org/tcon/notes/pdf/mark.pdf).

v. 14 **abomination** Cf., “the abomination that causes desolation,” spoken of through the prophet Dan-iel” (Mt 24:15); see Da 11:31; 12:11; cf., 9:27.

v. 26 **the Son of Man** Cf., “the sign of the Son of Man” (Mt 24:30).

v. 27 **the elect** “The ‘four winds’ means from all directions, a reference to people [i.e., saints] living in all parts of the world, as emphasized by the last two phrases (v. 27). None of the elect will be left out. Though not stated, this would appear to include a resurrection of Old Testament saints and believers martyred during the Tribula-tion (cf. Dan. 12:2; Rev. 6:9-11; 20:4). Nothing is said here about those not among the elect (cf. 2 Thes. 1:6-10; Rev. 20:11-15)” (Grassmick, 171).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Rather than look for signs of his coming, Jesus' disciples are to *watch out* to remain faithful come what may and thereby receive salvation when he returns.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?
2. What does this passage teach me about myself?
3. What does this passage lead me to do?



FAMILY TALK

Nothing prepares you for boots-on-the-ground parenting. You can register for all the things and have all the baby showers and read all the books and get more conflicting advice than you ever imagined, but you can't possibly be prepared for the unknown. You can't be prepared for the troublesome delivery, unexpected diagnosis or colicky child. As our kids get older, we become slightly more accustomed to navigating new ground and baptism-by-fire and we make a slight switch to preemptive parenting. We begin to recognize red flags and triggers that tell us our kids are tired, hungry or just need a hug. We start to understand what sets our kids off on a roaring temper tantrum and something in our brain clicks and tells us, "Feed that child quick before he erupts bigger than Mount Vesuvius." As parents, we must remain ever vigilant and on guard, constantly whispering grace and love and truth into our kids' ears, all while holding back the attack of lies and deceit from the world. Ephesians 6:17-18 clearly reminds us of our biggest weapon: we are to take up the "sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people." If you are not praying for your kids, start today. Actually, start right this moment. Your prayers for your child are a game changer. Pray for integrity, honesty, self-control; whatever your child is struggling with, pray! Know with confidence we join you in prayer for your kids and family!

What Does The Bible Say?

Read Mark 13:1-27.

1. What does Jesus tell his disciples in verse 5?
2. What does Jesus tell his disciples in verse 9?
3. Name a few things will happen during end times

What Do You Think?

Re-read Mark 13:26-27. Spend some time thinking about these verses. What do you think the end will be like?

What Do You Do?

What is one way you can be on your guard as you wait for Jesus to return?

CORE COMPETENCY: Eternity

I believe in heaven and in hell and that one day Jesus will come again.

MEMORY VERSE: 1 Corinthians 16:13

"I believe in heaven and in hell and that one day Jesus will come again."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME _____

GRADE PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CENTRAL BELIEFS

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.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

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.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

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.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

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.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with 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.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

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.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

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.

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.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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