



# The Scrolls

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

V25 N16

April 16, 2023

## NOT HOME YET

“People Get Ready”

1 Thessalonians 5:1-11

### THIS WEEK'S CORE COMPETENCY

#### Eternity

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish his eternal kingdom.

*“Do not let your hearts be troubled. You believe in God; believe also in me. My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.”*

John 14:1-4



What about  
the day of the  
LORD?

In 1 Thessalonians 5:1-11, Paul describes the relationship of his readers to an eschatological event they are familiar with, namely, the “day of the Lord,” a term which appears in both the Old and New Testaments. In the Old Testament, the day of the LORD (the day of Yahweh) is portrayed as a time of judgment against Israel and its surrounding nations. The prophets warned that the people’s disobedience and sin would result in God’s wrath, which would manifest itself in the form of military defeats, natural disasters, and societal upheaval. For example, the prophet Isaiah speaks of the day of the LORD as a time when God will punish the wicked and cleanse the earth (Isa 13:6-16). He declares “it will come like destruction from the Almighty” (13:6), and calls it, “a cruel day, with wrath and fierce anger” (v. 9). And the prophet Zephaniah describes it as “a day of wrath . . . a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness” (Zep 1:15).

The day of the LORD is also portrayed as a time of blessing on those who repent. A prominent example of the day of the LORD in the Old Testament is found in the book of Joel. Here, the prophet describes a devastating locust invasion as a foreshadowing of that day (Joel 1:15; 2:1-2). Then he goes on to urge the people to repent and turn back to God, promising if they do, God will restore their land and bring abundant blessings (2:12-27), which are alluded to in the following verses (vv. 28-32). In fact, Peter quotes these verses on the day of Pentecost with reference to new covenant blessings provided by Christ (Ac 2:17-21). This illustrates the dual nature of the day of the LORD—it’s both a time of judgment and a time of blessing.

In the New Testament, the day of the Lord takes on a more *eschatological* dimension, being associated with the second coming of Jesus, both his coming to *rescue* before a time of wrath and his coming to *reign* after that time. About that day, the *NIV Study Bible* notes: “In the NT the thought of

judgment continues (see Ro 2:5; 2Pe 2:9), but it is also the ‘day of redemption’ (Eph 4:30); the ‘day of God’ (2Pe 3:12) or ‘of Christ’ (1Co 1:8; Php 1:6); and the ‘last day’ (Jn 6:39), the ‘great Day’ (Jude 6) or simply ‘the day’ (2Th 1:10). It is the consummation of all things. There will be some preliminary signs (e.g., 2Th 2:3), but for unbelievers the coming will be as unexpected as that of a thief in the night (cf. Mt 24:43-44; Lk 12:39-40; 2Pe 3:10; Rev 3:3; 16:15)” (*NIV Study Bible*, note on 1Th 5:2). Jesus’ return to *reign* will usher in a new age of righteousness and peace during which he will rule over Israel and the nations—a new age from which the wicked will be excluded and during which the righteous will be vindicated and blessed.

Note that the day of the Lord is not one particular day but one particular *kind* of day. There have been *historical* days of the Lord. For example, the destruction of Israel in 722 B.C. by the Assyrians is one example (Amos 5:16-27; cf. 2Ki 17:1-23); the destruction of Judah and Jerusalem in 586 B.C. is another (Isa 22:1-25; Lam 3:21-22; Eze 7:1-27; Zep 1:1-18; 3:1-7; cf. Amos 2:4-5; 2Ki 25:1-21). But there will be a *future* eschatological day of the Lord as well (1Th 5:1-11).

In summary, “The day of the Lord refers to God’s special interventions into the course of world events to judge His enemies, accomplish His purpose for history, and thereby demonstrate who He is—the sovereign God of the universe (Isa. 2:10-22; Ezek. 13:5, 9, 14, 21,23; 30:3, 8, 19, 25-26)” (Showers, 30). The future day of the Lord consists of two phases, a period of darkness (judgment) followed by a period of light (divine rule and blessing). So clearly, the day of the Lord spans more than one twenty-four hour period. While the question of when that day begins and when it ends is debated by interpreters, the day of the Lord likely begins with Jesus’ coming to *rescue* before the coming wrath and ends following his rule over Israel and the nations a millennium later (see Thomas L. Constable, “1 Thessalonians,” in *The Bible Knowledge Commentary: New Testament*, 705).

# 1

## EXAMINE GOD'S WORD

### Read 1 Thessalonians 5:1-11

1 Now, brothers and sisters, about times and dates we do not need to write to you, 2 for you know very well that the day of the Lord will come like a thief in the night. 3 While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

4 But you, brothers and sisters, are not in darkness so that this day should surprise you like a thief. 5 You are all children of the light and children of the day. We do not belong to the night or to the darkness. 6 So then, let us not be like others, who are asleep, but let us be awake and sober. 7 For those who sleep, sleep at night, and those who get drunk, get drunk at night. 8 But since we belong to the day, let us be sober, putting on faith and love as a breastplate, and the hope of salvation as a helmet. 9 For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. 10 He died for us so that, whether we are awake or asleep, we may live together with him. 11 Therefore encourage one another and build each other up, just as in fact you are doing.

### Read in another translation

1 Now concerning the times and the seasons, brothers, you have no need to have anything written to you. 2 For you yourselves are fully aware that the day of the Lord will come like a thief in the night. 3 While people are saying, "There is peace and security," then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. 4 But you are not in darkness, brothers, for that day to surprise you like a thief. 5 For you are all children of light, children of the day. We are not of the night or of the darkness. 6 So then let us not sleep, as others do, but let us keep awake and be sober. 7 For those who sleep, sleep at night, and those who get drunk, are drunk at night. 8 But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. 9 For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, 10 who died for us so that whether we are awake or asleep we might live with him. 11 Therefore encourage one another and build one another up, just as you are doing. (ESV)

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

- Circle "Now" in v. 1.
- Bracket "times and dates" in v. 1.
- Bracket "the day of the Lord" in v. 2 and "this day" in v. 4.
- Box "like" indicating *comparison* in "like a thief" in vv. 2, 4.
- Circle "destruction" in v. 3.
- Circle "suddenly" and box "as" indicating *comparison* in v. 3.
- Box "but" indicating *contrast* in vv. 4, 6, 8, 9.
- Box "so that" indicating *result* in vv. 4, 10.
- Circle "surprise" in v. 4.
- Underline "light" in v. 5, "day" in vv. 5, 8, and "awake" in v. 6.
- Double underline "darkness" in vv. 4, 5, "night" in vv. 5, 7, and "sleep" in vv. 6, 7.
- Circle "faith," "love," and "hope" in v. 8.
- Circle "salvation" in v. 9.
- Bracket "awake or asleep" in v. 10.

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

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

1. The words “live together with him” (v. 10) and “encourage one another” (v. 11) link 5:1-11 to 4:13-18. How so?
  2. *Identify* what Paul is writing about in 5:1-11, the *subject*, and *define* it.
  3. Explain the *comparison* in verse 2 (“like”) and in verse 3 (“as”).
  4. Why will the day of the Lord *not* “overtake” (NET) believers in Christ?
  5. Explain the *relationship* of verse 6 beginning with “So then” to verse 5.
  6. *Identify* the “others, who are asleep” (v. 6) and *explain* what that means.
  7. Explain the *contrast* (“But”) introduced in verse 8 (cf. v. 6).
  8. To what *specifically* does “salvation” (v. 9) refer?
  9. “Whether we are *awake or asleep*,” we will live together with the Lord. What does that mean?
  10. **Discussion:** Talk about what you find encouraging in what Paul says about the day of the Lord.
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### Commentary On The Text

In 1 Thessalonians 4:13-18, Paul addresses the Thessalonian believers' concerns regarding "those who sleep in death" (v. 13). In 5:1-11, he addresses their concerns regarding "the day of the Lord" (v. 2)—about which he says, "we do not need to write to you" (v. 1), and yet he does (cf. 4:9-12). The NIV divides the passage into two paragraphs (vv. 1-3, 4-11); the NET and ESV do not. Both treat the passage as a single paragraph. English versions vary in this regard. Nevertheless, there are a number of terms that trace the *logical* development of Paul's thought and that can be used to unpack his meaning. They include: "but" (v. 4); "so then" (v. 6), and "therefore" (v. 11).

In verses 1-3, Paul reiterates what his readers already know about the onset of the day of the Lord, that time of "coming wrath" on earth referred to 1:10. It will come *unexpectedly* and *suddenly* on the unbelieving world. He uses two *comparisons* to make his point. First, the day of the Lord will come "like a thief in the night" (v. 2)—*unexpectedly* with a *hostile intent*. Commenting on the image, Jesus said, "If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into" (Mt 24:43). Just knowing when a thief is coming is not the point. Knowing when a thief is coming so that a break-in can be *avoided* is the point. The unexpected nature of the onset of God's wrath is further emphasized in the next verse. "While people are saying, 'Peace and safety,' destruction will come on them" (v. 3a). *Second*, the day of the Lord will come *suddenly* "as labor pains on a pregnant woman, and they," i.e., the unbelieving world, "will not escape" (v. 3b). Commenting on the significance of the image, one author writes: "The point of comparison is the *sudden* onset of labor pains with their *inescapable outcome*" (F.F. Bruce, *Word Biblical Commentary*, vol. 45, 1 and 2 Thessalonians, 110). When genuine labor begins, there is no avoiding the outcome. So another author writes: "The judgement of that day once begun will carry through to its finale, and there is no circumventing it" (D. Michael Martin, 1 and 2 Thessalonians, NAC, 160-61).

In verses 4-5 (cf. "But"), Paul assures his readers that the day of the Lord will not "overtake" (NASB) them (v. 4) and explains why not (v. 5). He writes: "But you, brothers and sisters, are not in darkness so that this day should surprise you like a thief" (v.4). Paul's point is not that the day of the Lord will "overtake" believers but not *by surprise* like a thief. Put differently, his point is not that a thief will break into their houses but not *by surprise*. His point is a thief will not break in, period. The day of the Lord will not overtake believers, period, because they do not belong "to the night or to the darkness" (v. 5). As another author writes: "In reassuring his converts, Paul declares without qualification that those in Christ belong to a realm different from that of the world. Growing out of this assertion that believers will not participate in darkness is the promise of their non-participation in 'the day' of the Lord. It will not overtake them by surprise—'like a thief

overtakes his victim. As v. 5 explains, their position in Christ guarantees their deliverance from this. "God did not appoint us to suffer wrath but to receive salvation" (v. 9).

In verses 6-10 (cf. "So then"), Paul explores the practical implications of the fact that his readers "do not belong to the night or to the darkness" (v. 5). In verse 6, he *contrasts* the children of the night, unbelievers, to the "children of the day," believers; the first are "asleep," i.e., spiritually dull and insensitive, while the second are to be "awake and sober." The figurative language requires comment: "Paul exhorted the Thessalonians therefore to remain alert (watchful) and sober (self-possessed), not asleep (insensible) to things that God has revealed like others are (cf. Matt. 24:42; 25:13; Mark 13:35; Luke 21:34). This is a moral exhortation that goes beyond simple mental alertness" (Thomas L. Constable, "Notes on 1 Thessalonians," 2023 ed., 71, [planobiblechapel.org/tcon/notes/pdf/1thessalonians.pdf](http://planobiblechapel.org/tcon/notes/pdf/1thessalonians.pdf)).

In verses 7-8, Paul again uses *contrast*. In these verses he contrasts the nighttime behavior of unbelievers to daytime behavior of believers. Those who belong to the night sleep and get drunk at night, while those who belong to the day put on faith, love, and hope. The same author writes: "Behavior consistent with the Thessalonians' position in Christ required watchful preparation in view of the future. As soldiers engaged in spiritual warfare they needed to protect their vital parts ("put on the breastplate") with trust in God ("of faith") and love for others (cf. 1:3, 3:5; Isa. 59:17; Rom. 13:12; 2 Cor. 6:7; 10:4; Eph. 6:14-17). They also needed to protect their thinking from attack (with "a helmet") by keeping their sure hope of deliverance at Christ's appearing in mind ("the hope of salvation"; i.e., the Rapture). Note the recurrence of the triad of faith, hope, and love, as in 1:3" (Constable, 72).

In verse 9, which is closely related to verse 8, Paul *contrasts* "to suffer wrath" and "to receive salvation," indicating that he uses "salvation" here *exclusively* to refer to the coming of Jesus to rescue (1:9-10), and not *inclusively* to refer to all that salvation entails, e.g., redemption, justification, forgiveness, etc. In other words salvation here refers to deliverance from coming wrath on earth.

The meaning of verse 10 is debated because "awake or asleep" can be understood in two different ways. "The phrases *alert or asleep* may be understood (1) of moral alertness (living in faith, love, and hope as vv. 6, 8 call for, versus being unresponsive to God) or (2) of physical life and death (whether alive or dead). The first fits better with the context of 5:1-9, while the second returns to the point Paul started with in 4:13-18 (no disadvantage for the believing dead)" (*The NET Bible*, 13sn on 1Th 5:13). The first interpretation seems more likely in the immediate context, which implies that all believers will receive salvation, deliverance from wrath, whether sober or not.

Verses 5-11 wrap up with the same pastoral exhortation found in 4:13-18: "Therefore encourage one another." Here, however, Paul adds "and build each other up, just as in fact you are doing."

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## Word Studies/Notes

v. 1 *Now* The section begins with the words ‘now concerning’ (*peri de* as in 4.9; cf. 4.13), indicate that the apostle is responding to yet another question the Thessalonians had asked, most likely through a letter they sent via Timothy” (Gene L. Green, *The Letters to the Thessalonians*, PNTC, 230).

v. 1 *times and dates* “Times and dates’ (v. 1) translates two Greek words for time. In contexts where distinctions are made between them, the first (*chronos*) connotes time as a sequence, and the second (*chairos*) connotes an event or an epoch in time. But the two apparently formed a stock phrase in the church’s teaching about the end times (cf. Acts 1:7), and the pair may have been stereotyped to the point that they were used as a couplet without regard to the meaning of the individual words” (D. Michael Martin, *1 and 2 Thessalonians*, NAC, 156). “It is a purposely ambiguous phrase to refer to events that belong to God’s final eschatological ‘wrap-up,’ but events whose precise nature belongs to the wisdom and knowledge of God alone” (Gordon D. Fee, *The First and Second Letters to the Thessalonians*, NICNT, 186).

v. 2 *the day of the Lord* See pg. 1. The day of the Lord is “that eschatological event when the Lord comes to judge the inhabitants of the earth and to pour out his wrath because of sin (Isa. 13.6, 9; Ezek. 13.5; 30.3; Joel 1.15; 2.1, 11; 3.14; Amos 5.18, 20; Zeph. 1.7, 14; Zech. 1.14; Mal. 4.5; Acts 2.20; 1 Cor. 5.5; 2 Thess. 2.2; 2 Pet. 3.10). However, for the people of God, the day of the Lord will be a day of salvation (Joel 2.21-32; 3.18; Obad. 15-21; Zech. 14.1-21)” (Green 232).

vv. 2, 4 *like a thief* Cf. Mt 24:43; Lk 12:39; 2Pe 3:10; Rev 3:3; 16:15. “Jesus used a *thief* coming at *night* as an illustration of the *unexpected* and *hostile* nature of the coming of God’s judgment in the future. This is repeated in various ways in v. 4; 2 Pet 3:10; Rev 3:3; 16:15” (*The NET Bible*, 4sn on 1Th 5:2, italics added). The coming of the day of the Lord will be “sudden” (v. 3) and without warning.

v. 3 *destruction* “‘Destruction’ means utter and hopeless ruin, a loss of everything worthwhile (Milligan, p. 65; Frame, p. 182), causing the victims to despair of life itself (Rev. 9:6). Without being totally annihilated, they are assigned to wrath and denied the privileges of salvation (v. 9)” (Robert L. Thomas, “1 Thessalonians,” in *The Expositor’s Bible Commentary*, vol. 11, 282).

v. 3 *as labor pains* Their *sudden onset* and *inescapable outcome* mark the point of *comparison*. “The emphasis of our passage is on the way the final judgment, here compared to *labor pains*, comes at an unexpected moment. When this time comes, they [i.e., the

people who are saying “peace and safety”] will not escape, any more than a woman can escape from labor when her time is upon her. This final affirmation is extremely emphatic. There will be absolutely no way for unbelievers to flee from that destruction (cf. Luke 21.36). Its coming is sure, though its time cannot be divined. And once it comes, there is no way to flee” (Green, 234-35).

v. 4 *surprise you* Cf. “overtake you” (NASB). “The verb [*katalambanō*] ‘to overtake’ or ‘to seize with hostile intent,’ has a more negative connotation that the NIV ‘surprise’ conveys, especially in conjunction with the image of a thief” (Martin, 162). Paul’s point is not that the day of the Lord will overtake believers but not by *surprise* like a thief. His point is that the day of the Lord will not overtake believers, period, because they do not belong “to the night or to the darkness” (v. 5). What’s more, “God did not appoint us to suffer wrath but to receive salvation” (v. 9).

vv. 4-7 *darkness, night, sleep* “It is that the day of the Lord divides humanity into two distinct camps—those who are ready and destined for salvation and those who are not ready and are destined for wrath. This distinction is seen repeatedly in vv. 4-6, which describe Christians in contrast to non-Christians . . . ‘Night and darkness’ symbolize willful ignorance of God and imply certain judgment apart from repentance and entrance into the realm of light. As the Gospels divide all peoples at the judgment into wheat and tares or sheep and goats, so Paul places the whole of humanity in two camps” (Martin, 161, 63).

vv. 5, 6, 8 *light, day, awake* The structure of verse 5 is *chiastic*, where the first and final elements are placed in *contrast*, as are the second and third: *a* You are all children of the light / *b* and children of the day. // *b'* We are not of the night / *a'* or of the darkness. “Those who are ‘children of light’ are those who have been saved from darkness and now belong to the realm of ‘light’ (Acts 26.18; Eph. 5.8; 1 Pet. 2.9)” (Green, 236).

v. 9 *salvation* I.e., deliverance from *coming wrath* (1:10; 5:9) in “the day of the Lord” (5:2).

v. 10 *awake or asleep* “Did he mean ‘whether we are alive or dead,’ or ‘whether we are spiritually alert or lethargic’? It seems he meant the latter because he used the same words for ‘awake’ (*grēgorōmen*) and ‘asleep’ (*katheudōmen*) as he used in verse 6, where they clearly mean spiritually alert and spiritually lethargic” (Constable, 707; so also Thomas, 285-86; contra. Craig A. Blasing, “The Day of the Lord and the Rapture,” *Bibliotheca Sacra* [July-September 2012]: 264).

# 4

## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Encourage one another, knowing the day of the Lord coming in wrath will not overtake believers as it will unbelievers.

### 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

Today’s culture has Christians swimming upstream against a hurricane with piranhas snapping at our heels and electric eels zapping us the whole way. It’s rough out there, folks. As children of the light, we’re called to be different. We should think, act and love others in such a way that we are clearly distinguished from children of the darkness. Yet, kids rarely want to draw attention to themselves and stand out as different. They’d rather silently blend in with the rest of the herd and follow the crowd. So, how do we disciple our kids and encourage them to live differently when they are so strongly pulled into blending in with worldly thinking? When I think of discipleship, I think of perfect parents with perfect kids sitting down for a long evening of studying the Bible together. In reality, life is messy and I don’t know any perfect parents, perfect kids or gigantic open windows of time. Let’s shift our view of discipleship to something a little more realistic. Small liturgies brought into your daily routine will help you and your family focus on the Lord in a whole new way. I know one family that gathers for a short prayer before they all walk out the door in the morning. Another family whips out simple conversation cards with random questions to get kids talking at mealtime. Nighttime prayers are simple and repetitive at another house, planting seeds of God’s big picture of redemption for the family. What is one simple routine your family can start that points your kids to Christ and encourages them to live for him? Start it today!

### What Does The Bible Say?

- Read 1 Thessalonians 5:1-11.
1. How does Paul describe the Thessalonians?
  2. What should the Thessalonians put on? Why?
  3. Why did Jesus die?

### What Do You Think?

What does this passage tell you about Jesus’ return?

### What Do You Do?

Paul tells people to encourage and build up other believers. Leave an encouraging note in a secret place for everyone in your family this week.

### CORE COMPETENCY: Eternity

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

### MEMORY VERSE: Romans 15:13

*“May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit.”*

### KidPIXCOUPON

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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