



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V24 N8 February 20 2022

## 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**



How does God help those whom he calls?

## WAY OUT

"The LORD Be With You"

Exodus 4:1-31

The call of Moses and his response to it are recorded in Exodus 3:1-4:31. And while Moses raises a number of questions regarding his ability to do what God called him to do and whether his fellow Hebrews would recognize the authority vested in him by their God to do what he called him to do, Moses obeys God's call and returns to Egypt (Ex 4:27-31). He is faithful.

What the Bible says about *Moses'* call to serve God rightfully generates inferences regarding *our* call to serve him—not all of which are legitimate. Thinking in terms of two calls of God, one to *faith* and one to *service*, the one to service is the one in question. Three not-entirely-true inferences are frequently drawn from Moses' call to service. The first is this: *the call of God comes through a surprise encounter with him*. This was certainly true of Moses. He did not expect to meet God at Horeb; he did not expect God to tell him, "I am sending you to Pharaoh to bring my people the Israelites out of Egypt" (Ex 3:10). And while it would be wrong to dismiss the accounts of those who describe God's call in this way—namely, in terms of a nearly audible inner voice or an unexpected overwhelming compulsion at a point in time—in most cases, God *leads* people to serve him over time as they discover their divine design. Ministers are not the only ones called. All people are gifted with talents and abilities; all believers are also gifted with spiritual gifts. The two complement one another. As believers recognize their giftedness through their educational inclinations, work experiences—both their successes and failures—personal passions, input from others, career counseling, biblical instruction, prayer, and so on, God leads them to recognize what they were born to do. In other words, he leads them to recognize their vocational calling. People who do what they were born to do *for the glory of God*, regardless of their chosen vocation, are like Moses *faithful*.

The second is this: *God calls people to do what they never imagined themselves doing or never wanted to do in the first place*. This was true in part of Moses. He questioned his ability to do what God called him to do (v. 11), and assumed that his fellow Hebrews would

question it as well (v. 13). He questioned whether his fellow Hebrews would believe what he told them about his encounter with God (4:1), and assumed he lacked the required eloquence to persuade them otherwise (v. 10). Finally, he told the LORD to find someone else because he simply didn't want to obey God's call. But what was true of Moses is not necessarily true of others—not even pastors and missionaries. Some men and women choose vocational ministry because they've always wanted to serve God as a pastor or missionary. Some come to a fork in the road along their career path and opt for vocational ministry, preferring it over an option deemed "secular." But ministers are not the only ones called. God also calls, or better yet *leads*, people to choose "secular" vocations like teacher, truck driver, engineer, mechanic, salesperson, entrepreneur, health care worker, etc. People who pursue these vocational callings *have imagined* themselves doing and *want to do* what God called them to do.

The third is this: *God's calling only pertains to spiritual activities, like disciple-making, and has nothing to do with everyday work, like managing an office*. Moses' call certainly pertained to the spiritual as does the call to vocational ministry. After all, this calling pertains to evangelism, disciple-making, preaching the word, and the like. Those who are called, better yet *led*, by God to what are deemed "secular" vocations are called as well. Their work matters to God because all work matters to God. He meets the needs of people and glorifies himself through their calling. An obvious example would be those he leads into healthcare, namely, doctors and nurses, who see their work as a calling. They are the instruments of God's healing, who bring him glory by doing what they were born to do. The same can be said about others whom God has led to "secular" vocations and who do everything they do to for the glory of God (1Co 10:31).

So if your vocation is one of those deemed "secular," remember your work matters to God. God uses your calling, the vocational expression of how he has gifted you, to meet the needs of others. And you are faithful when you do all that you do for his glory.

**Exodus 4:1-31**

1 Moses answered, "What if they do not believe me or listen to me and say, 'The LORD did not appear to you'?"

2 Then the LORD said to him, "What is that in your hand?"

"A staff," he replied.

3 The LORD said, "Throw it on the ground."

Moses threw it on the ground and it became a snake, and he ran from it. 4 Then the LORD said to him, "Reach out your hand and take it by the tail." So Moses reached out and took hold of the snake and it turned back into a staff in his hand. 5 "This," said the LORD, "is so that they may believe that the LORD, the God of their fathers – the God of Abraham, the God of Isaac and the God of Jacob – has appeared to you."

6 Then the LORD said, "Put your hand inside your cloak." So Moses put his hand into his cloak, and when he took it out, the skin was leprous – it had become as white as snow.

7 "Now put it back into your cloak," he said. So Moses put his hand back into his cloak, and when he took it out, it was restored, like the rest of his flesh.

8 Then the LORD said, "If they do not believe you or pay attention to the first sign, they may believe the second. 9 But if they do not believe these two signs or listen to you, take some water from the Nile and pour it on the dry ground. The water you take from the river will become blood on the ground."

10 Moses said to the LORD, "Pardon your servant, Lord. I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue."

11 The LORD said to him, "Who gave human beings their mouths? Who makes them deaf or mute? Who gives them sight or makes them blind? Is it not I, the LORD? 12 Now go; I will help you speak and will teach you what to say."

13 But Moses said, "Pardon your servant, Lord. Please send someone else."

14 Then the LORD's anger burned against Moses and he said, "What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and he will be glad to see you. 15 You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do. 16 He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him. 17 But take this staff in your hand so you can perform the signs with it."

18 Then Moses went back to Jethro his father-in-law and said to him, "Let me return to my own people in Egypt to see if any of them are still alive."

Jethro said, "Go, and I wish you well."

19 Now the LORD had said to Moses in Midian, "Go back to Egypt, for all those who wanted to kill you are dead." 20 So Moses took his wife and sons, put them on a donkey and started back to Egypt. And he took the staff of God in his hand.

21 The LORD said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will harden his heart so that he will not let the people go. 22 Then say to Pharaoh, 'This is what the LORD says: Israel is my firstborn son, 23 and I told you, "Let my son go, so he may worship me." But you refused to let him go; so I will kill your firstborn son.'"

24 At a lodging place on the way, the LORD met Moses and was about to kill him. 25 But Zipporah took a flint knife, cut off her son's foreskin and touched Moses' feet with it. "Surely you are a bridegroom of blood to me," she said. 26 So the LORD let him alone. (At that time she said "bridegroom of blood," referring to circumcision.)

27 The LORD said to Aaron, "Go into the wilderness to meet Moses." So he met Moses at the mountain of God and kissed him. 28 Then Moses told Aaron everything the LORD had sent him to say, and also about all the signs he had commanded him to perform.

29 Moses and Aaron brought together all the elders of the Israelites, 30 and Aaron told them everything the LORD had said to Moses. He also performed the signs before the people, 31 and they believed. And when they heard that the Lord was concerned about them and had seen their misery, they bowed down and worshiped.

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

- Circle "they" in v. 1.
- Circle "believe" in v. 1.
- Circle "snake" in v. 3.
- Circle "leprous" in v. 6.
- Circle "sign" in v. 8.
- Underline "Nile" in v. 9.
- Circle "Lord" in vv. 10, 13.
- Bracket "slow of speech and tongue" in v. 10.
- Highlight v. 16.
- Circle "harden" in v. 21.
- Box "so that" indicating result in v. 21.
- Double underline "firstborn son" in vv. 22, 23.
- Bracket "bridegroom of blood" in vv. 25, 26.



## DIG DEEPER

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

1. Exodus 4 opens with Moses' third objection (cf. 3:11, 13). What is it, and is it reasonable? Explain why or why not.
  2. Two of three signs given Moses (vv. 2-9) are harbingers of things to come. Which ones (cf. 4:30; 7:8-13, 17-21) and how so?
  3. Put Moses' fourth objection (v. 10) and God's answer to it (vv. 11-12) in your own words.
  4. Moses fifth and final expression of reluctance (v. 13) gets an angry response from God. Why?
  5. Nevertheless, God addresses it. Describe Aaron's future relationship to Moses (vv. 15-16; cf. 7:1).
  6. How do your reasons for resisting God's calling compare to Moses' reasons for doing the same?
  7. God will "harden" Pharaoh's heart (v. 21). How can he then hold Pharaoh responsible for refusing to let the Israelites go? Explain.
  8. Explain the *contrast* in verse 23, where "firstborn son" is used in a *collective* sense.
  9. Moses' life is threatened by his failure to do something. *What* did he fail to do (cf. Ge 17:9-14) and *how* is his failure remedied?
  10. Moses' worry (v. 1) is rendered moot (vv. 29-31). How so?
  11. **Discussion:** Talk about the excuses Christians today use to avoid obeying God's calling.
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### Commentary On The Text

The call of Moses and his response is found in Exodus 3:1-4:31. As chapter 4 opens, Moses continues to express his reluctance to obey God's call recorded in 3:10: "So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt." God answers his first two objections in chapter 3. He answers three more of them in chapter 4. About half of the chapter is devoted to his objections and their answers (vv. 1-17) and about half to a description of Moses' return to Egypt and his reception there (vv. 18-31).

*Verses 1-17.* First, Moses questions whether the Israelites will believe him when he tells them about the theophany (v. 1). Having no way to verify what really happened, they might reasonably deny that the LORD appeared to him (cf. 2:14). They will simply have to take his word for it, which seems unlikely to him—for good reason. As one commentator rhetorically asks: "A fugitive with a clouded reputation, he had left Egypt under sentence of death, and he had been away for a long time. How could they *trust* him? Thus how could they *believe* him?" (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 44, italics added). So God gives him three signs: (1) Moses' staff becomes a snake then returns to being a staff again (vv. 2-5); (2) his hand becomes leprous in an instant and then healed in an instant; (3) water from the Nile turns to blood when poured out (v. 9). The third sign is a backup to be used if neither of the first two work. Another commentator explains: "Each of these signs bears the unmistakable mark of God's creative power. These signs were not intended for the Egyptians, but rather for the Israelites. They were signs that the Lord was present with Moses and were intended to produce assurance and faith in the Israelites that Moses had been sent by God. To this end the signs achieved their purpose (see. 31: 'so the people believed')." (John H. Sailhamer, *The Pentateuch as Narrative*, 248).

*Second,* Moses questions his powers of persuasion (v. 10). Neither before nor after the theophany does he have a way with words. To make matters worse, he claims to have "heavy lips and a heavy tongue"—not that he has a speech impediment, but only that his communication skills are not up to the task. The LORD quickly debunks his objection by pointing out that the one who gave humans their physical senses—i.e., the ability to hear, to see, and to speak—will accompany him to help him speak and teach him what to say (v. 12).

*Third,* Moses asks for a pass (v. 13). "Please send someone else," he says. This angers the LORD because his initial reluctance to obey God's call has now morphed into a refusal to obey it. One writer concurs: "His earlier objections have been legitimate, and God met these objection head on, one by one. This last objection, however, is not based on some legitimate circumstance;

*Moses just doesn't want to do it.* This is not a complaint God can address. Moses is not giving him a point that can be debated. He is simply putting his foot down and saying 'no.' Hence, the Lord becomes angry with him for the first time (4:14)" (Peter Enns, *The NIV Application Commentary: Exodus*, 112). Nevertheless, God proposes sending Aaron with him. God intends for Aaron to be Moses' prophet (cf. 7:1). God will speak to Moses. Moses will speak to Aaron. And Aaron will speak to the people. "It will be as if he were your mouth and as if you were God to him," God says.

*Verses 18-31.* Before setting out for Egypt, Moses seeks Jethro's blessing—out of respect rather than necessity (v. 18). The reason he gives Jethro for his return to Egypt doesn't reflect the whole truth, but telling the whole truth might create more problems than it's worth. Some things are better left unsaid! Before leaving, the LORD reveals to Moses what he's in for in Egypt and the reason he's in for it (vv. 19-23). Moses will perform the wonders God has given him the power to do, but God will harden Pharaoh's heart, resulting in his refusal to let the people go. God does not *prevent* Pharaoh from letting the Israelites go, but he does act *judicially* in the face of Pharaoh's repeated refusals to let them go. One commentator writes: "In 3:19 Pharaoh's resistance seems to be his own doing; in 4:21, it is the will of God. This is the real tension of the narrative. It is not simply that God will harden Pharaoh's heart, but that the cause of Pharaoh's hardness is said to come from two sources" (Enns, 131; see note on v. 21). Israel *collectively* speaking is the LORD's firstborn son. So Pharaoh's refusal to let God's firstborn son go will cost him his firstborn son *collectively* speaking, i.e., all the firstborn sons of Egypt including his own. At a lodging place on the way to Egypt, Moses' life is threatened. Apparently, he did not circumcise his son, Gershom (3:22), the only son he is said to have at this point (cf. 18:4). In the face of this crisis, Zipporah, Moses' wife, takes matters into her own hands, circumcises the boy, and as a result, her husband's life is spared. Clearly, the LORD takes his command to Abraham seriously (cf. Ge 17:9-14). Perhaps, Zipporah and the boy return to Jethro at this time (cf. 18:2-5). In any case, when Moses and Aaron arrive in Egypt, they gather the elders of the Israelites together, tell them about the theophany and perform the authenticating signs God provided. Moses' initial fear is put to rest when the people believe and worship. With that the stage is set for the contest with Pharaoh and the departure from Egypt.

The *upper* story is about God's continuing effort to prepare the leader he will use to emancipate the Israelites. The *lower* story is about Moses' continuing reluctance to obey God's call. Finally, given multiple assurances that the LORD will be with him to help him, Moses obeys God's call and returns to Egypt.

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## Word Studies/Notes

v. 1 *they* The pronoun refers to the Israelites (see 3:13, 16, 18; cf. 4:29-31). "Can one really blame Moses in light of previous experience in 2:14? The obvious point should not be missed: Moses is concerned not with whether *Pharaoh* will recognize his authority, but whether *Israel* will" (Peter Enns, *The NIV Application Commentary: Exodus*, 109).

v. 1 *believe* "What Moses must report to the Israelites in Egypt will have to be accepted or rejected by them on subjective grounds, as they obviously will have had no opportunity to share or even to verify the experiences of theophany and commission Moses will describe to them. Their belief of his report must therefore be based on trust, on a confidence in the reporter which gains acceptance for his report. Such a trust, Moses objects, they will not have. His status with his own people was questionable to begin with (see *Comment* on 3:11-12) . . . The people will not believe him, for they have no basis for trusting him" (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 44).

v. 3 *snake* "God probably intended the first miracle, of the staff and serpent (vv. 2-5), to assure Moses and the Israelites that He was placing the satanic power of Egypt under God's and Moses' authoritative control . . . The 'serpent' represented the deadly satanic power of Egypt, that sought to kill the Israelites, and Moses in particular. The Pharaohs wore a religiously symbolic metal cobra around their heads. It was a common symbol of Egyptian royal authority. However, the serpent also stood for the great enemy of man behind that power—Satan—who had been the foe of the seed of the woman since the Fall (Gen. 3:15). Moses' ability to turn the serpent into his 'staff'—by seizing its 'tail'—would have encouraged the Israelites" (Thomas L. Constable, "Notes on Exodus," 2021 ed., 43, [planbiblechapel.org/tcon/notes/pdf/exodus.pdf](http://planbiblechapel.org/tcon/notes/pdf/exodus.pdf); cf. *The NIV Study Bible*, note on Ex 4:3).

v. 6 *leprous* "The sign of the hand *instantly* diseased and *instantly* healed," a second divinely empowered wonder, also confirms Moses' claim. Together the signs imply "that the trust that will produce belief must be placed not in Moses, but in God. Moses is but the medium of the message" (Durham, 45).

v. 8 *sign* "The word [*ôl*] 'sign' refers in theological contexts to something resulting from an act of God and designed to demonstrate far more than the effect or phenomenon produced by the 'sign' itself . . . The word is often used in connection with the exodus and in particular in reference to the so-called 'plagues,' which are more accurately called 'proving acts' (Durham, 45-46). In this case, the signs "establish Moses' credibility as God's messenger and deliverer" (Durham, 46).

v. 9 *Nile* "The Egyptians regarded the Nile as the source of life and productivity. So Moses showing the people he had power over the Nile would prove that God had given Moses ability to overcome the Egyptians" (John D. Hannah, "Exodus," in *The Bible Knowledge Commentary: Old Testament*, 113). "Egypt was the most polytheistic nation of the ancient world. In Moses' day its people worshipped some 80 gods. Hapi, however, the divinity of the Nile, was worshipped for providing the people's main source of protein, fish. The first 'plague' is therefore a manifestation of the mighty had of the living God who is clearly stronger than Hapi, the god of the Nile" (George A. F. knight, *Theology as Narration*, 59).

v. 10 *Lord* Cf. v. 13. "Adonai," not "Yahweh." Moses uses a "'lesser' name for God than Yahweh, namely, 'adonay' ('Lord' in the NIV rather than 'LORD') (Enns, 12).

v. 10 *slow of speech* . . . Lit., "heavy-lipped and thick-tongued." "What Moses and Aaron are to say and how they are to say it, in the accomplishment of *Yahweh's* purpose, will be to Yahweh's credit, not theirs. At the crucial moments he will be with them, working out his purpose" (Durham, 49, 50).

v. 16 *He will speak* "Moses will speak to Aaron, and put the message into his mouth; Yahweh will be with *both* mouths, instruct *both* servants; and Aaron's speaking will be for Moses—he will function as Moses' mouth, and Moses will be as a god (or God: [*elohim*]) to him" (Durham, 51).

v. 21 *harden* "The first two references to God's hardening Pharaoh's heart (4:21; 7:3) were actually predictions that He would do it in the future. Then in the next seven references Pharaoh is said to have hardened his own heart (7:13-14, 22; 8:15, 19, 32; 9:7). Before God is said to have hardened it (9:12; 10:1, 20, 27; 11:10; 14:4, 8). God's first hardening came after the sixth plague. Pharaoh hardened his own heart six times by his refusals. Then later he hardened it again in response to the seventh plague, and God hardened his heart after each of plagues 8-10. God confirmed Pharaoh's defiant willful obstinance by then judicially hardening his heart (cf. Deut. 2:30; Josh. 11:20)" (Hannah, 114).

v. 25 *bridegroom of blood* The precise meaning of this obscure expression is unknown (see discussion in Enns, 132-33). Generally speaking, it links Zipporah to her husband Moses and Moses to the blood of the circumcision, which she performed on their son. "Her touching Moses' feet with the son's foreskin was possibly a symbolic act of substitution, in which [her] obedience was seen as replacing [Moses'] disobedience" (Hannah, 115).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Excuses aside, recognize God's ability to help you obey his calling,  
so you might do so without hesitation.

### 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

Teaching Psalm 139 one Sunday morning in The Mix, I explained to the third- and fourth-grade kids that God is omniscient. He knows when you sit, when you rise, your thoughts and even your words before they leave your mouth. One boy looked at me with doubt on his face the entire time. I could almost see a speech bubble above his head that said, "Does God reeaally know?! I doubt it." He was indeed a skeptic and, frankly, I loved it! A skeptic is one who doubts or questions, and I'll take that over someone who outright denies the Lord any day. I've heard parents share with a group of friends how their child is questioning their faith; I've also heard the audible gasp from the group that follows. Rather than be shocked, let's rejoice. Now we've got something to talk about with our kids! We don't want our children to adopt our faith, a faith they've never personally challenged. After all, how will they be armed to deal with skeptics in the lunchroom or future boardroom if they haven't wrestled through their own doubts and questions about God? This young boy finally objected, and when I told the class that God knows the number of hairs on our head, a lightbulb of understanding went off. The Holy Spirit was faithful to reveal God's nature to this questioning young boy. Friends, let's pray our children question and wrestle and sit in a place of unsettledness as they discover the faithfulness of our God.

### What Does The Bible Say?

Read Exodus 4:1-31.

1. What question did Moses ask the Lord; how did He answer?
2. What objections did Moses have and how did the Lord provide?
3. How did the people respond when Moses and Aaron told them what the Lord had planned?

### What Do You Think?

Do you wonder if God will do what He promises? Can you think of a time when God did not come through for His people? Talk about this at breakfast this week.

### What Do You Do?

What questions do you have for God? What are they? Do you think it's ok to ask God questions? Why or why not?

## CORE COMPETENCY: Faithfulness

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

## 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 CENTRALKids 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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