



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V23 N41 October 10, 2021

FINISH STRONG

“Keeping On Keeping On”

2 Timothy 1:15-2:7

THIS WEEK'S CORE COMPETENCY

Faithfulness

I have established a good name with God and with others based on my long-term loyalty to those relationships.

“Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart. Then you will win favor and a good name in the sight of God and man.”

Proverbs 3:3-4



What are pastors, as well as Christ's other disciples, to do?

In 2 Timothy 1:15-18, Paul challenges Timothy to remain faithful. Timothy is to remain faithful to the *gospel* and to the *apostle* himself. To make his point, Paul appeals to the examples set by *unfaithful* Phygellus and Hermogenes in *contrast* to that set by *faithful* Onesiphorus – most likely, men from Ephesus, whom Timothy knows well. Their examples speak loudly to us, too, but it's faithful people in our *own* lives, people *we* know well, whose examples of faithfulness ring even louder in our ears. If you were to ask me, “Looking back, who do you see as responsible for who you are and what you do vocationally?” I would answer, “There are many, but outside of family six names stand out.”

The first is Ray Snell, my high school Sunday school teacher. Ray worked for Ford Motor Company – practically everyone worked for the “Big Three” or a supplier of one of the Motor City's auto makers where I grew up. I remember him as a gentle spirit, patient, and faithful, who spent time with the dozen or so students he taught. He was a simple blue-collar guy, who served as an example of integrity and godliness for me.

The second is Buel Eldridge, the pastor of First Baptist Church in Troy, Michigan, a suburb of Detroit. He hired me right out of Bible College to be the church's student pastor. Ruth and I were newlyweds at the time in 1967. And although he was a Baptist pastor and First was a Baptist church, he was a Baptist of a different kind than the separatist, fundamentalist Baptist pastors I had known. He showed me the nuts and bolts of pastoring – with more ecumenical, evangelical spirit – and instilled in me a deep appreciation for higher education..

The third is J. Dwight Pentecost, who was the pastor of Grace Bible Church in Dallas in 1973. Grace was the first Bible church Ruth and I attended. What an eye-opening experience for a young couple that had grown up Baptist! Dwight was also a professor at Dallas Seminary. Dwight showed me the difference between *preaching the Bible* and *telling the truth* from the pulpit; he remains the best Bible expositor I have known. He and his wife Dorothy became close friends

and mentors of ours.

The fourth is Neil Ashcraft, another pastor. Neil was the pastor of Scofield Memorial Church in Dallas, the church we attended when I returned to Dallas Seminary for doctoral studies in 1980. I remember him primarily for the example of steadfast faithfulness he set for me. Neil was a good pastor, a good leader, and a good preacher. He was nothing if not consistent. I don't remember any particular message he preached – no “I have a Dream” sermon – but I do remember that week in and week out he never delivered a clinker. What a privilege it was to be shepherded by him.

The fifth is Neil Snider, the former President of Trinity Western University in Langley, BC Canada, where I served as Vice President for Student Life and Associate Professor of Religious Studies. *As a leader*, Neil taught me the value of mission. In the twelve years we were there, I can't remember a time when Neil didn't cite the mission of Trinity Western University when talking to students, faculty, staff, or constituents. His goal was to indelibly write it on the minds of every member of the community. When a board member asked one of our staff, “What's your job at the university?” He answered by alluding to the mission, “My job is to develop godly Christian leaders.” He was a groundskeeper. Neil relished that answer.

The sixth, Elliott Johnson, is now my colleague at Central Bible Church. Elliott was one of my professors in the doctoral program at Dallas Seminary and one of the faculty on my dissertation committee. Had Elliott not been my first reader, I can safely say I would have completed neither the dissertation nor the program. I would be another PhD ABD (all but dissertation). After doing research in Dallas while on sabbatical, I was writing in Canada, but working and writing at the same time was nearly impossible. Few thought I would ever finish. Elliott's – not to mention Ruth's – constant encouragement enabled me “to keep the faith and finish *my* course.”

These are but six of the many people God in his providence appointed to Paul me. Their faithfulness to me enabled me to be faithful to his will and purpose.

1 EXAMINE GOD'S WORD

2 Timothy 1: 15-2:7

15 You know that everyone in the province of Asia has deserted me, including Phygelus and Hermogenes.

16 May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains. 17 On the contrary, when he was in Rome, he searched hard for me until he found me. 18 May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus.

2:1 You then, my son, be strong in the grace that is in Christ Jesus. 2 And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. 3 Join with me in suffering, like a good soldier of Christ Jesus. 4 No one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer. 5 Similarly, anyone who competes as an athlete does not receive the victor's crown except by competing according to the rules. 6 The hardworking farmer should be the first to receive a share of the crops. 7 Reflect on what I am saying, for the Lord will give you insight into all this.

READ in another translation

15 As you know, everyone from the province of Asia has deserted me – even Phygelus and Hermogenes.

16 May the Lord show special kindness to Onesiphorus and all his family because he often visited and encouraged me. He was never ashamed of me because I was in chains. 17 When he came to Rome, he searched everywhere until he found me. 18 May the Lord show him special kindness on the day of Christ's return. And you know very well how helpful he was in Ephesus.

2:1 Timothy, my dear son, be strong through the grace that God gives you in Christ Jesus. 2 You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people who will be able to pass them on to others.

3 Endure suffering along with me, as a good soldier of Christ Jesus. 4 Soldiers don't get tied up in the affairs of civilian life, for then they cannot please the officer who enlisted them. 5 And athletes cannot win the prize unless they follow the rules. 6 And hardworking farmers should be the first to enjoy the fruit of their labor. 7 Think about what I am saying. The Lord will help you understand all these things. (NLT)

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

- Bracket "You know" in v. 15.
- Circle "Phygelus," "Hermogenes," and "Onesiphorus" in vv. 15, 16.
- Circle "chain" in v. 16.
- Underline "show mercy" in v. 16 and "find mercy" in v. 17.
- Box "On the contrary" indicating *contrast* in v. 17.
- Circle "the Lord" (2x) in v. 18.
- Circle "that day" in v. 18.
- Underline the commands "be strong" in 2:1, "entrust" in v. 2, "Join" in v. 3, and "Reflect" in v. 7.
- Circle "qualified" in v. 2.
- Box "like" indicating *comparison* in v. 3.
- Circle "civilian affairs" in v. 4.
- Box "but" indicating *contrast* in v. 4.
- Circle "rules" in v. 5.
- Box "for" indicating *reason* in v. 7.

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. Explain how Timothy would know what has gone on in Asia—particularly what concerned Phygelus and Hermogenes (v. 15).
 2. The men named in verses 15-16 illustrate *contrastive* character traits. Identify *who* illustrates *what* trait.
 3. According to verses 16-17 (cf., “because,” and “on the contrary”), Onesiphorus is an outstanding disciple. How so?
 4. Explain *why* some commentators believe Onesiphorus had died by the time Paul wrote 2 Timothy (cf., vv. 16, 18).
 5. What do you infer about Paul’s imprisonment under Nero from verses 16-17 (cf., Ac 28:16, 23, 30-31)?
 6. List the *four* commands Paul gives Timothy in 2:1-7.
 7. *Exactly* what is Timothy to entrust to reliable people?
 8. Explain the *comparison* in verse 3.
 9. What is Timothy to learn from each of the three metaphors: “soldier” (v. 4), “athlete” (v. 5), and “farmer” (v. 6)?
 10. **Discussion:** Talk about a person who has served as an example of faithfulness in your life.
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Commentary On The Text

Reading 2 Timothy 1:15-2:7, it's easy to recognize the close connection between the first part (1:15-18) and the second part (2:1-7), suggested by the opening words of chapter 2, "You then" [*su oun*], or "You therefore" (HCSB, NKJV). In the words of one commentator, the first part gives "us a close look into Paul's heart, the discouragement of being abandoned, and the joy of a friend who is not ashamed" (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 495). It describes how Paul was "refreshed" and encouraged through the example of Onesiphorus, a long-time friend. In the second part, Timothy is given four commands: "be strong" (2:1); "entrust" (v. 2); "join" (v. 3); and "reflect" (v. 7). In other words, Timothy is to be entirely devoted to his task in the face of suffering, encouraged by the example of Paul—just as Paul was encouraged by the example of Onesiphorus. Timothy is to be bolstered by the faithfulness of both Onesiphorus and the apostle.

In verses 15-18, the faithfulness of Onesiphorus stands in stark contrast to the unfaithfulness of Phygelus and Hermogenes, who have, along with practically everyone else in Asia, deserted Paul in his hour of need (v. 15). Perhaps Paul mentions them by name because their defection has been particularly painful to him, having been close associates of his previously. Perhaps they were ashamed of his chains (v. 16), or perhaps they feared suffering the same fate as Paul. No one knows for sure. "On the contrary" (v. 17), when in Rome, Onesiphorus, unknown outside of this epistle, "searched hard" for Paul, suggesting the apostle's second "solitary confinement" is much harsher than his first "house arrest." Paul stays in "his own rented house" and receives frequent visitors during his first imprisonment (cf. Ac 28:16, 23, 30-31). During his second imprisonment, he is in an unknown, hard-to-find location by himself (v. 17). Taken literally, "my chain" (v. 16 lit.) suggests the same thing (William Hendriksen, *New Testament Commentary: Exposition of the Pastoral Epistles*, 239). Despite the stigma attached to Paul's confinement, Onesiphorus remains unfazed; without hesitation, he continues to visit the apostle, bringing him gifts to relieve the rigors of Roman imprisonment. Clearly, "Paul wanted Timothy to follow this example and put aside any shame (v. 8) in experiencing suffering for the gospel" (Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 199). In gratitude, Paul offers a "prayer-wish" on behalf of his friend, asking "the Lord" (i.e., Christ) to grant that Onesiphorus be rewarded by "the Lord" (i.e., God) on judgment day (2Co 5:10; cf., Ro 14:10; 1Co 3:10-15).

In 2:1-7, first he is commanded to "be strong" not in himself but "in the grace that is in Christ Jesus" (v. 1). Strength for Timothy's task comes not from within Timothy but from without from Christ. One commentator explains: "Paul is speaking here of a daily empowerment (cf. Rom 4:20; Eph 6:10; Phil 4:13), an ongoing strengthening required to carry out the commands in chap. 1 (cf. 1 Tim 4:6 for the same idea)" (Mounce, 503), as well as the commands in the following verses. Paul goes on to command Timothy to "entrust" what he has heard Paul teach at various times, in various places, in front of many witnesses—content

broader than the gospel per se—to reliable people competent to likewise teach others. "Let Timothy be a teacher. Even more, let him produce teachers!" (Hendriksen, 246). Two aptitudes are assumed, namely, a loyalty to the truth and an ability to teach (cf. 1Ti 3:2). "This has come to be called 'the ministry of multiplication,' and it is God's method for propagating the good news of Jesus Christ" (A. Duane Litfin, "2 Timothy," in *The Bible Knowledge Commentary: New Testament*, 752). And then he commands him to "join with me in suffering like a good soldier" (v. 3), willing to suffer hardship with his comrades for the sake of the mission. Three metaphors follow intended to provoke reflection and prove his point: a soldier, an athlete, and a farmer.

The first metaphor, "soldier," warns Timothy against becoming entangled in everyday affairs to the extent that he fails to please Christ. Pastors and other Christ followers, too, have to be careful that the "worries of this life and the deceitfulness of wealth" (Mt 5:22) don't undermine their faithfulness to the Savior and hence their fruitfulness. "As an ordinary soldier must be single-minded in his purpose, rigorous in his self-discipline, and unquestioning in his obedience, so must every soldier of Christ" (Thomas L. Constable, "Notes on 2 Timothy," 2021 ed., 26, planbiblechapel.org/tcon/notes/pdf/2timothy.pdf).

The second metaphor, "athlete," warns Timothy against not playing by the rules, without specifying what they are. He assumes that Timothy knows the ones he has in mind, most likely the rules applying to the Olympic athletes. Paul wants to see Timothy win "the victor's crown"—by way of analogy meaning be a victorious pastor—but Timothy can only do that "by competing according to the rules" (v. 5)—by way of analogy meaning the "rules" fixed by the life and teaching of Christ" (Donald Guthrie, *The Pastoral Epistles*, TNTC, 141)—that include ministering with proper motives, with purity of life, and with obedience to God's will.

The third metaphor, "farmer," warns Timothy of the hard work ahead of him, if he wants to enjoy the fruit of his labor. "A farmer must continue to sow the seed and water the seed and soil, if he or she wants to harvest its fruit ('receive his share of the crops'). Likewise the farmer for Christ must plant and nourish the gospel seed, if he or she expects to eventually reap the fruit of God's Word in the lives of people" (Constable, 28). When eschatological rewards are bestowed at Christ's return, "first place" awards will be given to all those and only those who have worked hard.

Lastly, Paul commands Timothy to "reflect on what I am saying, for the Lord will give you insight into all this" (v. 7). In a nutshell, Paul commands him to mine the metaphors he has given. After all, the apostle did not flesh out the comparisons or fill in the analogies. As Timothy continues to reflect on being a "soldier," an "athlete," and a "farmer," the Lord will enrich his understanding of the implications of each.

What Paul has written applies directly to Timothy; it applies specifically to Christian pastors and leaders, too. But it also applies in general to other Christian disciples, who are commissioned to "make disciples" (Mt 28:19).

Word Studies/Notes

v. 15 *You know*

“Paul reminded Timothy of the general knowledge of his abandonment by many friends in the province of Asia. This province made up a large part of the western segment of modern Turkey. In New Testament times its largest city was Ephesus” (Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 197). “The context in the present passage contains nothing to suggest that the desertion was anything other than personal (cf. the use of this word in Matt. 5:42; 26:52; Luke 23:14; Acts 3:26; Rom. 11:26; Heb. 12:25, which is not associated with doctrine)” (Walter L. Liefeld, *The NIV Application Commentary: 1 and 2 Timothy, Titus*, 237). “It is unnecessary to assume either (a) that ‘everyone’ means literally every Christian, or (b) that their failure consisted of a total defection from the faith. Verses 16-18 suggest rather that there was a general failure to support the apostle in his personal time of need” (A. Duane Litfin, “2 Timothy,” in *The Bible Knowledge Commentary: New Testament*, 752).

v. 15 *Phygelus, Hermogenes* Cf., 4:10, 16.

“Phygelus and Hermogenes are not called heretics, as Hymenaeus and Philetus are (2:17), but probably are two stalwart associates whose defection hurt Paul the most” (Liefeld, 237)—like the desertion of Demas (cf., 4:10). “Are these two singled out for special mention because their failure to function as ‘friends in need who are friends indeed’ was especially surprising?” (William Hendriksen, *New Testament Commentary: Exposition of the Pastoral Epistles*, 231).

v. 16 *Onesiphorus*

“Onesiphorus’s family appears again in 2 Tim. 4:19, but we hear nothing more about the man himself. The kindness of Onesiphorus doubtless led to his inclusion in the apocryphal *Acts of Paul and Thecla*, where he is introduced as a citizen of Iconium who along with his wife Lectra hosted Paul and was converted by him. The story in the apocryphal writing has little or not historical authenticity” (Lea and Griffin, 198). “Does the fact that Paul expresses the wish that Onesiphorus may find mercy ‘in that day’ (contrast what is said about the household of Onesiphorus, verse 16) mean that this true and loyal friend had already departed from this earth, so that he could no longer receive mercy in this life? It is possible, but in view of the fact that the apostle does at times express the wish that eschatological blessing be granted to those who, while the apostle is writing, are still living on earth (for example, 1 Thess. 5:23b), the conclusion that Onesiphorus had actually died is not necessary. Here again we must confess our ignorance” (Hendriksen, 240; cf., William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 495).

v. 16 *chains*

Lit., “chain.” “If Paul means his physical chains, it heightens the graphic image of Onesiphorus refusing to be ashamed” (Mounce, 496), and implies more harsh conditions that during his first imprisonment (cf., Ac 28:16, 23, 30-31).

v. 18 *the Lord*

“It is probably best to take the first noun ‘Lord’ as a reference to Christ and the second ‘Lord’ as a reference to God the Father. Paul was expressing the wish that God the Son might commend Onesiphorus to God the Father on the day of judgment” (Lea and Griffin, 199; cf., Mounce, 496).

v. 18 *that day*

“That day is a reference to the day when Onesiphorus (v. 16) stands before Christ to give account for his service (cf. v. 12; 1 Cor 3:13; 2 Cor 5:9-10)” (*The NET Bible*, 30sn on 2Ti 2:18).

2:2 *be qualified*

Cf., “be competent” (NET); “be able” (ESV, HCSB, NKJV, NLT).

v. 4 *entangled in civilian*

“The determining word is *entangleth himself* (*emplekomai*) which envisages a soldier’s weapons entrained in his cloak. The main point is therefore the renunciation of everything which hinders the real purpose [i.e., mission] of the soldier of Christ. There is nothing intrinsically wrong, in other words, about the affairs of this life until they entangle” (Donald Guthrie, *The Pastoral Epistles*, TNTC, 140). “As an ordinary soldier must be single-minded in his purpose, rigorous in his self-discipline, and unquestioning in his obedience, so must every soldier of Christ” (Thomas L. Constable, “Notes on 2 Timothy,” 2021 ed., 26, plano-biblechapel.org/tcon/notes/pdf/2timothy.pdf).

v. 5 *according to the rules*

“The metaphor clearly draws on athletic games such as the Olympics, but do ‘the rules’ refer to the regulations governing each event or to those governing the training of those qualified to take part? Competitors in the Olympic games, for example, were required to swear that they had trained diligently for at least 10 months. Though the second is in some ways easier to explain, the first is required by Paul’s grammar, which suggests that the issue is not whether one is qualified to compete but, among those competing, who will win the **crown**. Every athletic event has its boundaries, its rules; moreover, all who fail to discipline themselves to observe these rules are disqualified. Paul wanted Timothy to run so as to win the crown (cf. 2 Tim. 4:7-8) and not be disqualified. This requires a Christian to have strong qualities of discipline, self-control, endurance, and a certain toughness” (Litfin, 752-53).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Being strengthened by God, entrust the Christian faith to others able to pass it along, knowing that doing so will require single-minded devotion to Christ, rigorous personal discipline, and exhausting hard work.

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

Do you have a person, someone who is with you thick-and-thin, always encouraging, who would bust down a wall to find you? I'm going to admit something, and this might seem a little manipulative, but in the long run I'm not sad I did it. I helped my children find their person. When they were young, I would purposefully guide them toward what I viewed as potential long-term, loyal friends. I would ask the teachers to help place them around others that were kind, trustworthy and overall gave off a good-friend vibe. I would try to cultivate friendships by inviting these kids over after school and later to church. You might be thinking I leaned toward "good church kids," and a lot of times I did. But my favorites were those kids who never stepped foot in a church. My children always wanted to invite their friends to church, and watching these kids get introduced to Jesus for the first time was extraordinary. Bringing them to camp, Wednesday nights or any other discipleship opportunity was a whole new experience for some. Paul shares Onesiphorus's faithfulness to Timothy and my mind immediately went to one of my boys' person, Marco. Marco is like Onesiphorus. He is always refreshing my son and would bust down walls to find him or any of us in the family for that matter. He points others to Jesus and is a loyal, trustworthy friend. We could have missed this by not cultivating the friendship with an unchurched kid. I'm so thankful Marco is one of my bonus kids! How are you guiding your kids in building friendships?

What Does The Bible Say?

Read 2 Timothy 1:15-2:7.

1. How did Onesiphorus encourage Paul?
2. What charges did Paul give Timothy in 2:1-3?
3. What attributes do a soldier, athlete, or farmer have that would help them in the Gospel?

What Do You Think?

If someone were to record your friendship style today, would you be like Phygelus and Her-mogenes or more like Onesiphorus? Why?

What Do You Do?

Make a list of what it takes to be a faithful friend and rate yourself on a 1 (meh) to 10 (GREAT) scale. How can you improve on the things you're not great at?

CORE COMPETENCY: Faithfulness

I am loyal to God and others so they know they can count on me.

MEMORY VERSE: 2 Timothy 2:1

"You then, my child, must be strong in the grace that is in Christ Jesus."

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.

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 forty 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 12 years before accepting the position of Spiritual Formation Pastor at Central Bible Church in 1998. He and his wife Ruth have one son, Zach.

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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**CENTRAL
BIBLE CHURCH**

8001 Anderson Boulevard
Fort Worth, Texas 76120
817-274-1315
wearecentral.org