



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V23 N12 March 21, 2021

KING JESUS

“Fit for a King”

Mark 11:1-11

THIS WEEK'S CORE COMPETENCY

Jesus Christ

I believe Jesus Christ is the Son of God who became man, died for sinners, and rose from the dead.

“The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word.”

Hebrews 1:3



Did Jesus believe he was the Messiah?

Mark’s Gospel is all about Jesus and the good news surrounding his appearance, as its opening words suggest: “The beginning of the good news about Jesus the Messiah, the Son of God” (v. 1). And throughout the chapters that follow, without diminishing his humanity, Mark makes clear that Jesus is the Messiah and God’s unique Son. In the *opening exposition*, he introduces John the Baptist, the Messiah’s prophesied forerunner (vv. 2-8; cf., Mal 3:1; Isa 40:3), and reports the Father’s words to Jesus, “You are my Son, whom I love; with you I am well pleased (v. 11). The *inciting incident* follows – as Jesus goes into Galilee, “proclaiming the good news of God. ‘The time has come’ he said. ‘The kingdom of God has come near. Repent and believe the good news!’” (vv. 14-15). As Mark traces Jesus’ ministry in and around Galilee, *rising action* corroborates the evangelist’s opening thesis. Impure spirits identify him as “the Holy One of God” (1:24) and “Son of the Most High God (5:7). He demonstrates he has the authority to forgive sins (2:10), and claims, as the Son of Man, to be Lord of the Sabbath (2:27-28; 3:4). He calms a storm, prompting the disciples to ask: “Who is this? Even the wind and the waves obey him!” (4:41). He even raises a dead girl to life (5:41-42), leaving those who witnessed the miracle “completely astonished.” He feeds five thousand (6:30-44) and then four thousand (8:1-10); he walks on the lake against the wind to overtake the disciples (6:47-51), and heals a deaf and mute man (7:31-35). At a turning point in his ministry, after healing the blind man at Bethsaida, he asks his disciples, having seen what they have seen, “Who do you say that I am?” And Peter confesses for them all, “You are the Messiah” (8:29). Peter’s confession together with the confession of the Roman centurion, who stood in front of Jesus and watched him die – “Surely this man was the Son of God!” (15:39) – confirms Mark’s opening thesis. To which might be added the witness of Bartimaeus, who though physically blind, sees that Jesus is the messianic “Son of David” (10:47, 48). And if that wee

not enough, nearing the *climax* of Mark, Jesus enters Jerusalem as Israel’s king in fulfillment of Zechariah 9:9 (11:1-11).

Mark’s thesis, namely, that Jesus is the Messiah, the Son of God, needs to be understood not only in its *biblical* context but also in its *historical* context. His Roman readers would have been familiar with the imperial cult, consisting of belief in the divinity of Rome’s emperors and those rituals intended to support it. Julius Caesar (48-44 B.C.E.) was considered “the manifest god from Ares and Aphrodite, and universal savior of human life.” In the New Testament era, Augustus (30 B.C.E.-14 C.E.) was called “Emperor Caesar Augustus, son of god,” “Emperor Caesar, god from god,” and “Caesar our god.” Later, Tiberius (14-37 c.e.) was called “Emperor Tiberius Claudius Caesar Augustus, son of god” and “Emperor Tiberius Caesar, new Augustus, [son] of god, Zeus the liberator” (Craig A. Evans, *Word Biblical Commentary*, vol. 34B, *Mark 8:27-16:20*, lxxxii-lxxxiii). The claims made by Christians about Christ flew in the face of the imperial cult, raising questions like: Who really was God’s son? Who among humanity could rightly be called Lord? And Who could bring salvation to a troubled world?

Commenting on Mark’s reason for writing, the commentator above says: “In my view, the Markan evangelist presents Jesus as the true son of God and in doing so deliberately presents Jesus in opposition to Rome’s candidates for a suitable emperor, savior, and lord . . . In the face of emperor worship, Christians were claiming that Jesus, whom God had raised from the dead, was the true ‘son of God,’ ‘Savior,’ and ‘Lord’ – not Caesar. The claim would sound strange and treasonous at the same time – strange because Caesar had apparently defeated Jesus; treasonous because only Caesar was recognized as son of God, savior, lord, and ‘benefactor’ (note the statement attributed to Jesus in Luke 22:25 ‘Those in authority over them are called “benefactors [euergetai]”’ (Evans, lxxxix, xci).

1 EXAMINE GOD'S WORD

1 As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, 2 saying to them, "Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. 3 If anyone asks you, 'Why are you doing this?' say, 'The Lord needs it and will send it back here shortly.'"

4 They went and found a colt outside in the street, tied at a doorway. As they untied it, 5 some people standing there asked, "What are you doing, untying that colt?" 6 They answered as Jesus had told them to, and the people let them go. 7 When they brought the colt to Jesus and threw their cloaks over it, he sat on it. 8 Many people spread their cloaks on the road, while others spread branches they had cut in the fields. 9 Those who went ahead and those who followed shouted,

"Hosanna!"

"Blessed is he who comes in the name of the Lord!"

10 "Blessed is the coming kingdom of our father David!"

"Hosanna in the highest heaven!"

11 Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

READ as well

Zechariah 9:9

Rejoice greatly, Daughter Zion!

Shout, Daughter Jerusalem!

See, your king comes to you,

righteous and victorious,

lowly and riding on a donkey,

on a colt, the foal of a donkey.

Psalms 118:25-26

25 LORD, save us!

LORD, grant us success!

26 Blessed is he who comes in the name of the LORD.

From the house of the LORD we bless you

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

- Circle "Bethphage" in v. 1.
- Underline "Mount of Olives" in v. 1.
- Underline "village ahead" in v. 2.
- Circle "colt" in v. 2.
- Circle "Lord" in v. 3.
- Bracket "threw their cloaks over it" in v. 7.
- Circle "branches" in v. 8.
- Circle "Hosanna!" in vv. 9, 10.
- Underline "Blessed is" in vv. 9, 10.
- Box "but" indicating *contrast* in v. 11

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

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

1. If Jesus and his disciples are actually on their way from Bethany to Jerusalem, why would Mark mention Jerusalem *first*?
2. The “colt” that Jesus sends his disciples to Bethphage to fetch *has never been ridden*. So what?
3. Who needs the “colt” — Jesus, its owner, or God? Explain.
4. The disciples found and secured the “colt” by following Jesus’ instructions. Is this an example of Jesus’ supernatural knowledge or his prior arrangements (cf., 14:12-15)? What do you think and why?
5. Riding into Jerusalem on this “colt” is significant in Jesus’ eyes. Explain in what way and how you know (cf., Zec 9:9).
6. What do you make of people spreading their cloaks and branches on the road ahead of Jesus (cf., 2Ki 9:12-13)?
7. The crowd accompanying Jesus shouted “Hosanna” and chanted Psalm 118. Did they, like Jesus, see the significance of his entry into Jerusalem (cf., Mt 21:11; Lk 19:37-40; Jn 12:16-18)?
8. Jesus “looked around at everything” when he went to the temple courts. Why—hadn’t he been there before?
9. Why would he go *specifically* to Bethany?
10. **Discussion:** Apparently the significance of Jesus’ entry into Jerusalem was viewed differently by Jesus, his disciples, other followers, and the crowd in general. Talk about it.

Commentary On The Text

Mark 11 marks the beginning of a new section in the Gospel. “Jesus arrives in Jerusalem and the rest of his ministry takes place within the confines of the Holy City. Jesus’ entry into Jerusalem as King, which inaugurates Passion Week, is a deliberate Messianic action, and the clue to its understanding is found in Zec 9:9 (quoted in Mt 21:5; Jn 12:15). Jesus purposefully offers himself as the Messiah, knowing that this will provoke Jewish leaders to take action against him” (*The NIV Study Bible*, note on Mk 11:1-11).

The narrative can easily be divided into two parts: Jesus’ procurement of a colt (vv. 1-6) and his entry into Jerusalem (vv. 7-11). The significance of the event is a matter of perspective. What seems obvious to Christians, reading Mark’s account—namely, that Jesus, Israel’s King, entered Jerusalem, as the prophet Zechariah had predicted (9:9), and along the way, was acclaimed by accompanying crowds of people to be the one whose coming marked the coming of the kingdom of David—may not have been so obvious to everyone at the time. One commentator explains: “In seeking to understand what actually happened when Jesus entered Jerusalem on this occasion, we must recognize that several different perspectives of the event are present: Jesus’ understanding and intention; the understanding of the crowd and of the disciples, which may not have been identical; and the understanding and interpretation of the evangelists” (Robert H. Stein, *Mark*, BECNT, 502). Jesus clearly sees the messianic significance of what he does, especially since he orchestrates it, but according to John, the disciples did not, and neither did members of the crowd, who were with him when he called Lazarus from the tomb (Jn 12:16-18). Of course, the Gospel writers, looking back on what happened, recognize and allude to its messianic significance (cf., Mt 21:4; Lk 19:38; Jn 12:13-15).

In verses 1-6, Mark describes Jesus’ conscription of the donkey he later rides into Jerusalem. The instructions he gives suggest to many that he arranged for the donkey in advance. One commentator writes: “His precise knowledge concerning the animal and its availability suggests prearrangement with the owner (cf. Ch. 14:12-16), who may have been with Jesus at the time. While this point is not made explicit in the text, it tends to be confirmed by the fact that the message concerning the colt is not directed to the owner but to anyone who might question the disciples’ action. The character of the message is also consistent with this interpretation: the owner [i.e., ‘Lord’] wants his colt and will return it without delay” (William L. Lane, *The Gospel According to Mark*, NICNT, 395; see also Stein, 502; Eckhard J. Schnabel, *Mark*, TNTC, 262). The fact that the donkey has never been ridden makes it suited for Jesus’ sacred use (cf., Nu 19:2; Dt 21:3; 1Sa 6:7), making it a fit vehicle for the king! In accordance with Jesus’ words (vv. 2-3), everything takes place exactly as he said.

In verses 7-11, Mark describes Jesus’ entry into the Holy City. When the disciples arrive with the donkey, they throw their outer garments over its back, forming a saddle of sorts, before Jesus mounts the animal. The fact that pilgrims did not normally ride into the city—after all, it’s a downhill walk from the Mount of Olives—suggests that Jesus’ entrance is something special. Readers know it’s something special because it fulfills the prophecy of Zechariah 9:9 (cf. Mt 21:4; Jn 12:14-15). As Jesus heads toward Jerusalem, Passover pilgrims in his company spread their cloaks and the leafy branches, which they’ve cut from nearby fields, across his path. As they go, the pilgrims shout, “Hosanna” and chant Psalm 118. “The chiasmic (*a-b-b’-a’*) arrangement of these verses [9-10] suggests antiphonal chanting by two groups—**those who went ahead of Jesus and those who followed Him**” (John D. Grassmick, “Mark” in *The Bible Knowledge Commentary: New Testament*, 156). Their shouts sound messianic, but the meaning of “Hosanna” has become idiomatic by this time—merely an expression of joy and jubilation. What’s more, the benediction, “Blessed is he who comes in the name of the Lord!” “was addressed from the temple to every pilgrim entering Jerusalem (France 2002: 434), as Ps. 118:26b indicates: ‘We bless you from the house of the Lord.’ Thus the shout of blessing is not specifically messianic in nature” (Stein, 505).

Therefore, readers should not conclude that the crowd sees and understands the significance of Jesus’ entry into Jerusalem the way he does. The note of jubilation and excitement evident in the text simply marks a moment of high enthusiasm intended to honor a fellow pilgrim engaged in a prophetic mission—no more, no less. One commentator writes: “Jesus’s entry into Jerusalem was an exuberant experience that brought much excitement. The normal welcome given pilgrims was exploited by them to the fullest. The crowd saw all this as a deserved honoring of the great prophet Jesus from Nazareth of Galilee (Matt. 21:11); others saw it as an overexuberant welcome (Luke 19:39-40; John 12:19); but not even his disciples truly understood the significance that Jesus gave to this event (cf. John 12:16) . . . What was highly significant and messianic to Jesus (his coming as Israel’s messianic king) was seen by the crowds, Jesus’s opponents, the Romans, and even the disciples as not much more than a confusing, enthusiastic welcome of the famous religious teacher, Jesus of Nazareth” (Stein, 506). But Mark’s original readers knew better, and so do we.

When Jesus arrives in Jerusalem, he goes on a short fact-finding tour of the temple courts. On the one hand, the account seems anticlimactic, since he takes no action. On the other, it sets the stage for an unfolding drama to follow involving Jesus and the temple establishment. Having taken full stock of temple conditions, he will return to address what he sees.

Word Studies/Notes

v. 1 *Bethphage*

“The order of the geographical designations ‘Jerusalem . . . Bethphage and Bethany’ seems strange. Although the exact location of Bethphage is debated, it is generally thought to be close to the summit of the Mount of Olives, whereas Bethany (modern-day El-Azariah) lies two miles east of Jerusalem, on the eastern slopes of the mountain” (Robert H. Stein, *Mark*, BECNT, 503). “Jerusalem is mentioned first (see comment on 10:32) because it is the principal destination, not because the Markan evangelist does not know that Bethphage (= ‘house of figs’) and Bethany (= ‘house of dates’) would in fact be encountered before entry into the ancient city” (Craig A. Evans, *Word Biblical Commentary*, vol. 34b, *Mark 8:27-16:20*, 141). Apparently, Jesus arrived in Bethany from Jericho on Saturday before the Passion Week. That evening he was anointed at Simon the Leper’s house (Mt 26:6-13; Mk 14:3-9; Jn 12:1-8). The next day, a large crowd came to Bethany to see Jesus (Jn 12:9-11). “The next day (John 12:12), Monday, was Jesus’ triumphal entry into Jerusalem (Matt. 21:1-9; Mark 11:1-10; Luke 19:28-40; John 12:12-19), His visit to the temple (Matt. 21:10-11; Mark 11:11), and then His return to Bethany” (Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, 91).

v. 1 *Mount of Olives*

“Approaching, *Jerusalem* (see 1:5), Jesus and the disciples, and presumably other followers such as Bartimaeus (10:52), arrive on the slopes of the *Mount of Olives*, about 2.2 miles (3.5 km) from the Temple Mount. The distance from Jericho is around 17 miles (28 km), the road ascending 4,000 feet (1,250 m). The Mount of Olives is part of a ridge of hills east of Jerusalem across the Kidron Valley, rising some 330 feet (100 m) above the city. In Zechariah 14:4 the Mount of Olives is mentioned as the place where God will stand on the day of judgment (cf. Ezek. 11:23; 43:2) . . . Since the Roman road from Jericho to the Mount of Olives passed north of Bethany, it appears that Bethphage was located on the ridge between the Roman road and Bethany, which means the Jesus and the disciples passed by Bethphage before reaching Bethany” (Eckhard J. Schnabel, *Mark*, TNTC, 261).

v. 2 *village ahead . . .*

Cf., “opposite you” (NASB); “in front of you” (ESV). I.e., Bethphage.

v. 2 *colt*

“As to the term ‘colt,’ this can refer to a colt of a horse, and some argue that this is how Mark’s readers would have understood the term (Bauer 1953; Gundry 1993: 626; Evans 2002: 142). However, in the LXX [i.e., the Greek translation of the Hebrew OT called the Septuagint] the term can refer to a donkey or its offspring (Gen. 32:15; 49:11; Judg. 10:4). Matthew specifically refers to it as a donkey (21:2, 5, 7), as does John (12:14-15). If Mark’s readers were Christians, they would probably have been familiar with the OT account of Zech.

9:9 (cf. also Gen. 49:11) as well as the Jesus traditions, so that the evangelist in light of this probably intended them to interpret ‘colt’ as a young donkey (Witherington 2001: 308; France 2002: 431).

v. 3 *the Lord*

“The ‘Lord’ is simply a respectful title here, possibly referring to Jesus, whom the owner may have met previously or knew about. If the owner was a believer in Jesus, ‘Lord’ may have had a deeper meaning for him. Other views are that the ‘Lord’ here refers to God, or to the owner of the animal. Nowhere else in his Gospel did Mark (or Matthew) use ‘Lord’ as a name for Jesus” (Thomas L. Constable, “Notes on Mark,” 2020 ed., 234, planobiblechapel.org/tcon/notes/pdf/mark.pdf). If “the Lord” refers to the owner, this is the meaning: “the owner wants his colt and will return it without delay” (William L. Lane, *The Gospel According to Mark*, NICNT, 395). “For Mark’s Christian readers it was clear that ‘Jesus is Lord’ (Rom. 10:9; Phil. 2:11), so that it is best to interpret the ‘Lord’ of 11:3 as referring to Jesus” (Stein, 504).

v. 7 *threw their cloaks . . .*

“The disciples put **their outer cloaks on the colt** as a makeshift saddle” (John D. Grassmick, “Mark” in *The Bible Knowledge Commentary: New Testament*, 156).

v. 8 *branches*

“Many people entered into the excitement of the moment and spontaneously paid Him tribute by spreading **their outer cloaks** before Him on the dusty road (cf. 2 Kings 9:12-13). **Others spread green branches** (*stibadas*, ‘leaves or leafy branches’) cut from the surrounding fields. Palm branches are mentioned in John 12:13” (Grassmick, 156).

vv. 9, 10 *Hosanna*

“Hosanna, a transliteration of the Greek word which is itself a transliteration of the Hebrew *hôšî ‘âh nâ’*, originally was a prayer addressed to God, meaning ‘O save us now’ (cf. Ps. 118:25a). Later it came to be used as a shout of praise (like ‘Hallelujah!’) and then as an enthusiastic welcome to pilgrims or to a famous Rabbi. **Hosanna in the highest**, in highest places, likely means ‘Save us, O God, who lives in heaven.’ Its use here probably reflects a mixture of all these elements due to the nature of the crowd” (Grassmick, 156).

vv. 9, 10 *Blessed is . . .*

“The first two lines of their shouts come from Psalm 118:25, 26, the last of the Hallel psalms (Pss 113-118) that were recited at the major festivals in Jerusalem. The balanced structure of the shouts may suggest antiphonal chanting of the psalm” (Schnabel, 263; cf., Evans, 146).

v. 11 *but*

Jesus “looks around ‘as the Son of God to see what needs doing’ (Gundry, p. 679, with reference to 3:5, 34; 5:32; 10:23)” (Schnabel, 264-65).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Jesus' entry into Jerusalem in fulfillment of Zechariah 9:9 indicates that he is Israel's Messiah in spite of the fact that the significance of the event is seemingly lost on the crowd.

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

There are some moments that will never leave you. One etched in my memory is when I was teaching in the Mix and watched this boy's "Aha!" moment when the realization hit him that God truly did know the number of hairs on his head. It was like his understanding of God exploded and reshaped. God revealed Himself to this boy as the Almighty King that He is, all in a lightning flash. That's the reason we're called to childlike faith. Admittedly, I have an adult faith that borders on limiting God to fit my perspective. I like to plan my day; God prefers to be in charge of my calendar. I like to tell God what He can control; He likes to take the reins and show me how to do it right. I like to tell God what He can do; He likes to explode the box I put Him in. Like the people in Jerusalem who had an idea of what they wanted Jesus to be as their King, our immediate wants, needs and desires are at the forefront of our mind. So often we go about our day limiting Him with an attitude of "let me tell You who You are." If only we could explore that childlike faith by opening our hearts and hands asking the Lord to reshape our understanding of His character. Let's start by exploring who God really is with our kids! Let's watch and learn from them as they grow in the Lord. We are praying your family can spend time in awe of the true nature of Christ this week.

What Does The Bible Say?

Read Mark 11:1-11.

1. What instructions did Jesus give the disciples?
2. What happened when the disciples followed these instructions?
3. How did the people react to seeing Jesus riding the colt into

What Do You Think?

What do you think was going through Jesus' mind as He was entering Jerusalem?

What Do You Do?

Write a song of praise for Jesus. Invite your family to join you in singing the song.

CORE COMPETENCY: Jesus Christ

I believe Jesus Christ is fully God/fully man and died for my sins.

MEMORY VERSE: Luke 19:38

"Blessed is the King who comes in the name of the Lord!" "Peace in Heaven and glory in the highest!"

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.

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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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