



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V24 N6 February 6, 2022

## THIS WEEK'S CORE COMPETENCY

### Life Purpose

I believe I am a steward of God's resources and have been redeemed to participate in his kingdom purposes for his glory.

*"However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me – the task of testifying to the good news of God's grace."*

Acts 20:24



Has God called you?

## WAY OUT

"God Calling"

Exodus 3:1-22

The creed, "I believe I am a steward of God's resources and have been redeemed to participate in his kingdom purposes for his glory," describes the Life Purpose of people as *Christians*. But the concept of Life Purpose also pertains to people as *human beings* as well as to people as *individuals*. The Westminster Shorter Catechism says the Life Purpose of *human beings* is "to glorify God and enjoy him forever." The Life Purpose of individuals is the most difficult of the three to define because each person's "calling" is unique.

When people hear that word, they normally think in terms of divine appointment to a special ministry of some sort. The Bible provides plenty of examples of calls of this type. In the Old Testament, God said to Moses, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey . . . So now, go I am sending you to Pharaoh to bring my people the Israelites out of Egypt" (Ex 3:7-8, 10). To the prophet Jeremiah, God said, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations" (Jer 1:5) and to Ezekiel, he said, "Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against me . . . Say to them 'This is what the Sovereign LORD says'" (Eze 2:3-4). The call to other Old Testament prophets is often tersely implied in these words, "The word of the LORD that came to" (see Hos 1:1; Joel 1:1; Jnh 1:1; Mic 1:1; Zep 1:1).

In the New Testament, the Gospels tell us that Jesus "called" his original disciples. To Simon and Andrew, he said, "Come, follow me . . . and I will send you out to fish for people," and then without delay he called James and John (Mk 1:16-20). And the book of Acts tells us that this same Jesus, following his resurrection and ascension, called the apostle Paul on his way to Damascus. To him Jesus said,

"Saul, Saul, why do you persecute me? . . . Now get up and go into the city, and you will be told what you must do" (Ac 9:4, 6).

The calling and related Life Purpose of Moses, the Old Testament prophets, Jesus' twelve disciples, and Paul are all distinct, but that does not imply that others are not called as well. One author writes:

"Another issue often raised in regard to career selection is the concept of calling. The idea is that God somehow has a special plan or purpose for some workers, and that He indicates it via a 'call.' Normally, we think of this call in connection with a call to some ministry. For that reason, many workers feel that while it is easy to see how a missionary or a preacher might be called, it is much less certain whether God's call extends to a plumber, a doctor, or a salesperson. Of course, this has unfortunate implications for the dignity of everyday work and workers. For if only clergy are called, that implies that 'secular' workers are not called – that somehow, they did not make God's 'first team.' A related idea is that all believers are called, but that clergy have a 'special calling' or 'higher calling.' The result is the same" (Doug Sherman and William Hendricks, *Your Work Matters to God*, 135-36).

Few would deny that there is a calling of God to Christian ministry, and few would deny that this calling is different from that of Moses, Ezekiel, Peter, and Paul. But there is also a calling of God, albeit less dramatic, to vocations deemed "secular," like nurse, carpenter, teacher, welder, financial advisor, truck driver, etc. – we've recently gained a new appreciation for "essential workers." This vocational calling generally dawns on people through reflection on such things as their innate abilities, spiritual giftedness, personal passion, formal education and practical training, what they enjoy doing, how successful they are at doing it, and what others think – not to mention what they discern to be God's will for them. All believers are gifted with abilities and spiritual gifts; that giftedness is expressed through the particular vocation to which they are drawn, namely, what God has designed them to do – their consecrated vocation.

## Exodus 3:1-22

1 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. 2 There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. 3 So Moses thought, "I will go over and see this strange sight – why the bush does not burn up."

4 When the Lord saw that he had gone over to look, God called to him from within the bush, "Moses! Moses!"

And Moses said, "Here I am."

5 "Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground."

6 Then he said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." At this, Moses hid his face, because he was afraid to look at God.

7 The Lord said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. 8 So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey – the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. 9 And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. 10 So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt."

11 But Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?"

12 And God said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain."

13 Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?"

14 God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"

15 God also said to Moses, "Say to the Israelites, 'The Lord, the God of your fathers – the God of Abraham, the God of Isaac and the God of Jacob – has sent me to you.'

"This is my name forever,

the name you shall call me

from generation to generation.

16 "Go, assemble the elders of Israel and say to them, 'The Lord, the God of your fathers – the God of Abraham, Isaac and Jacob – appeared to me and said: I have watched over you and have seen what has been done to you in Egypt. 17 And I have promised to bring you up out of your misery in

Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites – a land flowing with milk and honey.'

18 "The elders of Israel will listen to you. Then you and the elders are to go to the king of Egypt and say to him, 'The Lord, the God of the Hebrews, has met with us. Let us take a three-day journey into the wilderness to offer sacrifices to the Lord our God.' 19 But I know that the king of Egypt will not let you go unless a mighty hand compels him. 20 So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go.

21 "And I will make the Egyptians favorably disposed toward this people, so that when you leave you will not go empty-handed. 22 Every woman is to ask her neighbor and any woman living in her house for articles of silver and gold and for clothing, which you will put on your sons and daughters. And so you will plunder the Egyptians."

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

- Circle "Horeb" in v. 1.
- Bracket "angel of the LORD" in v. 2.
- Circle "bush" (2x) in v. 2.
- Circle "holy ground" in v. 5.
- Underline "come down" and "bring them up" in v. 8.
- Bracket "a land flowing with milk and honey" in v. 8.
- Circle "Pharaoh" in v. 10.
- Highlight Moses' questions in vv. 11-13.
- Double underline God's name in v. 14.
- Circle "three-day journey" in v. 18.
- Circle "plunder" in v. 22.

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?

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

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

1. Moses, the Hebrew turned Egyptian turned exile, had turned shepherd by the time of this episode. The one who would deliver the Israelites was biding his time tending sheep. What a waste, don't you think?
2. Why is Moses attracted to the burning bush? And why is that?
3. After reading verse 2 and verse 4 *closely*, identify the angel of the LORD.
4. God identified himself as "the God of *your* father" and "the God of Abraham, the God of Isaac and the God of Jacob" (v. 5). Why would God refer to himself in this way?
5. God used the words "my people" to refer to the Israelites (vv. 7, 10). What made them his people?
6. *Contrast* the land the Israelites were in with the one to which they were headed.
7. Rather than jump at the chance to deliver God's people, Moses resisted God's call. Put the point of Moses' first question (v. 11) and how God addressed it in your own words.
8. He asks a second question. Do you think his question is legitimate or is he just stalling? Explain.
9. Moses is to tell the Israelites, "I AM has sent me to you." What are they to infer about God from that name?
10. **Discussion:** God tells Moses *what to do* and *what will happen* when he does in verses 16-22. Talk about both.

### Commentary On The Text

Exodus 3:1-22 describes the call of Moses, which occurs when he is around eighty years old after living for four decades in Pharaoh's house and four decades in Midian—a Hebrew, turned Egyptian, turned exile, turned shepherd. The setting and circumstances surrounding Moses' call are described in verses 1-3. He is tending the flock of Jethro (aka Reuel), his father-in-law. Why he has led the sheep to an out-of-the-way place on the "far side of the wilderness" the writer does not say. Perhaps his search for suitable grassland ended there. Whatever the reason, it's safe to say God is behind it. At Horeb, the mountain of God, which is later called Sinai throughout Exodus, he notices something remarkable. He sees a bush that appears to be on fire but does not burn up, so he takes a closer look.

Verses 4-10 describe God's call. The reason the bush is not consumed becomes apparent when the LORD calls to Moses from "within the bush," the very place from which the angel of the LORD appears to him. The bush isn't consumed because it isn't literally on fire. This is a theophany, a visible manifestation of God in the brightness of his glory. Moses must stop in his tracks and take off his shoes. The ground he is on is holy, that is, it is ground unlike any other ground because God is uniquely present there. Moses immediately adopts a reverent body posture. God then identifies himself as the God of Moses' father, a reference to his parents, and as the God of Abraham, Isaac, and Jacob, a reference to the patriarchs, the ancestors of the Israelites. The Lord goes on to explain that he is moved by the suffering of his people and the time has come for him to fulfill his promise to deliver them. He has "come down" to emancipate them and to "bring them up" out of Egypt to a land of abundance, a land of "milk and honey." So he tells Moses, "So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt" (v. 10).

Verse 11-15 describe Moses' reluctant response. In these verses he asks two questions. First, he asks, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?" (v. 11). One commentator writes: "We should probably not understand his question as an expression of doubt or fear. Rather, it seems to derive from a genuine humility. Moses was now a shepherd, and we know from the preceding narratives that the Egyptians did not have dealings with shepherds (cf. Ge 46:34). Moses knew well that he would have no official recognition among the Egyptians" (John H. Sailhamer, *The Pentateuch as Narrative*, 245). Is he wrong to doubt himself, namely, his ability to do what God promised to do himself (cf. vv. 6-8)? God responded not by chiding but by assuring Moses that he would be with him. God does not just dump the deliverance of the Israelites into the lap of a Hebrew, turned Egyptian, turned exile, turned shepherd. God will do through Moses what he promised to do himself. In addition, God offers Moses an unusual sign—an after-the-fact sign/promise. Another commentator explains: "The freed nation of ex-slaves will worship God one day at this very

mountain of Sinai. The proof of the pudding will be in the tasting, as we say. It will be the success of Moses' mission that will show beyond contradiction that God was indeed with him and had sent him" (R. Alan Cole, *Exodus*, TOTC, 68).

Second, Moses asks, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what should I tell them?" (v. 13). He isn't just stalling. He knows what God is calling him to do will meet with resistance in Egypt, so his *theological* question follows *logically*. The interpretation of God's reply to Moses' question is, to say the least, difficult to discern. Perhaps the following comments will help. "When Moses asked about the 'name' of God, he was inquiring about more than just the identity of God. He was asking about the very nature of God" (Sailhamer, 246). "What Moses asks, then, has to do with whether God can accomplish what he is promising . . . How, suddenly, can he [Moses] be expected to deal with a host of powerful Egyptian deities against whom, across so many years, God has apparently won no victory for his people?" (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 38). While God's response, "I AM WHO I AM" (v. 14) sounds nothing like a name to us, "It is an assertion, a confession of an essential reality, [i.e., self-existence and self-sufficiency] and thus an entirely appropriate response to the question Moses poses" (Durham, 38). This God is able to deliver the Israelites! The actual name Moses asks for, "I AM" (v. 15), is closely related to that response. "Its association with the expression 'I am who I am' suggest that the name of God, 'Yahweh,' is meant to convey the sense of 'he who is present' or 'he who has promised to be present with his people'" (Sailhamer, 246). Put differently, "Yahweh Is. However absent he may have seemed to the oppressed Israelites in Egypt, as to the later generation for whom the Book of Exodus was compiled, Yahweh Is, and his Is-ness means Presence" (Durham, 39).

Verses 16-22 describe what Moses is to do and what is to happen after he does. He is to go to the elders of Israel and tell them how the Lord their God appeared to him and how he plans to take them from Egypt to the Promised Land (vv. 16-7). Then he and the elders are to go to the king to request permission to take a three-day journey into the wilderness, knowing that he will refuse until God compels him through the use of mighty wonders to do so (vv. 18-20). And finally, he is to know that the Israelites will not leave Egypt empty-handed. They will leave with reparations freely given by the Egyptians (vv. 21-22).

The *upper* story is about God's call to Moses. He intends to use him to deliver his people like he promised. The *lower* story is about Moses' reluctant response to God's call. Rather than jump at the chance to emancipate his fellow Hebrews, he has questions that stand in the way. God, however, assures him that the divine presence will be with him. He is not expected to pursue his calling alone.

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## Word Studies/Notes

**v. 1 Horeb** “‘Horeb’ (lit. ‘Desolate Place’) is another name for Sinai (v. 1). It probably indicates a range of mountains rather than a particular mountain peak. The writer called it ‘the mountain of God’ because it was the place where God later gave the Mosaic Law to Israel. The traditional site of Mt. Sinai and the Horeb range is in the southern Sinai Peninsula. However, some Scripture references cast this location into question (cf. Deut. 33:2; Gal. 4:25). These references suggest that the site may have been somewhere on the east side of the Gulf of Aqabah” (Thomas L. Constable, “Notes on Exodus,” 2021 ed., 31-32, [planobiblechapel.org/tcon/notes/pdf/exodus.pdf](http://planobiblechapel.org/tcon/notes/pdf/exodus.pdf)).

**v. 2 bush** The kind of bush is irrelevant, and it wasn’t consumed because the bush wasn’t *literally* on fire. “The blaze of fire that attracted Moses’ attention is of course the theophanic fire, one of the recurring symbols of God’s advent in the OT (Exod. 19; Ps 18; cf. Jeremias, *Theophanie*, 56-66; Kuntz, *Self-Revelation*, 138-47). “Another common element that regularly accompanies God’s self-revelation is fire, seen here in the bush. Fire is a frequent sign of God’s presence in Exodus (13:21; 19:18; 24:17; cf. Gen. 15:17; Ezek. 1:27; 8:2)” (Peter Enns, *The NIV Application Commentary: Exodus*, 96; see also R. Alan Cole, *Exodus*, TOTC, 64). A *theophany* is defined as the visible manifestation of God. Here God’s presence is manifested through the appearance of his glory or *shekinah*. Yahweh calls to Moses “from *within the bush*” (v. 4), and the angel of the LORD appears to him in flames of fire “from *within a bush*” (v. 2).

**v. 2 angel of the LORD** “The precise identity of the angel of the LORD has always been a matter of debate. The Hebrew can also be translated ‘messenger of the LORD,’ which is precisely the role this angel plays. Throughout the Old Testament, this mysterious figure is closely identified, if not equated, with Yahweh himself. We see this already in verse 4: ‘The LORD saw. . . .’ Obviously, there is a close identity between these two” (Peter Enns, *The NIV Application Commentary: Exodus*, 96). Perhaps, the angel of the LORD is a *theophany* of the preincarnate *logos* (Jn 1:1), the second person of the Trinity, “who became flesh and made his dwelling among us” (v. 14).

**v. 5 holy ground** I.e., unique ground made distinct by the presence of God. “The word ‘father’ [v. 6] is pointedly singular . . . What Moses is told must therefore be understood as a means of connecting the speaking deity with the faith of Moses’ family in Egypt. Then Moses is told that this God who addresses him is also the God of the three great patriarchal fathers—Abraham, Isaac, and Jacob/Israel himself—a linking of the speaking deity with the faith of Moses’ people, the sons of Israel” (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 31).

**v. 8 come down . . .** “To ‘come down’ is typical biblical language to describe what God does when he intervenes in human affairs (e.g., Gen. 11:5, 7; 18:21). He will ‘bring them up’ from one land and into another, from the land of Egypt, which meant captivity and slavery, and into ‘a land flowing with mild and honey’” (Enns, 99; see also Durham, 32).

**v. 8 milk and honey** “The description of Canaan as a land ‘flowing with milk and honey’ (vv. 8, 17) is a common biblical one. It pictures an abundance of grass, fruit trees, and flowers—where cows, goats, and bees thrive—and where the best drink and food abound” (Constable, 35).

**v. 10 Pharaoh** I.e., Amenhotep II (1450-1425 B.C.), the Pharaoh of the exodus and son of Thutmose III, the Pharaoh of the oppression, who died forty years after trying to kill Moses (2:23).

**v. 14 I am . . . the LORD** The NIV uses capital letters to distinguish God’s name, *Yahweh* (YHWH), rendered “LORD” from the more general Hebrew term, *Adonai*, rendered “Lord” in lower case letters. The name Yahweh (sometimes incorrectly spelled Jehovah) is thought to be derived from the Hebrew verb meaning “to be” (cf. v. 14). “The name denotes the self-existent, covenant God who lives and acts independent of outside influences. With this name God reveals himself as the faithful God of all grace who pledges himself to his people. This faithful God of the covenant does not change his being or purposes as it relates to his people whom he has redeemed” (Glen S. Martin, *Exodus, Leviticus, Numbers*, HOTC, 23; see also Enns, 101-107). The name would assure the Israelites that God would redeem them.

**v. 18 three-day journey** If Pharaoh wouldn’t grant the lesser request to take a three-day journey—and he wouldn’t (v. 19; cf. 5:3,4)—he certainly wouldn’t grant the greater request to let the people go. Moses’ request served to show that Pharaoh was an oppressive ruler who wasn’t about to let the Israelites fulfill their responsibilities to God.

**v. 22 plunder** “They will be making many demands, and the Egyptians will respond like a defeated nation before victors. The spoils that Israel takes are to be regarded as back wages or compensation for the oppression (see also Deut 15:13)” (*The NET Bible*, 74sn on Ex 3:22). “God’s people were not to leave empty-handed; perhaps this was partial compensation for the 400 years of slavery. Later the gold and silver were used in constructing the tabernacle (35:5, 22)” (John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: Old Testament*, 113).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Accept God's call and pursue it enthusiastically, knowing he will be with you to accomplish his purposes through you.

### 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

Names define a child and are so important. I love hearing stories about how parents select their child's name. Some parents choose old school names to honor relatives. I've heard of parents who fell in love with a name from a movie, TV show, or book. (I can always tell which parents watch Star Trek.) Some names are given because they just fit; you know when you know. My husband and I very specifically chose biblical names from some of our favorite Bible heroes; there's a lot of "prophets and apostles" in our house. At the burning bush God told Moses his name was I AM WHO I AM, or Yahweh, which means he is the Eternal One as well as Israel's Redeemer. Though this is the most familiar and significant name for God, it barely scratches the surface of all that he encompasses. There are many facets of God—Creator (Elohim), Provider (Jehovah Jirah), God of Peace (Jehovah Shalom), Lord (Adonai), and Healer (Jehovah Rapha) to mention just a few. As parents we can disciple our children by introducing these names of God to help them understand his infinite and awe-inspiring character. If you don't know where to start, pick up a Discipleship Challenge from your child's area coordinator. This supplemental tool is published with each series and is a great way to spend time in the Word with your child. In this series, we are focusing on a few names of God. What better way to step into an abiding relationship and highlight his character as you marvel at God with your child?

### What Does The Bible Say?

Read Exodus 3:1-22.

1. How did God appear to Moses?
2. What did God tell Moses to do in verses 10 and 18?
3. When Moses asked, "Who am I?" in verse 11, how did God respond?

### What Do You Think?

Why do you think God told Moses to take his shoes off?

### What Do You Do?

Discover what your first, middle and last names mean. Why did your parents pick those names for you? Why is Yahweh an important name of God?

## CORE COMPETENCY: Life Purpose

I believe God wants me to glorify Him in all I say and do.

## MEMORY VERSE: Psalm 121:1-2

*"I lift my eyes to the mountains – where does my help come from? My help comes from the Lord, the Maker of heaven and earth."*

## KidPIX COUPON

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

Questions: [kids@wearecentral.org](mailto: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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