



The Scrolls

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

V24 N11

March 13, 2022

WAY OUT

"A Stone-Cold Heart"

Exodus 6:28-7:24

THIS WEEK'S CORE COMPETENCY

Humanity

I believe all people are loved by God and need Jesus Christ as their Savior.

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."

John 3:16



Who alone is God?

In his letter to the Romans, Paul argues that salvation righteousness comes by faith. In 1:16-17 he writes: "For I am not ashamed of the gospel, because it is the power of God that brings *salvation* to everyone who believes: first to the Jew, then to the Gentile. For in the gospel the *righteousness* of God is revealed—a *righteousness that is by faith from first to last*, just as it is written: 'The righteous will live by faith.'" After stating his proposition, he then goes on to conclude that everyone needs this righteousness because "there is no one righteous, not even one" (3:10). This conclusion follows from his argument that Gentiles are not righteous (1:18-32), and neither are Jews (2:1-3:8).

Regarding Gentiles, he says this: "Although they claimed to be wise, they became fools and *exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles*" (1:22-23).

Pharaoh and the Egyptians of Moses' day fit Paul's description of sinful Gentiles, who worship creatures rather than their Creator. Commentators generally recognize that the 10 plagues brought upon Egypt likely amount to Yahweh's attacks on Egypt's pantheon, containing perhaps thousands of gods. One commentator writes: "By the plagues God was judging the gods of Egypt (of which there were many) and showing Himself superior to them (Ex. 12:12; 18:11; Num. 33:4) . . . Also the plagues may have been designed to oppose and show up the impotency of the Pharaoh. Pharaoh's people considered him the god Horus, son of Hathor. Hathor's father was the god Amon-Re. The plagues also showed the Pharaoh and the Egyptians that He is the Lord (Yahweh; Ex. 7:5, 17; 8:10, 22; 9:14, 16) and showed Israel the same truth (10:2)" (John D. Hannah, "Exodus," in *The Bible Knowledge Commentary: Old Testament*, 119-20). Pharaoh's reply to the LORD's command to let the people go suggests he, too, believed himself to be a god. "Who is Yahweh, that I should obey him and let Israel go? I do not recognize Yahweh and I will not let Israel go" (5:2).

Here is a list of the plagues and the Egyptian

gods and goddesses possibly targeted:

Plague 1, the Nile turned to blood (Ex 7:14-25), directed at Khnum, guardian of the Nile; Hapi, the spirit of the Nile; and Osiris, whose bloodstream was the Nile.

Plague 2, frogs (8:1-15), directed at Heqet, goddess of birth with a frog head.

Plague 3, gnats (8:16-19), directed at Set, god of the desert.

Plague 4, flies (8:20-32), directed at Re, a sun god; or the god Uatchit, represented as a fly.

Plague 5, death of livestock (9:1-7), directed at Hathor, goddess with a cow head; Apis, the bull god, symbol of fertility.

Plague 6, boils (9:8-12), directed at Sekhmet, goddess with power over disease; Sunu, the pestilence god; Isis, goddess of healing.

Plague 7, hail (9:13-35), directed at Nut, the sky goddess; Osiris, god of crops and fertility, Set, god of storms.

Plague 8, locusts (10:1-20), directed at Nut, the sky goddess; Osiris, god of crops and fertility.

Plague 9, darkness (10:21-29), directed at Re, the sun god; Horus, a sun god; Nut, a sky goddess; Hathor, a sky goddess.

Plague 10, death of firstborn (11:1-12:30), directed at Min, god of reproduction; Heqet, goddess who attended women at childbirth; Isis, goddess who protected children; Pharaoh's firstborn son, himself a god.

(See chart, Hannah, 120.)

People today also fit Paul's description of sinful Gentiles, who need salvation righteousness that comes by faith. Adherents of some religions, e.g., Hinduism, Shintoism, and Taoism, worship many gods, while adherents of secular culture do the same—just different gods, e.g., the gods of self, fame and fortune. Referring to them, Paul writes: "whose fate is destruction, whose god is *their* belly [their worldly appetite, their sensuality, their vanity], and *whose* glory is in their shame—who focus their mind on earthly *and* temporal things" (Php 3:19, AMP).

Exodus 6:28-7:24

28 Now when the LORD spoke to Moses in Egypt, 29 he said to him, "I am the LORD. Tell Pharaoh king of Egypt everything I tell you."

30 But Moses said to the LORD, "Since I speak with faltering lips, why would Pharaoh listen to me?"

7:1 Then the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet. 2 You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country. 3 But I will harden Pharaoh's heart, and though I multiply my signs and wonders in Egypt, 4 he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites. 5 And the Egyptians will know that I am the LORD when I stretch out my hand against Egypt and bring the Israelites out of it."

6 Moses and Aaron did just as the LORD commanded them. 7 Moses was eighty years old and Aaron eighty-three when they spoke to Pharaoh

8 The LORD said to Moses and Aaron, 9 "When Pharaoh says to you, 'Perform a miracle,' then say to Aaron, 'Take your staff and throw it down before Pharaoh,' and it will become a snake."

10 So Moses and Aaron went to Pharaoh and did just as the LORD commanded. Aaron threw his staff down in front of Pharaoh and his officials, and it became a snake. 11 Pharaoh then summoned wise men and sorcerers, and the Egyptian magicians also did the same things by their secret arts: 12 Each one threw down his staff and it became a snake. But Aaron's staff swallowed up their staffs. 13 Yet Pharaoh's heart became hard and he would not listen to them, just as the LORD had said.

14 Then the LORD said to Moses, "Pharaoh's heart is unyielding; he refuses to let the people go. 15 Go to Pharaoh in the morning as he goes out to the river. Confront him on the bank of the Nile, and take in your hand the staff that was changed into a snake. 16 Then say to him, 'The LORD, the God of the Hebrews, has sent me to say to you: Let my people go, so that they may worship me in the wilderness. But until now you have not listened. 17 This is what the LORD says: By this you will know that I am the LORD: With the staff that is

in my hand I will strike the water of the Nile, and it will be changed into blood. 18 The fish in the Nile will die, and the river will stink; the Egyptians will not be able to drink its water.'"

19 The LORD said to Moses, "Tell Aaron, 'Take your staff and stretch out your hand over the waters of Egypt – over the streams and canals, over the ponds and all the reservoirs – and they will turn to blood.' Blood will be everywhere in Egypt, even in vessels of wood and stone."

20 Moses and Aaron did just as the LORD had commanded. He raised his staff in the presence of Pharaoh and his officials and struck the water of the Nile, and all the water was changed into blood. 21 The fish in the Nile died, and the river smelled so bad that the Egyptians could not drink its water. Blood was everywhere in Egypt.

22 But the Egyptian magicians did the same things by their secret arts, and Pharaoh's heart became hard; he would not listen to Moses and Aaron, just as the LORD had said. 23 Instead, he turned and went into his palace, and did not take even this to heart. 24 And all the Egyptians dug along the Nile to get drinking water, because they could not drink the water of the river.

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

- In the margin next to vv. 28-30 write: "Cf. vv. 10-12."
- Box "like" indicating *comparison* in 7:1.
- Box "but" indicating *contrast* in vv. 3, 12, 16, 22.
- Circle "harden" in v. 3.
- Bracket "signs and wonders" in v. 3.
- Circle "my hand" in vv. 4, 5.
- Bracket "mighty acts of judgment" in v. 4.
- Circle "snake" in vv. 9, 10, 12, 15.
- Circle "swallowed up" in v. 12.
- Underline "became hard" in vv. 13, 22.
- Circle "blood" in vv. 17, 19, 20, 21.
- Highlight v. 23.



DIG DEEPER

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

1. Exodus 6:28-30 pick up the conversation between the LORD and Moses where it left off. Where did it leave off?
 2. Summarize the sequence of future events outlined in 7:1-5.
 3. Does God “harden” people’s hearts today? Explain what you think.
 4. How do you explain the Egyptian sorcerers’ ability to turn their staffs into snakes?
 5. Explain the point of the *contrast* in verse 12.
 6. Does your reading of verses 17-21 lead you to believe that the first plague occurred *immediately* or *over a short period of time*? Explain.
 7. Why the Nile?
 8. How do you explain the Egyptian sorcerers’ ability to turn water into blood?
 9. What do you infer from verse 24?
 10. **Discussion:** Talk about how this passage illustrates the grace of God and the human condition.
-

Commentary On The Text

Following the insertion of Moses' and Aaron's family records, the opening words of Exodus 6:28-7:24 return to Moses' preoccupation with his "faltering lips" (v. 12). On the place of verses 28-30 in the narrative, one commentator writes: "After the insertion of the list of names (6:14-27), the writer repeats by way of summary the material of the earlier narrative. We are taken back to Moses' objection: 'I am of uncircumcised lips and how will Pharaoh listen to me?' (6:30). What was earlier given as a simple command by God to go before Pharaoh (v. 13) is now expanded into the instructions for carrying out the 'signs' or plagues against the Egyptians. Though God's 'signs' to the Egyptians are sometimes called 'plagues' (e.g., 11:1), they are case throughout this narrative as signs of God's power over nature" (John H. Sailhamer, *The Pentateuch as Narrative*, 252). As the story unfolds, the answer to Moses' question becomes obvious. Moses' powers of persuasion or lack thereof will not matter to Pharaoh, only Yahweh's "mighty acts of judgment" will (7:3-5).

In 7:1-7, the LORD gives Moses and Aaron a preview of coming attractions. They will go to Pharaoh, and Aaron will tell him to "let the Israelites go out of his country" (v. 2). Doing so will make Moses "like" God to Pharaoh and make Aaron Moses' prophet (v. 1). But stubborn Pharaoh will not be persuaded by Yahweh's many "signs and wonders." Recalcitrant Pharaoh will progressively become more obstinate by repeatedly refusing to release the Israelites—he alone being the agent of his "hardening" in each of the first five plagues (cf. 7:13, 22; 8:15, 19, 32). Not until the sixth plague does God confirm the Pharaoh's willful action (see 9:12), thus making Pharaoh the *primary* agent of his hardening. Yahweh is the *secondary* agent in that he continues to multiply his "signs and wonders," which drive Pharaoh's hard heart to utter obduracy (see discussion in Thomas L. Constable, "Notes on Exodus," 2021 ed., 49-54, planobiblechapel.org/tcon/notes/pdf/exodus.pdf).

In 7:8-13, Moses and Aaron appear a second time before Pharaoh (cf. 5:1-5). When the king commands them to perform a miracle, they do as the LORD commanded. Aaron throws down his staff "in front of Pharaoh and his officials," and it becomes a "snake." Unimpressed, Pharaoh summons his wise men, sorcerers, and magicians, who are apparently able to do the same thing by their "secret arts." But how do they do it? According to one commentator: "There are at least three possibilities regarding the Egyptian magicians' rods becoming snakes: First, the magicians may have received power to create life from Satan [i.e., turn their inanimate rods into living reptiles], with God's permission. Second, God may have given them this power directly. Third, their rods may have actually been rigid snakes that, when cast to

the ground, were seen to be what they were: 'serpents.' Pharaoh's sorcerers [cf. 2Ti 3:8] may have drugged or somehow stunned the serpents [i.e., made them rigid by pressing on a nerve at the back of their necks] so that they only appeared to be rods" (Constable, 73). In any case, Aaron's staff-snake gulps down their staff-snakes, proving them powerless like Pharaoh before the LORD. Questions regarding what actually happened aside, in this initial sparring between rival gods, one thing becomes clear. Pharaoh, the god of the Egyptians, is no match for Yahweh, the God of the Hebrews. Nevertheless, Pharaoh remains resolute to retain his Hebrew workforce.

In 7:14-24, the first of the ten plagues brought on the Egyptians is described—the Nile turns to blood. Whether its water literally turns into blood or just takes on the appearance of blood is debated (see note on vv. 17, 19, 20, 21). In either case, after Aaron strikes the water of the Nile and it changes, the fish in it die, the river stinks, and its water is undrinkable (v. 21a), as is all the water of Egypt sourced in the Nile (vv. 19, 21b). Apparently, drinkable water remained available along the banks of the river (v. 24). "Filtered through the sandy soil near the river bank the polluted water would become safe for drinking" (*The NIV Study Bible*, note on Ex 7:24). Ironically, the Egyptian magicians, who "by their secret arts" (v. 22) are able to do what Moses and Aaron did—but not to the same extent—only make matters worse, seeing they are unable to reverse the plague. On the significance of the plague, one commentator writes: "It was appropriate that the first of the plagues should be directed against the Nile River itself, the very lifeline of Egypt and the center of many of its religious ideas. The Nile was considered sacred by the Egyptians. Many of their gods were associated either directly or indirectly with this river and its productivity. For example, the great Khnum was considered the guardian of the Nile sources. Hapi was believed to be the 'spirit of the Nile' and its 'dynamic essence.' One of the greatest gods revered in Egypt was the god Osiris who was the god of the underworld. The Egyptians believed that the river Nile was his bloodstream. In the light of this latter expression, it is appropriate indeed that the Lord should turn the Nile to blood!" (Thomas L. Constable, "Notes on Exodus," 2021 ed., 78, planobiblechapel.org/tcon/notes/pdf/exodus.pdf). But again, Pharaoh becomes ever more resolute to retain his Hebrew workforce.

This passage as well as the other plague passages that follow reveal the sovereign power and matchless grace of the LORD. On the one hand, through his signs and wonders, he reveals his control over nature and his strength over Pharaoh and the gods of Egypt. On the other hand, through giving Pharaoh ten reasons and ten opportunities over a period of time to let the Israelites go, he reveals his patience and mercy.

Word Studies/Notes

v. 3 *harden*

I.e., “make hard, severe, stubborn” (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 87). “The verb summarizes Pharaoh’s resistance to what God would be doing *through Moses*—he would stubbornly resist and refuse to submit; he would be resolved in his opposition” (*The NET Bible*, 6sn on Ex 7:3, italics added). “When God said that He would ‘harden [Pharaoh’s] heart’ (v. 21), He was not saying that Pharaoh would be unable to choose whether he would release the Israelites. God made Pharaoh’s heart progressively harder as the king repeatedly chose to disobey God’s will (cf. Lev. 26:23-24)” (Thomas L. Constable, “Notes on Exodus,” 2021 ed., 49, planobiblechapel.org/tcon/notes/pdf/exodus.pdf). “Amazingly, God hardens Pharaoh’s wicked heart by escalating his signs and wonders (Exod. 4:21; 7:3, 13, 14, 22; 8:19 [15], 32 [28]; 9:7, 12, 34, 35; 10:1, 20, 27; 11:10; 14:4, 8). Sign and wonders that melt a tender heart (see 2 Kings 22:19; cf. Job 23:16) harden even more an already hard heart (Isa. 6:9-10). As the old saying puts it, ‘The same sun that melts wax hardens clay’” (Bruce K. Waltke, *An Old Testament Theology*, 380).

v. 3 *signs and wonders*

“The purpose of the ‘plagues’ (signs) is suggested in 7:3-5, where God told Moses that he would harden Pharaoh’s heart and send signs and wonders upon Egypt. These signs were to be a demonstration of the power of God to the Egyptians (v. 5) as well as to the Israelites (cf. 9:16). The text is clear about this. God was not out to destroy the Egyptians. As Scripture stresses repeatedly, God’s plans and ways are aimed at the salvation and blessing of all the nations (Ge 12:3)” (John H. Sailhamer, *The Pentateuch as Narrative*, 252).

vv. 4, 5 *my hand*

Cf. “raise my hand against them” (GNT); “use my power” (GW); “act against” (CEB). A figure of speech used here to express a threat. God will use his power against Egypt to deliver the Israelites.

v. 4 *mighty acts of judgment*

“This is another way of looking at the ‘signs’ of verse 3, for every plague is also a judicial activity of God at once righteous Judge and Saviour” (R. Alan Cole, *Exodus*, TOTC, 88).

vv. 9, 10 *snake*

“Not the word of Exodus 4:3, but *tannîn*, which might be, as suggested above, a young crocodile; possibly a lizard or water-monitor” (Cole, 88-89; cf. Sailhamer, 253). “At the very least, a snake of awesome appearance and perhaps size seems intended here, a ‘frightful’ or ‘monstrous’ snake (Durham, 91). “Probably these were regular snakes, which were symbols of the Egyptian royalty” (Constable, 73).

v. 12 *swallowed up*

I.e., “gobbled up” or “gulped down.” “These lines sparkle with the humor of

such a scene, in the delivery of Pharaoh’s challenge; in the flinging down of one staff, then many; in the proliferation of monstrous snakes; and in the wolfing down of all the copycat snakes by the original” (Durham 92).

The ten plagues

The ten plagues may be grouped into a series of three sets of three plagues, each set growing in intensity, with the last plague, the slaying of the firstborn, standing apart. “The three sets in this structure have similar features. Each begins with God giving Pharaoh an opportunity to repent before striking him, continues with a warning to remember the preceding blow and a promise of a greater blow, and culminates in a third blow without warning . . . Cycle 1 displays God’s power in relation to his name (Exod. 7:17). Cycle 2 display his power in relation to the land of Egypt (8:22 [18]) . . . Cycle 3 displays God’s power in relation to the whole earth (9:29)” (Waltke, 378-79). “The 10 plagues may have occurred over a period of about nine months. The 1st occurred when the Nile rises (July-August). The 7th (9:31) was in January, when barley ripens and flax blossoms. The prevailing east winds in March or April in the 8th plague (10:13) would have brought in locusts. And the 10th plague (chaps. 11-12) occurred in April, the Passover month” (John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: Old Testament*, 119).

vv. 17, 19, 20, 21 *blood*

“We could perhaps interpret the statement that the “water . . . turned to blood” (v. 20) in the same way we interpret Joel’s prophecy that the moon will turn to blood (Joel 2:31 cf. Rev. 6:12). Moses may have meant that the water appeared to be blood. Nevertheless something happened to the water to make the fish die. The Hebrew word translated ‘blood’ means blood, so a literal meaning is possible. Furthermore, the passage in Joel is poetry, and therefore figurative, whereas the passage here in Exodus is narrative, and may be understood literally. Note too that this plague affected all the water in ‘pools’ and ‘reservoirs’ formed by the overflowing Nile, as well as the water of the Nile (‘rivers’) and its estuaries (‘streams,’ canals; v. 19) . . . Understood figuratively or literally, either way, a real miracle took place, as is clear from the description of the effects this plague had on the Egyptians, and on the fish in the Nile. The Egyptian wizards were seemingly able to duplicate this wonder, but they could not undo its effects” (Constable, 77, 78; cf. Sailhamer, 254; U. Cassuto, *A Commentary on the Book of Exodus*, 97-98).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Don't turn your back on God's grace, for the riches of his kindness, tolerance, and patience, are intended to lead you to repentance.

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

While God was setting up Moses to be his representative to Pharaoh, he spoke into him and his brother Aaron: "'See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.'" (Exodus 7:1) God was giving the men, specifically Moses, the authority to speak for him and do as he commanded. When my kids were in early elementary, I had a particular phrase on repeat: "I'm training you to obey me so that you learn how to obey God." In a sense, we are like Moses and Aaron. God has given us the authority and responsibility to parent our children and train them to be adults that follow hard after the Lord. What's more, God has allowed us to represent him, to image him fully and draw our kids closer to him. Our children should recognize God's gentle and patient authority as it is passed through us to them. They should understand that immediate obedience shows respect and understanding while delayed obedience is really disobedience in disguise. Our kids will begin to see that through loving discipline and guidance we have what's best in mind for their overall well-being, just as our Father in heaven has our best in mind as he leads us. How are you imaging God to your kids? Do you practice purity in speech, heart and mind? Are you honorable, seeking to do what is right according to God? Would your children describe you using the fruit of the Spirit listed in Galatians 5:22-23? Pick one area of growth and prayerfully ask God to help you as his image bearer.

What Does The Bible Say?

Read Exodus 6:28-7:24.

1. What did Aaron's staff become and why?
2. What did the water of the Nile turn to?
3. Describe Pharaoh's heart in your own words.

What Do You Think?

Put yourself in Pharaoh's shoes; would you be afraid of the snake? Why or why not?

What Do You Do?

Find soft and hard things around the house such as a stuffy and sandpaper. How are these things different? How would you describe Pharaoh's heart using these items?

CORE COMPETENCY: Humanity

I believe God loves everyone and we all need Jesus as our Savior.

MEMORY VERSE: Ephesians 4:29

"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen."

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

- ☐ 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.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

© 2020 Central Bible Church.

Material researched, written and supervised by Dr. Tom Bulick. All Scripture referenced from the New International Version unless otherwise noted. This resource is freely distributed and may be copied without permission.



**CENTRAL
BIBLE CHURCH**

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