



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V22 N39 October 11, 2020

## KING JESUS

### “Truth and Tradition”

Mark 7:1-23

#### THIS WEEK'S CORE COMPETENCY

##### Authority of the Bible

I believe the Bible is the Word of God and has the right to command my belief and action.

*“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.”*

2 Timothy 3:16-17



What matters for fellowship with God?

Jesus' controversy with the Pharisees regarding the “tradition of the elders” (Mk 7:1-23) pits the authority of the “commands of God” against the authority of “human traditions.” Ironically, obedience to Pharisaic traditions was intended by them to ensure obedience to the Law. Rabbi Akiba referred to “the tradition as a fence around the Law” (*m. 'Abot* 3:14)—suggesting that obedience to it would prevent overstepping the Law. But in Jesus' day, ironically, the opposite often proved true. According to Mark, Jesus chided the Pharisees with these words: “You have let go of the commands of God and are holding on to human traditions,” and “You have a fine way of setting aside the commands of God in order to observe your own traditions” (7:8, 9). Human traditions should never trump God's commands.

On the Oral Law and its necessity from a Jewish perspective, one Judaic scholar writes: “The Oral Law is a legal commentary on the Torah, explaining how its commandments are to be carried out. Common sense suggests that some sort of oral tradition was always needed to accompany the Written Law, because the Torah alone, even with its 613 commandments, is an insufficient guide to Jewish life. For example, the fourth of the Ten Commandments, ordains, ‘Remember the Sabbath day to make it holy’ (Exodus 20:8). From the Sabbath's inclusion in the Ten Commandments, it is clear that the Torah regards it as an important holiday. Yet when one looks for the specific biblical laws regulating how to observe the day, one finds only injunctions against lighting a fire, going away from one's dwelling, cutting down a tree, plowing and harvesting. Would merely refraining from these few activities fulfill the biblical command to make the Sabbath holy? Indeed, the Sabbath rituals that are most commonly associated with holiness—lighting of candles, reciting the *kiddush*, and the reading of the weekly Torah portion are found not in the Torah, but in the Oral Law.

“Without an oral tradition, some of the Torah's laws would be incomprehensible. In the *Shema's*

first paragraph, the Bible instructs: ‘And these words which I command you this day shall be upon your heart. And you shall teach them diligently to your children, and you shall talk of them when you sit in your house, when you walk on the road, when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes.’ ‘Bind them for a sign upon your hand,’ the last verse instructs. Bind what? The Torah does not say. ‘And they shall be for frontlets between your eyes.’ What are frontlets? The Hebrew word for frontlet, *totafot*, is used three times in the Torah—always in this context (Exodus 13:16; Deuteronomy 6:8, 11:18)—and is as obscure as it is in English. Only in the Oral Law do we learn that what a Jewish male should bind upon his hand and between his eyes are *tefillin* (phylacteries).

“Finally, an Oral Law was needed to mitigate certain categorical Torah laws that would have caused grave problems if carried out literally. The Written Law, for example, demands an ‘eye for an eye’ (Exodus 21:24). Did this imply that if one person accidentally blinded another, he should be blinded in return? That seems to be the Torah's wish. But the Oral Law explains that the verse must be understood as requiring monetary compensation: the value of an eye is what must be paid” (Joseph Teluskin, “Judaism: The Oral Law—Talmud and Mishnah,” [www.jewishvirtuallibrary.org/the-oral-law-Talmud-and-Mishnah](http://www.jewishvirtuallibrary.org/the-oral-law-Talmud-and-Mishnah)).

The Oral Law contained interpretations and applications of the Torah that Jesus didn't condemn as such. He did, however, vehemently condemn the elevation of its authority above God's commands, not to mention using obedience to a human Oral Law to avoid obedience to God's Written Law. Put differently, the Pharisees viewed Oral Law as binding as Written Law, and over time developed ingenious ways to use Oral Law to evade obeying Written Law—the use of “Corban,” a vow a negligent Jewish son could use to avoid his responsibility to support his parents, being just one example.

# 1

## EXAMINE GOD'S WORD

1 The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus 2 and saw some of his disciples eating food with hands that were defiled, that is, unwashed. 3 (The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. 4 When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.)

5 So the Pharisees and teachers of the law asked Jesus, "Why don't your disciples live according to the tradition of the elders instead of eating their food with defiled hands?"

6 He replied, "Isaiah was right when he prophesied about you hypocrites; as it is written:

"These people honor me with their lips,  
but their hearts are far from me.

7 They worship me in vain;  
their teachings are merely human rules.'

8 You have let go of the commands of God and are holding on to human traditions."

9 And he continued, "You have a fine way of setting aside the commands of God in order to observe your own traditions! 10 For Moses said, 'Honor your father and mother,' and, 'Anyone who curses their father or mother is to be put to death.' 11 But you say that if anyone declares that what might have been used to help their father or mother is Corban (that is, devoted to God) – 12 then you no longer let them do anything for their father or mother. 13 Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that."

14 Again Jesus called the crowd to him and said, "Listen to me, everyone, and understand this. 15 Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them. <sup>[16]a</sup>

17 After he had left the crowd and entered the house, his disciples asked him about this parable. 18 "Are you so dull?" he asked. "Don't you see that nothing that enters a person from the outside can defile them? 19 For it doesn't go into their heart but into their stomach, and then out of the body." (In saying this, Jesus declared all foods clean.)

20 He went on: "What comes out of a person is what defiles them. 21 For it is from within, out of a person's heart, that evil thoughts come – sexual immorality, theft, murder, 22 adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. 23 All these evils come from inside and defile a person."

<sup>a</sup> 16 Some manuscripts include here the words of 4:23.

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

- Underline "defiled," "defiles," and "defiled" throughout.
- Circle "unwashed" in v. 2.
- Circle "ceremonial washing" in v. 3.
- Highlight Mark's parenthetical statements in vv. 3, 11, 19.
- Box "such as" indicating *comparison* in v. 4.
- Highlight the quotation from Isaiah in vv. 6b-7 in a different color.
- Box "but" indicating *contrast* in vv. 11, 19.
- Circle "Corban" in v. 11.
- Circle "nullify" in v. 13.
- Bracket Jesus' parable in v. 15.
- Circle "heart" in vv. 19, 21.

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 you do 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. Does the presence of “some teachers of the law . . . *from Jerusalem*” (cf., 3:22) bode well or ill for Jesus? Explain.
  2. The Pharisees and teachers of the law questioned Jesus about his disciples eating with “unwashed” hands. These religious leaders weren’t concerned for personal hygiene, were they? Explain.
  3. Eating with “unwashed hands” amounts to eating with “defiled hands.” So what?
  4. Jesus quotes Isaiah 29:13 to call these leaders “hypocrites.” Why do they deserve the epithet?
  5. Explain how the Pharisees used “Corban” to evade obeying the Written Law.
  6. Are Christians today at risk of doing likewise, namely, putting tradition above the word of God? Explain.
  7. The disciples asked Jesus about “this parable” (v. 17). What parable?
  8. The disciples are “so dull” (v. 18). How so?
  9. Jesus says it’s not what goes into a person that defiles them but what comes out. What is he talking about?
  10. **Discussion:** Talk about the *evil effects* of the *evil thoughts, etc.* that come from *inside* every person.
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### Commentary On The Text

After describing a series of miracles on and around the Sea of Galilee, Mark returns the controversy that dogged Jesus' steps. After their first go-round with Jesus over Sabbath observance, the Pharisees (see Mk 2:16, 18, 24) conspired with the Herodians to kill him (3:6), and after their review of Jesus' exorcisms, the teachers of the law (see 1:22; 2:6, 16; 3:22), "who came down from Jerusalem," accused him of being "possessed by Beelzebul," claiming that "by the prince of demons he is driving out demons" (v. 22). In 7:1-21, Jesus' nemeses are together again in Galilee, this time to criticize his disciples for not living "according to the tradition of the elders" (v. 5). The narrative unfolds in two parts: "The first (7:1-13) reports Jesus' confrontation with the Pharisees and teachers of the law over the issue of eating with unwashed hands. These religious directors are completely oblivious to the miracles that God is working through Jesus and only notice inconsequential matters. Jesus has miraculously fed the crowds in the desert with an abundance of bread, but they only dither about eating bread with unclean hands. Jesus turns their niggling complaint about his disciples' conduct into a caustic condemnation of their whole tradition. The second part (7:14-23) consists of Jesus' stunning announcement to the crowd that defilement only comes from within, from an individual's heart, and not from contact with anything external. He follows up this radical declaration with a private explanation to his disciples about the nature of purity and impurity" (David E. Garland, *The NIV Application Commentary: Mark*, 271).

The first part of the narrative opens (vv. 1-5) with a description of the circumstances that resulted in the Pharisees and the teachers of the law asking Jesus the question, "Why don't your disciples live according to the tradition of the elders?" (v. 5). They notice that his disciples do not ceremonially wash their hands before eating (v. 2), and "so" (v. 5) they pose their *accusatory* question to him. Mark explains for his Gentile readers (vv. 3-4) that Jews observe many traditions found in Oral Law, containing interpretations and applications of the law of Moses, handed down from generation to generation. In Jewish eyes, violations of this Oral Law are tantamount to violations of Written Law and likewise defile, that is, inhibit the transgressor's fellowship with God. "For a pious Jew, to disregard these regulations was a sin; to follow them was the essence of goodness and service to God" (John D. Grassmick, "Mark," in *The Bible Knowledge Commentary: New Testament*, 133).

The first part closes (vv. 6-13) with a description of Jesus' exhortation of his interrogators. Using Isaiah's words against them (29:13), he calls them "hypocrites" (*hypokritēs*). "Here, the term is used, as throughout the New Testament, in the sense of a 'pretender' whose words and actions contradict actual reality" (Eckhard J.

Schnabel, *Mark*, TNTC, 163). Like those in the prophet's day, these "pretenders" honor God *outwardly* with their "lips" but not *inwardly* with their "hearts" (Mk 7:6). Their religion is empty because its teachings and rules are "merely human" (v. 7), and in its pursuit, they effectively turn *from* the commands of God *to* the traditions of men. Jesus then cites the fifth commandment, a violation of which carried the death sentence, to illustrate how Jews used obedience to tradition to evade obedience to God's command to "Honor your father and your mother, so that you may live long in the land the Lord your God is giving you" (Ex 20:12). Oral Law provided a clever out, an ingenious loophole that allowed a son to shirk his responsibility to his parents. Here's the loophole in a nutshell: "If a son declares that the material support he might have given his parent is *qorbān*, he pledges these particular possessions to God and removes them from ordinary human use. Uttering the word *qorbān* renders the vow binding, and vows must not be broken (Num. 30:2; Deut. 23:21-23)" (Schnabel, 165). Ironically, what is *commanded* by God is thus *prohibited* by tradition!

The second part of the narrative opens (vv. 14-19) with a description of Jesus' *shocking* declaration to the crowd and *scathing* explanation of it to his disciples. A person is defiled not from the outside-in but from the inside-out. It's not what goes into a person from the outside but what comes out of a person from the inside that inhibits their fellowship with God. People are defiled morally by the thoughts and intents of their hearts apart from observing outward purity rituals. The crowd assumes the opposite; the crowd assumes defilement results from a disregard for the rules and regulations regarding externals, like food and ritual washings – which would be a major concern for Jews returning from the marketplace where they would likely come in contact with "unclean" Gentiles or "common" things like money and utensils. When his disciples question Jesus about his parable (v. 15), he scolds them for being so dull, so unable to recognize the obvious, and then explains why defilement is a matter of the heart. Food is eaten, digested, and eliminated from the body without entering "the heart," the center of human personality that affects a person's intellect, emotions, and will and that governs a person's thoughts and actions.

The second part of the narrative closes (vv. 20-23) with a description of twelve things that originate in the heart and that *do* defile a person. First, there are six plural nouns (in Gk.) that depict wicked acts viewed individually: sexual immorality, theft, murder, adultery, greed, and malice. Second, there are six singular nouns that depict evil dispositions: deceit, lewdness, envy, slander, arrogance, and folly. "All these evils, Jesus says, "come from inside and defile a person" (v. 23).

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## Word Studies/Notes

v. 2 *defiled, unwashed* Cf., “They noticed that some of his disciples were eating their food with hands that were ritually unclean—that is, they had not washed them in the way the Pharisees said people should” (GNT). The issue is not personal hygiene. The Pharisees applied requirements for OT priests (see Ex 30:17-21; 40:30-32) to people in general. One author explains: “The practice itself of washing hands for ritualistic purification is what Jews then and today call the *n’tilat-yadayim*, which is done to remove impurities that you may have acquired by touching ceremonially impure things, such as products in the marketplace. To perform the *n’tilat-yadayim*, you would simply rinse your hands all the way up to the wrists with water. Why? Because your home is your temple and your dining table is your altar and the food on it is your sacrifice and you are the priest (*cohen*). Therefore, being that the Tanakh requires the *cohanim* to be ceremonially pure before offering sacrifices on the Temple altar, the Oral Torah requires the same before eating a meal. Jesus’ disciples rejected all of this” (David L. Gray, “Mark 7:1-23—Jesus Attack on the Tradition of the Elders,” [www.davidlgray.info/2015/08/30/tradition-of-the-elders/](http://www.davidlgray.info/2015/08/30/tradition-of-the-elders/)).

vv. 3-4, 11, 19b ( ) “These verses constitute an extended parenthesis in which Mark explained (*gar*; cf. 1:16), for the benefit of his Gentile readers who lived outside Palestine, the common Jewish practice of **ceremonial washing** . . . ‘Corban’ is the Greek (and Eng.) transliteration of a Hebrew term used to refer to a **gift devoted to God** . . . The concluding sentence of verse 19 is an editorial comment by Mark (cf. 2:10, 28; 3:30; 13:14), to emphasize the significance of Jesus’ statement for his Christian readers in Rome, some of whom may have been confused over Jewish food laws (cf. Rom. 14:14; Gal. 2:11-17; Col. 2:20-22). He simply pointed out that **Jesus declared all foods ‘clean’** for Christians. The early church was slow to grasp this truth (cf. Acts 10; 15)” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 132-134).

v. 3 *ceremonial washing* “Mark clarifies the Jewish rituals of purity in a parenthetical comment aimed at Gentile readers. Pharisees give their hands a ceremonial washing (lit. ‘wash their hands with the fist’, meaning ‘up to the fist or wrist’, ‘with a fistful of water’ or ‘with a cupped hand’) before they eat” (Eckhard J. Schnabel, *Mark*, TNTC, 162). The meaning of “with a fist [*pygme*]” is unclear. “The RSV and REB do not even attempt to translate the term. The NAB and NASB translate it ‘carefully’; the NRSV ‘thoroughly’; and the NIV ‘give their hands a ceremonial washing’” (Robert H. Stein, *Mark*, BECNT, 339).

v. 3 *tradition of the elders* “After the Babylonian exile, the Jewish rabbis began to make meticulous rules and regulations governing the daily life of the people. These were interpretations and applications of the law of Moses, handed

down from generation to generation. In Jesus’ day this ‘tradition of the elders’ was in oral form. It was not until c. AD 200 that it was put into writing in the Mishnah (see note on Ne 10:34)” (*The NIV Study Bible*, note on Mt 15:2; see also p. 1).

v. 11 *Corban* “Mark interpreted the word ‘corban,’ a gift devoted to God, for his Gentile readers. This word is Greek, but it transliterates a Hebrew word that the Jews used when they dedicated something to God. Jewish tradition permitted people to declare something they owned as dedicated to God. This did not mean that they had to give it to the priests, or even give up the use of it themselves. However, it freed them from giving it to someone else—even a needy parent” (Thomas L. Constable, “Notes on Mark,” 2020 ed., 154, [planobiblechapel.org/tcon/notes/pdf/mark.pdf](http://planobiblechapel.org/tcon/notes/pdf/mark.pdf)). “The Pharisees’ tradition turned the law on its head by insisting that the sanctity of the vow superseded the parents’ right to support” (David E. Garland, *The NIV Application Commentary: Mark*, 274).

v. 13 *nullify* “What is a capital offense in the law (7:10) is not only permitted but even required by the Pharisaic tradition! . . . Through their tradition the Pharisees not only ‘abandoned’ [*aphentes*] God’s commandment (7:8) to honor one’s parents, but they also ‘no longer permit[ed]’ [*ouketi aphiete*], that is, forbade (!), a person from keeping God’s commandment (7:12) . . . The progression from the Pharisees and scribes ‘abandoning’ [*aphentes*; 7:8], to ‘nullifying’ [*atheteite*; 7:9], to ‘making void’ [*akyrountes*; 7:13] God’s word should be noted. The expression ‘word of God’ is best understood as a synonym for ‘commandment of God’ (7:8, 9) rather than as a reference to the OT Scriptures as a whole (France 2002:288)” (Stein, 342, 43).

v. 15 *defile* That which “defiles” a person inhibits or breaks that person’s fellowship with God. According to the Pharisees, failure to “live according to the traditions of the elders” (v. 5) precluded fellowship with God. Jesus countered that defilement was an internal matter of the heart.

v. 21 *heart* “The new element in Jesus’ interpretation is the specific reference to ‘the heart.’ In Semitic expression the heart is the center of human personality which determines man’s entire action and inaction. This key to the statement in verse 15 was already available in the citation of Isa. 29:13: ‘This people honors me with their lips, but their heart is far from me.’ Jesus now makes this explicit when he traces the source of defilement to the heart, and shows that in an ultimate sense ‘food’ and ‘the heart’ have nothing to do with each other” (William L. Lane, *The Gospel According to Mark*, NICNT, 255).

# 4

## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

It's your heart and what comes out of it that matters to God, not your observance of unbiblical religious traditions.

### 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

Every Thanksgiving my grandmother made this delightful concoction called Heavenly Cheese Casserole. Don't even Google it because it's a completely made-up variation of a 1950's Jell-O salad loaded with cream cheese, pineapple, nuts, and various sundry things found in the pantry. Of the 25 guests only about two were ever brave enough to taste a small morsel and that's because Meme stood there and watched while you sampled. We all put it on our plates, though, because grandmas deserve respect. The year after she died, no one was assigned the dish and tradition was broken. What an uproar! Hearty discussion and plenty of laughs surrounded Heavenly Cheese Casserole that Thanksgiving. Sometimes we get so caught up in our traditions, like having Heavenly Cheese Casserole at Thanksgiving when no one ever really ate it, that we forget the original reason behind what we're doing - family gathering. The Pharisees created traditions that, rather than bolstered the Law, distracted from it instead. They were so caught up in their man-made tradition, they took away the original intent and, in its place, created rules, to-do's and checklists to mark off. Have you ever zoomed through Bible study and checked the box? What about muttered a super quick prayer rather than setting aside dedicated time to earnestly seek Him? Yep, me too. I should be focusing on God, but the reality is I'm sometimes checking boxes and forcing man-made traditions instead. What do you need to let go of so you can focus on the Word? Are you modeling an awe and reverence for the Lord in front of your children?

### What Does The Bible Say?

Read Mark 7:1-12.

1. What had the Pharisees all worked up (vv. 1-5)?
2. What did Jesus say about the Pharisees?
3. What did Jesus say made a person clean or unclean (v. 15)?

### What Do You Think?

What is ceremonial washing and why was it so important to the Pharisees?

### What Do You Do?

This week wash your hands when you wake up, before praying, before listening to worship music, and especially before *and* after eating anything. Practice saying your memory verse and washing for at least 30 seconds each time. Record how many times a day you washed your hands. What made you more clean—the hand washing or memorizing your verse?

### CORE COMPETENCY: Authority of the Bible

I believe the Bible is God's book that tells me what to do and believe.

### MEMORY VERSE: Psalm 119:11

*I have hidden Your word in my heart that I might not sin against you.*

### 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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