



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V25 N39 October 1, 2023

## THIS WEEK'S CORE COMPETENCY

### Salvation by Grace

I believe a person comes into a right relationship with God by his grace through faith in Jesus Christ.

*"For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – not by works, so that no one can boast."*

**Ephesians 2:8-9**



How can a person be saved?

## I BELIEVE

"Primary Faith"

Ephesians 2:1-10

Salvation in its entirety – including *redemption, reconciliation, regeneration, forgiveness, justification, sanctification, and glorification* – is obtained by faith *alone* and *not at all* by religiously doing what is morally right and humanly good (Eph 2:8-9). It is *by grace, through faith, based on* the propitiatory sacrifice of Jesus.

*What Grace Is Not.* The grace of God that brings salvation (Eph 2:8, 9) is not merited. It is not favor that God shows to those with sincere hearts that do the best that they can to please him. One theologian writes, "Grace is unmerited favor." To emphasize this point he continues by saying, "It is undeserved on the part of the recipient. It is unearned and un-earnable" (Charles C. Ryrie, *So Great Salvation*, 15).

Some mistakenly assume that grace is what God adds to our efforts, so that we can be declared righteous in his eyes and therefore be accepted by him. We must do all that we can do to be righteous by trying to obey the Ten Commandments or possibly by trying to follow the Golden Rule, but because we all inevitably fall short of God's glorious perfection, he has to step in and "top up" our righteousness. According to this view, grace makes up the difference between what we can attain on our own and what God requires. This means that some need more grace than others do because some fall farther short of God's perfect standard than others do. Mother Teresa needed less of God's grace to be declared righteous in his eyes than most because she took a vow of poverty and devoted herself to a life of charity. But in fact, this view distorts the meaning of grace and diminishes its magnificence by implying that salvation is obtained partly by human effort, even though the New Testament clearly teaches that salvation is "not by works" (Eph 2:9). Titus 3:5 says, "he saved us not because of righteous things we had done, but because of his mercy."

*What Grace Is.* In the Old Testament, the noun form of the word used most commonly for grace denotes *gracefulness* or *beauty* (cf. Pr 22:11; 31:30), but most generally means *favor* or *goodwill*. The

essence of the word grace in the Old Testament is that of finding favor in the eyes of God or of man.

As we shift to the New Testament, the most common word used for grace, *charis* (from *chairein*, "to rejoice"), denotes first of all a *pleasant external appearance* (i.e., *loveliness, acceptableness*) (cf. Lk 4:22; Col 4:6). However, as in the Old Testament, the more prominent meaning is that of *favor* or *good will* (cf. Lk 1:30; 2:40, 52; Ac 2:47; 7:46; 24:27). And its most common usage is in connection with the work of God that brought about our salvation, in which it refers to the "unmerited operation of God in the heart of man" (Louis Berkhof, *Systematic Theology*, 427).

Thus, we might define the term this way: Grace is God's goodness shown to those who are undeserving (cf. Ro 3:24; 5:2, 15, 17, 20; 6:1; 1Co 1:4; 2Co 6:1; 8:9; Eph 1:7; 2:5, 8; 3:7; 1Pe 3:7; 5:12). More specifically, grace is God's undeserved goodness through which he delivers mankind from the wrath they fully deserve to receive the salvation they fully do *not* deserve.

It was God's grace that made sufficient provision for our sin. Christ died on the cross and paid the penalty for our sin. Because the provision is sufficient, grace rules out all human merit and only requires faith in the Savior and his finished work. Any mixture of human merit violates grace for two reasons. To add anything to grace implies first, that Christ's work on the cross was not completely sufficient, and second, that God's wrath could somehow be appeased partly by human effort – both of which contradict what scripture teaches.

Thus, not only is God's grace responsible for providing the (cf. Jn 14:6) solution to man's sin problem, but it is also responsible for bestowing the faith to believe in his solution – Christ's death on the cross (cf. Php 1:29; 2Th 2:13; Mt 16:17). That is, faith is not the unaided product of human reasoning or logic (cf. 1Co 1:21; 2:4, 5), but it, too, is a gift from God. God was under no obligation to do such a thing; he simply chose to do so, motivated by his love and mercy (cf. Eph 2:4, 5).

# 1

## EXAMINE GOD'S WORD

### Read Ephesians 2:1-10

1 As for you, you were dead in your transgressions and sins, 2 in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. 3 All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath. 4 But because of his great love for us, God, who is rich in mercy, 5 made us alive with Christ even when we were dead in transgressions – it is by grace you have been saved. 6 And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, 7 in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. 8 For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – 9 not by works, so that no one can boast. 10 For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

### Read in another translation

1 And although you were dead in your offenses and sins, 2 in which you formerly lived according to this world's present path, according to the ruler of the domain of the air, the ruler of the spirit that is now energizing the sons of disobedience, 3 among whom all of us also formerly lived out our lives in the cravings of our flesh, indulging the desires of the flesh and the mind, and were by nature children of wrath even as the rest...

4 But God, being rich in mercy, because of his great love with which he loved us, 5 even though we were dead in offenses, made us alive together with Christ – by grace you are saved! – 6 and he raised us up together with him and seated us together with him in the heavenly realms in Christ Jesus, 7 to demonstrate in the coming ages the surpassing wealth of his grace in kindness toward us in Christ Jesus. 8 For by grace you are saved through faith, and this is not from yourselves, it is the gift of God; 9 it is not from works, so that no one can boast. 10 For we are his creative work, having been created in Christ Jesus for good works that God prepared beforehand so we can do them. (NET)

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

- Underline "you" and double underline "us" and "we" in vv. 1-10.
- Circle "dead" in v. 1 and "alive" in v. 5.
- Bracket [of this world] and [of the ruler] in v. 2.
- Brace {gratifying} and {following} in v. 3.
- Circle "flesh" in v. 3.
- Circle "wrath" in v. 3.
- Box "But" indicating *contrast* in v. 4.
- Box "because" indicating *reason* in v. 4.
- Circle "mercy" in v. 4.
- Brace {made us alive with Christ} in v. 5.
- Highlight "it is by grace you have been saved" in v. 5.
- Brace {raised us up with Christ} and {seated us with him} in v. 6.
- Box "in order that" indicating *purpose* in v. 7.
- Highlight vv. 8-9.
- Circle "this" in v. 8.
- Circle "handiwork" in v. 10.

Highlight v. 6a 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. To whom does “you” refer in verse 1?
  2. Three phrases are used to describe unsaved people in verses 2 and 3. According to the *first*, they follow “the ways of the world.” Briefly describe how you followed the ways of the world before you were saved.
  3. According to the *second*, they follow the “ruler of the kingdom of the air.” Who is this?
  4. “The spirit” that is mentioned in verse 3 could be understood to refer to “the ruler” as in the NIV—“the spirit who is now at work in those who are disobedient.” (It could also be understood to refer to the impersonal influence of the atmosphere or environment of the ruler’s kingdom on the unsaved as in the NET.) In what ways is the ruler at work in the unsaved? Or how does his kingdom’s atmosphere influence the unsaved?
  5. What does the *character* of those “deserving of wrath” say about the *character* of God?
  6. Explain the *strong contrast* introduced in verse 4 by the word “but.”
  7. Paul uses three verbs to identify what God has done for those whom he has saved. Identify them.
  8. For those whom God has saved, he has done these three things *together* “with Christ.” How so?
  9. Verse 7 begins with the words “in order that,” which indicate *purpose*. What is God’s *purpose* for saving those who were once dead in their transgressions and sins?
  10. To what does “this” refer in verse 8? In other words, *what* do you think is “the gift of God” — grace, faith, or salvation— and *why* do you think so?
  11. **Discussion:** Talk about some implications of the fact that Christians are God’s “creative work” (NET).
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### Commentary On The Text

In Ephesians 2:1-10 Paul writes about spiritual realities, realities that are nonetheless real, albeit are unavailable to the physical senses. The apostle contrasts spiritual *death* (vv. 1-3) to spiritual *life* (vv. 4-10), and boldly declares that those who are saved, that is have been “made alive with Christ” (v. 5) have also been “raised up with Christ” and “seated with him in the heavenly realms” (v. 6). These are true statements that cannot be verified by the physical senses. Those who are spiritually dead do not perceive themselves to be dead. Their physical senses report that they are very much alive. And those who are spiritually alive neither sense that new life nor perceive themselves to be raised (i.e., resurrected) or sitting (i.e., enthroned) with Christ in heaven. Their physical senses report that they are no more alive than ever, still living in their mortal bodies, still going about their everyday lives on planet earth. Spiritual realities are unseen realities perceived only by the eyes of faith (Heb 11:1).

Ephesians 2:1-10 is a dense passage, one that is grammatically and theologically complex, filled with spiritual truths and their practical implications. Even a casual reader of the New Testament would recognize that it comes from Paul’s pen. One commentator observes: “In the Greek text verses 1-7 are one sentence. The subject of this sentence is God (v. 4). The three main verbs are ‘made . . . alive’ (v. 5), ‘raised . . . up’ (v. 6), and ‘seated’ (v. 6). The object is ‘us,’ and the prepositional phrase ‘with Christ’ describes ‘us.’ The main point then is that God has made believers alive, raised us up, and seated us with Christ. Everything else in verses 1-7 is of subordinate importance” (Thomas L. Constable, “Notes on Ephesians,” 2023 ed., 45, [planobiblechapel.org/tcon/notes/pdf/ephesians.pdf](http://planobiblechapel.org/tcon/notes/pdf/ephesians.pdf)). It is structured around the *but God contrast* introduced in verse 4 (*ho de theos*, “but God,” are the first words in the Greek sentence)—a *contrast* between the unsaved who are spiritually dead (vv. 1-3) and the saved who are spiritually alive (vv. 4-10).

According to Paul, unregenerate people, who follow “the ways of this world” and “the ruler of the kingdom of the air,” a likely reference to Satan (cf. Jn 14:30), who is now at work in them through the pervasive influence of his kingdom (v. 2), are separated from God and life in him because of their “transgressions and sins” (v. 1). They are in no position to save themselves because they are enslaved by the cravings of their “flesh,” namely, their sinful natures, that is, their inborn instincts to sin, and because they by nature follow its desires and thoughts (v. 3). This is not to say that all are equally sinful or that none is capable of any good, but rather to say that all sin. As the sayings go, “no one is perfect,” and “all are just human.” And so, their very nature invites God’s wrath. On that wrath, one commentator writes: “It is neither spite, nor malice, nor animosity, nor revenge. It is never arbitrary, since it is the divine reaction to only one situation, namely evil . . . It is God’s personal, righteous, constant hostility to evil, his settled refusal to compromise with it, and his resolve instead to condemn

it” (John R. W. Stott, *The Message of Ephesians*, TBST, 76, italics added).

Verse 4 opens with the profound words, “But . . . God.” According to Paul, because of God’s great love and mercy (v. 4), he did three things for those whom he saved by *grace* through *faith*, namely, regenerate people. 1) God “made [them] alive with Christ;” he did this when they were still dead in their transgressions (v. 5; cf. Ro 5:6-8). Paul reasons that Christ is alive spiritually, so those who are “with him,” that is, united to him, are likewise alive spiritually. This, in and of itself, accounts for the exclamation that follows, “it is by grace you have been saved.” Salvation is God’s doing.

2) God “raised [them] up with Christ” (v. 6). One writer comments: “Note the logical progression—we are made alive from the dead and then we are resurrected with him;” then this writer goes on to explain: “Thus, the believers’ spiritual resurrection is in conjunction with Christ’s physical resurrection. As he died physically, we were dead spiritually; so also as he was raised physically (1:20), we were raised spiritually. This talks about the believers’ positional resurrection and not their future physical resurrection (Harold W. Hoehner, *Ephesians*, 333-34). By virtue of their union with Christ, those whom God has saved have been resurrected *spiritually* in advance of their *physical* resurrection. Ironically, they are living resurrection lives now prior to their future physical resurrection.

3) God “seated [them] with him in the heavenly realms,” that is, where Christ is seated (v. 6). As one commentator writes: “What is true of him (1:20) is true of us. If he is exalted to God’s right hand, so are we. We are joined to him so that we are where he is. Several other texts speak of being exalted with Christ (see Rom. 8:37; 1 Cor. 15:48; 2 Cor. 2:14; Gal. 4:26; Phil. 3:20; Col. 3:1-4), but no text states this idea as forcefully as Ephesians 2:5-6. The intent here is to underscore the life believers now have with Christ, and with that life come privilege, honor, security, and responsibility” (Klyne Snodgrass, *The NIV Application Commentary: Ephesians*, 102).

Paul concludes by explaining the *purpose* behind what God has done with these words: “In order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus” (v. 7). Through-out eternity, God’s gift of salvation will serve to show the lavish worth of his gracious blessings expressed through his matchless kindness to those who have been saved by grace. Salvation is the gift of God, received through faith. Salvation is not obtained by doing good deeds, so that no one can take pride in having a part in it. Those who are saved are God’s workmanship, created by him to do the good works he has appointed for them.

Paul punctuates his point twice in this passage. “It is by grace you have been saved,” he writes in verse 5, and then elaborating on that statement, in verses 8-9 he explains, “For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast”

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## Word Studies/Notes

v. 1 *you* “The use of the second person looks to the situation of the Ephesians in a largely Gentile context” (Darrell L. Bock, *Ephesians*, TNTC, 60). Of course, what he says about their spiritual condition can be said about all unbelieving Gentiles, not only those in Ephesus.

v. 1 *dead* “The adjective (predicate accusative) ‘dead’ must certainly describe their spiritual and not physical condition, for the next two verses show that they were very much alive physically . . . Philo [the Hellenistic Jewish philosopher] speaks of the estrangement of the wicked from God as true death in contrast to physical death” (Harold W. Hoehner, *Ephesians*, 307-308). “Before their regeneration believers were spiritually dead, that is, separated from God, and unable to have fellowship with Him (cf. 4:18; John 17:3)” (Thomas L. Constable, “Notes on Ephesians,” 2023 ed, 45, [planobiblechapel.org/tcon/notes/pdf/ephesians.pdf](http://planobiblechapel.org/tcon/notes/pdf/ephesians.pdf)). Spiritually dead people are alive *physically*; that is, they are human beings with living, functioning *material* bodies and *immaterial* souls.

v. 2 *this world, the ruler* “Clearly Paul’s intent here is to focus on this world system, a way of life shaped by a system that does not consider God (similar to the expression ‘living according to the flesh’). Living in sins is also living in conformity with ‘the ruler of the kingdom of the air.’ Christ is exalted over all the powers and fills all things (1:21-23), but another power is also at work. Although Paul does not name this ruler, he is clearly talking about a life that follows the evil one (6:16) or the devil (4:27; 6:11)” (Klyne Snodgrass, *The NIV Application Commentary: Ephesians*, 97).

v. 2 *the spirit* I.e., a reference to either the “ruler” or his “kingdom.” “In the first case, the ruler is personal, referring to the devil at work in disobedient people, while in the second it is impersonal, meaning the world order at work (note similar ideas and questions in 1 Cor. 2:6-8, 12). The NIV has interpreted ‘spirit’ as describing the ruler himself” (Snodgrass, 97). Contra the NET: “Although several translations regard the *ruler* to be the same as the *spirit*, this is unlikely since the cases in Greek are different (*ruler* is accusative and *spirit* is genitive)” (*The NET Bible*, 8sn on Eph 2:2); cf. “. . . according to the ruler of the domain of the air, the ruler of the spirit that is now energizing the sons of disobedience” (NET).

v. 3 *we, us* “The shift to first person plural in verse 3 will consider things from a Jewish angle, meaning that no-one escapes the need for Christ. In that form of argument, we return to the way Paul proceeded in Romans 1:18-3:31” (Bock, 60) and “In turning to the use of the first person, Paul adds Jews to the aggregate of people who were in need, much as he did in making the more detailed argument for the gospel and salvation in Romans 1-3” (Bock, 63).

v. 3 *flesh* Cf. “sinful nature” (NIV©1984, NLT); “corrupt nature” (NOG); “natural desires” (GNT). See Ro 8:1-17; Gal 5:13-26. “The term flesh (Gr. *sarkos*), when used metaphorically as here, refers to the sinful nature that everyone possesses. It is our human nature that is sinful” (Constable, 47). “Paul uses *sarx* in various ways in his letters, usually with negative ethical connotations as here. It usually refers to that which leaves God out of the picture, that which is merely human and left to its own devices” (Snodgrass, 98).

v. 4 *deserving of wrath* Lit., “children of wrath.” “All people are headed for an encounter with God’s wrath . . . These people are under God’s wrath, both his present wrath (cf. John 3:26; Rom. 1:18) and his future wrath (cf. Rom. 5:9, Eph. 5:4) . . . wrath points to *God’s constant displeasure and reaction against sin*” (Snodgrass, 98, italics added).

v. 4 *mercy* “That is God’s compassion for the helpless, issuing in action for their relief” (A. Skevington Wood, “Ephesians,” in *The Expositor’s Bible Commentary*, vol. 11, 35). “Mercy shows that God was kind in acting on our behalf. He did not have to do it. There was no entitlement that required it. We did not deserve it. He simply took the initiative to save us” (Bock, 64-65). “In the present context [mercy] is God’s compassion or pity on the sinners who are suffering the calamity of sin. In this instance, the calamity of sin is not something undeserved, yet God extends his mercy toward sinners because he loves them and knows that they are helplessly entrapped in their own snare” (Hoehner, 326-27).

vv. 5, 6 *made alive* . . . [First] God has given new life to believers . . . Regeneration (getting “saved”) is an act of God in grace. Regeneration results in the commencement and continuation of new spiritual life . . . [Second] God has, in addition to saving us, raised us up with Christ. This describes our spiritual, not our physical experience. He will yet raise us physically, but spiritually He has already raised us to a new type of life (cf. Col. 3:1-2) . . . Third, God has seated us in the heavenly places with Christ (cf. 1:20) . . . What Christ did physically (i.e., died, arose, and took His seat in heaven), God has already done for the believer spiritually” (Constable, 51, 52).

v. 8 *grace, faith* Regarding “grace,” it precludes human effort for grace and works are mutually exclusive (Ro 11:6). Regarding “faith,” “The verb *pistewo* can mean ‘trust,’ ‘give credence to,’ ‘be convinced that,’ ‘entrust, and ‘have confidence.’ Primarily, this word group treats *that on which one may rely or the act of relying on something believed reliable*” (Snodgrass, 104-105).

v. 8 *this* I.e., salvation as a whole. “The word ‘this’ is neuter, whereas ‘faith’ is a feminine noun. Since there is no neuter noun in the previous clause as the obvious antecedent of ‘this,’ the word most likely refers to the *whole process of God’s saving people by grace*” (Snodgrass, 105).

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## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Christians, who were once spiritually dead, have been made alive, raised up, and seated with Christ by God's grace through faith, so that they might display the riches of his grace and do the good things he has for them to do.

### CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



### 3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



## FAMILY TALK

Do you remember the first moment you laid eyes on your child? I remember the awe of holding this helpless infant, the tender weight in my arms making my heart feel as if it were to explode in my chest. I think my love and adoration for our holy God grew exponentially in that moment. Throughout the years I've caught a glimpse of my child and been struck with the notion, "God, look at what You've done." They're pretty amazing, these kids of ours. That's not to say there haven't been times when I've pointed my finger at God, "They're Your child, now. Look at what You've done with that." Though there are times I don't love my child's behavior, I try to remember they are God's handiwork. God allows us to parent His creation. He invites us to participate in the shaping of His handiwork. The kid that repeats the nonsense phrase or acts ridiculously goofy or is experimenting with sassy backtalk or just can't seem to clean up after themselves - this is all for their good and His glory. The mutual, ongoing, ever-growing sanctification of God's people is realized in the heart of our most intimate relationships. Things are coasting along and we think these kids are ours and we've done such a good job, when God reminds us they're His. Their missed responsibility, open defiance, unrealized potential or fractured friendship - those are all opportunities for growth, gifts from God to woo them to Him. We turn to Jesus, the object of our faith, and on our knees, surrender our kids to Him. Let Him do His work.

### What Does The Bible Say?

Read Ephesians 2:1-10

1. How are people who follow the ways of the world described in verse 1?
2. What did God do for us, even while we were still in sin? Why?
3. How are believers in Christ described in verse 10

### What Do You Think?

Who does the work of salvation and what is our part in it?

### What Do You Do?

Give a free gift to someone expecting nothing in return. How did that make you feel? How do you think God feels when we accept His free gift of salvation?

## CORE COMPETENCY: Salvation by Grace

I believe that I become a child of God through faith in Jesus, not because of anything I do.

## MEMORY VERSE: Joshua 1:9

*"Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go."*

## 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.*

**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.) from 1986 to 1998 and Spiritual Formation Pastor at Central Bible Church (Arlington, TX) from 1998 to 2022. 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.

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