



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V23 N28 July 11, 2021

KING JESUS

“The Great Exchange”

Mark 15:1-15

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



Who crucified
Jesus?

According to Mark 15:15, Pilate granted paschal amnesty to Barabbas, an insurgent who was charged with murder along with some other accomplices (Lk 23:19; cf., Jn 18:40), instead of Jesus. In John 18:40, Barabbas is called in Greek a *lēstēs*, variously rendered “robber” (ESV), “bandit” (GNT), “revolutionary” (HCSB), and “freedom fighter” (MSG) in English translations, and according to Mark 15:27, Jesus is crucified between two *lēstas*, likewise variously rendered “rebels” (NIV), “robbers” (ESV), “bandits” (GNT), “criminals” (HCSB, MSG), and “outlaws” (NET) in English translations. These two “thieves” (KJV) likely belonged to the same band of brigands as Barabbas. The irony of Barabbas’ release is lost on no one. Regarding the contrast between Jesus and Barabbas, one commentator writes: “Though innocent and knowing no sin (15:14), Jesus gives his life as a sacrifice for many (10:45; 14:24), so that sinners can be saved (2:17; cf. 2 Cor. 5:21). Though innocent, he is put to death, whereas Barabbas, justly condemned to death, goes free” (Robert H. Stein, *Mark*, BECNT, 703).

The experience of Barabbas *illustrates*, albeit less than absolutely perfectly, the truth that salvation by grace involves Jesus dying *in our place* and *for our benefit*—the godly “for the ungodly” (Ro 5:6)—in that the godly Jesus died *instead of* the ungodly Barabbas. This is not to say that Barabbas was justified upon release, only that he and Jesus exchanged places. On the one hand, he was guilty, and yet was pardoned, while on the other, Jesus was innocent, and yet was condemned. One theologian writes: “The view of Christ’s death presented here has frequently been called the theory of ‘penal substitution.’ Christ’s death was ‘penal’ in that he bore a penalty when he died. His death was also a ‘substitution’ in that he was a substitute for us when he died. This has been the orthodox understanding of the atonement held by evangelical theologians, in contrast to other views that attempt to explain the atonement apart from the idea of the wrath of God or payment of the

penalty for sin. This view of the atonement is sometimes called the theory of *vicarious atonement*. A ‘vicar’ is someone who stands in the place of another or who represents another. Christ’s death was therefore ‘vicarious’ because he stood in our place and represented us. As our representative, *he took the penalty that we deserve*” (Wayne Grudem, *Systematic Theology*, 579, italics added)—even as Jesus took the penalty that Barabbas deserved.

Two prepositions in Greek convey clearly these two nuances as related to the atonement (see BDAG, s.v. *anti*; s.v. *huper*). The first is *anti* (pronounced “an/tee”), which means “instead of” or “in place of” and indicates *substitution*, namely, that one person or thing is replaced by another as in Luke 11:11. “Which of you fathers, if your son asks for a fish, will give him a snake *instead*?” It is also found in Mark 10:45. “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom *for* many.”

The other pertinent preposition is *huper* (pronounced “hu/pair”), which means “for,” “in behalf of,” or “for the sake of someone or something,” and indicates *benefit*, namely, that one is on someone’s side as in 1 Timothy 2:6. “For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom *for* all people.” In some cases, the distinction between the two prepositions is difficult to discern. As one theologian notes: “In most cases one who acts in behalf of another appears for him [1 Tim. 2:6; 2 Cor. 5:15], and hence [*huper*] sometimes borders on [*anti*], *instead of*” (G. B. Winer, cited by Millard J. Erickson, *Christian Theology*, 2:814). It is also found repeatedly in Romans 5:6-8. “You see, at just the right time, when we were still powerless, Christ died *for* the ungodly. Very rarely will anyone die *for* a righteous person, though *for* a good person someone might possibly dare to die. But God demonstrates his own love to us in this: While we were still sinners, Christ died *for* us.”

1

EXAMINE GOD'S WORD

1 *Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate.*

2 *"Are you the king of the Jews?" asked Pilate.*

"You have said so," Jesus replied.

3 *The chief priests accused him of many things. 4 So again Pilate asked him, "Aren't you going to answer? See how many things they are accusing you of."*

5 *But Jesus still made no reply, and Pilate was amazed.*

6 *Now it was the custom at the festival to release a prisoner whom the people requested. 7 A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. 8 The crowd came up and asked Pilate to do for them what he usually did.*

9 *"Do you want me to release to you the king of the Jews?" asked Pilate, 10 knowing it was out of self-interest that the chief priests had handed Jesus over to him. 11 But the chief priests stirred up the crowd to have Pilate release Barabbas instead.*

12 *"What shall I do, then, with the one you call the king of the Jews?" Pilate asked them.*

13 *"Crucify him!" they shouted.*

14 *"Why? What crime has he committed?" asked Pilate.*

But they shouted all the louder, "Crucify him!"

15 *Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.*

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

- Underline "Very early in the morning" in v. 1.
- Circle "whole Sanhedrin" in v. 1.
- Circle "made their plans" in v. 1.
- Underline "handed him over" in v. 1.
- Circle "Pilate" in v. 1.
- Bracket "king of the Jews" in v. 2.
- Bracket "you have said so" in v. 2.
- Box "but" indicating *contrast* in vv. 5, 11, 14.
- Circle "custom" in v. 6.
- Circle "Barabbas" in v. 7.
- Bracket "the uprising" in v. 7.
- Circle "the crowd" in v. 8.
- Circle "self-interest" in v. 10.

Underline "wanting to satisfy the crowd" in v. 15.

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

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

1. It always helps to identify the characters in a story. Identify the major characters in Mark 15:1-15.
 2. Connect what happened “very early in the morning” to what happened Thursday night (see 14:17-72).
 3. The Sanhedrin “formed a plan” (v. 1, CEB) Friday morning. What was it?
 4. Jesus does not answer Pilate’s question (15:2), with a simple “I am” (cf., 14:62). Explain why you think he gives the cryptic answer, “You have said so.”
 5. The text uses a *double negative* (lit., “He answered no longer nothing”) in verse 5 to emphasize Jesus’ silence. What do you make of the fact Jesus refused to defend himself against the charges brought against him?
 6. Why would Pilate consider releasing *any* alleged criminal?
 7. Put what verse 10 means in your own words.
 8. Explain the *irony* in Barabbas’s release.
 9. What do you infer from Pilate’s interrogation of the crowd in verses 9, 12, 14?
 10. **Discussion:** Talk about what Mark intends to show through his portrayal of Jesus’ trial.
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Commentary On The Text

Jesus appears three times before Jewish authorities—before Annas (Jn 18:12-14, 19-24), before Caiaphas (Mt 26:57-58; Mk 14:53-65; Lk 22:54, 63-65), and before the Sanhedrin (Mt 27:1; Mk 15:1; Lk 22:66-71)—and he appears three times before Roman authorities—before Pilate (Mt 27:2, 11-14; Mk 15:1-5; Lk 23:1-5; Jn 18:28-38), before Herod Antipas (Lk 23:6-12), and before Pilate again (Mt 27:15-26; Mk 15:6-15; Lk 23:13-25; Jn 18:39-19:16). Mark 15:1-15 describes Jesus' first appearance before Pilate (vv. 2-15), following an early morning meeting of "the chief priests, with the elders, the teachers of the law and the whole Sanhedrin" to decide what they are going to do with him (v. 1). By way of summary, "During the Jewish trial, Jesus had affirmed His messiahship—and the Sanhedrin had condemned Him for blasphemy. During His Roman trial, Jesus affirmed His kingship—and Pilate condemned Him for treason. The Roman trial, like the Jewish trial, had three stages" (Thomas L. Constable, "Notes on Mark," 2021 ed., 308, planobiblechapel.org/tcon/notes/pdf/mark.pdf). Additional information regarding the Roman trial found in other Gospels includes: 1) Jesus being sent by Pilate to Herod (Lk 23:6-12); 2) Pilate's declaration of Jesus' innocence and his desire to release him (Lk 23:13-16; Jn 19:4-15); 3) Pilate's wife's dream (Mt 27:19); and 4) Pilate's act of washing his hands to claim his innocence in sentencing Jesus to death (Mt 27:24-26).

Chapter 15 opens with court still in session in the wee hours of the morning. "The chief priests, with the elders, the teachers of the law" (v. 1) and *some* members of the Sanhedrin, who convened to interrogate Jesus, were apparently joined by additional members of the Sanhedrin, so that the "whole Sanhedrin" could ratify the result of the trial and decide what to do with Jesus. Although they have determined that Jesus deserves to die, they have to convince Pilate of the same—and soon since Roman trials begin at daybreak. And since blasphemy is not a capital crime, they have to come up with a plan, which they do. Before handing him over to the Roman governor, residing at the time in Herod's palace, they concoct a new charge against him. They accuse him of claiming to be the King of Israel, a charge reflected in Pilate's initial question to him, "Are you the king of the Jews?" Such a claim would amount to treason and be punishable by death. On the interrogation process, one commentator explains: "Accused prisoners had opportunity to defend themselves against their charges. If one chose to remain silent, he was directly questioned three times so that he might change his mind before his case was allowed to go by default" (David E. Garland, *The NIV Application Commentary: Mark*, 577-78).

To Pilate's initial question, Jesus replies, "You have said so," affirming that he is a king but one of a different kind than the governor probably has in mind (cf., Jn 18:36). After which, he remains completely silent—not seeking to escape the "cup" that he accepted in Gethsemane as his Father's will. His refusal to defend himself against "the many things" (v. 4) he is accused of guarantees the outcome of this trial, leaving Pilate amazed (v. 5). Following his interrogation of Jesus, Pilate does everything

he can—that is, everything he thinks is politically expedient—in a failed attempt to release Jesus. Another commentator writes: "Pilate is pushed inexorably to a verdict, and his verdict is condemned every time that we repeat in the creed the clause 'suffered under Pontius Pilate'. The decision of the Sanhedrin had already been made, but Pilate was no more compelled to carry it out than Judas was compelled to betray Jesus" (R. Alan Cole, *The Gospel According to Mark*, TNTC, 309-10).

Since the governor has a history of releasing a prisoner of the people's choosing at Passover, the chief priests stir up the gathered crowd, which may have included a cadre of Barabbas sympathizers, to demand that Pilate grant paschal amnesty to their insurrectionist hero. Knowing that Jesus is innocent and that the chief priests have handed him over out of self-interest, Pilate attempts to get the crowd to ask for Jesus' release, but the angry mob will not hear to it. They want Jesus crucified. On the *irony* of the situation, consider this: "Jesus, who had no interest in causing sedition or social upheaval, will be crucified between two brigands. Barabbas, a brigand guilty of murder, will go free because Jesus has taken his place on the cross intended for him. The crowd chooses the one who takes the lives of others to achieve his own selfish ends and condemns the one who gives his life for others in obedience to God" (Garland, 579).

After three failed attempts to secure evidence that would warrant a death sentence, Mark writes, "Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified" (v. 15). But the death penalty is neither warranted nor required. "The crowd could have demanded moderate punishments such as having to work as a slave in a mine or deportation to an island, or lesser penalties such as banishment, exile, public work and chains; instead, they demand the severest of the 'extreme punishments' (*summa supplicia*): crucifixion, listed in a later text before burning and beheading (*Pauli Sententiae* 5.17.2)" (Eckhard J. Schnabel, *Mark*, TNTC, 403).

A Roman flogging always accompanied the execution of a capital sentence. One writer describes it as follows: "A Roman scourging was a terrifying punishment. The delinquent was stripped, bound to a post or a pillar, or sometimes simply thrown to the ground, and was beaten by a number of guards until his flesh hung in bleeding shreds. The instrument indicated by the Marcan text, the dreaded flagellum, was a scourge consisting of leather thongs plaited with several pieces of bone or lead so as to form a chain. No maximum number of strokes was prescribed by Roman law, and men condemned to flagellation frequently collapsed and died from the flogging" (William L. Lane, *The Gospel According to Mark*, NICNT, 557). Perhaps Pilate hopes the crowd will take pity on Jesus and be satisfied, but they are not. They insist that he be crucified (cf., Jn 19:1-7).

Mark's account of Jesus' trial before Pilate makes two things obvious. *First*, Jesus was innocent—he committed no crime (v. 14). And *second*, Jesus willingly gave "his life a ransom for many" (10:45)—he refused to defend himself (v. 5).

Word Studies/Notes

v. 1 *very early* “What seems to be spoken of here is not another gathering of the Sanhedrin but the final stages of the meeting that had begun late the night before” (Walter W. Wessel, “Mark,” in *The Bible Expositor’s Commentary*, 8:773). “The trial, interrupted by the story of Peter’s denial (14:66-72) is now summarized and completed” (Robert H. Stein, *Mark*, BECNT, 697). “For Roman officials the workday often began before dawn (Sherwin-White 1965: 114), and Seneca (*De ira* 2.7.3) indicates that Roman trials began at dawn. All of 14:17-15:41 takes place between sunsets of the day that began with the eating of the Passover. The next day was the Sabbath” (Stein, 697).

v. 1 *whole Sanhedrin* “This great council was formed (Matt. 26:3, 57, 59; Mark 14:53; 15:1; Luke 22:66; Acts 4:5, sq.; 521; 22:30) of high priests (i.e., the acting high priest, those who had been high priests, and members of the privileged families from which the high priests were taken), elders (i.e., tribal and family heads of the people and priesthood), and scribes (i.e., legal assessors), Pharisees, and Sadducees alike (comp. Acts 4:1, sq.; 5:17, 34). According to the Mishna the number of members was seventy, with a president, a vice president, and servants of the court (John 18:22; Mark 14:65, etc.). Josephus and the New Testament state that the acting high priest, as such, was always head and president. Wherever names are mentioned we find that it is the high priest for the time being that officiates as president—Caiaphas, in the time of Christ (Matt. 26:3, 57), and Ananias, in the time of Paul (Acts 23:2; 24:1) . . . When it pronounced sentence of death it required to be ratified by the procurator (John 18:31)” (*Unger’s Bible Dictionary*, s.v., “Sanhedrin”).

v. 1 *made their plans* Cf., “after forming a plan” (NET). “Apparently the resolution or decision made by the Sanhedrin in the final stages of its meeting was to accuse Jesus before the civil authority, not of blasphemy, but of high treason. The Roman government would not have considered blasphemy a punishable crime. It had to do with Jewish religion, and this was of little or no concern to the Roman authorities. But high treason was a crime they could not overlook” (Wessel, 773).

v. 1 *handed him over* “Though the Sanhedrin could pronounce a death sentence it could not exercise capital punishment. So a condemned prison had to be turned over to the Roman authorities for a death sentence to be carried out (cf. John 18:31; TDNT, s.v. ‘*synedrin*,’ 1:865-6). The Roman governor could either ratify or rescind the Sanhedrin’s death sentence (cf. John 19:10). If rescinded, a new trial had to be conducted before a Roman court in which the Sanhedrin had to prove that the defendant had committed a capital crime under Roman law. Since the charge of blasphemy (cf. Mark 14:64) was not punishable by Roman law it was not mentioned in the following trial. In its place the Sanhedrin substituted a charge

of treason, turning Jesus’ acknowledgment that He was the Messiah into a traitorous political claim that He is ‘the King of the Jews’ (cf. 15:2; Luke 23:2). The Roman court surely could not ignore that charge” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 185).

v. 1 *Pilate* “The official residence of the Roman governors of Judea was at Caesarea on the Mediterranean coast. Whenever they came to Jerusalem, they occupied the palace of Herod. This palatial residence, constructed by Herod the Great, was located in the northwestern section of the city” (Wessel, 773). “Pilate was appointed by the emperor Tiberius to rule the imperial province of Judea in AD 26 and ruled there until 36 . . . The specific title of Pilate is now known through the discovery of an inscription in Caesarea that describes him a ‘[Po]ntius Pilatus, [Praef]ectus Judae’ (‘Pontius Pilate, Prefect of Judea’; Bond 1998: 11-12)” (Stein, 698).

v. 2 *king of the Jews* “If Jesus claims to be a king, he is guilty of a crime against the sovereign power of Rome. Sending him to Pilate in tethers also insinuates that he is a threat to public order” (David E. Garland, *The NIV Application Commentary: Mark*, 577).

v. 2 *You have said so* “As Messiah, Jesus is the King of the Jews, but His concept of kingship differed from that implied in Pilate’s question (cf. John 18:33-38)” (Grassmick, 185). “If Jesus made no defense, according to Roman law Pilate would have to pronounce against him” (*The NIV Study Bible*, note on Mk 15:4).

v. 6 *custom* “Many deny the historicity of this custom (Winter 1961: 91-94) because it lacks corroboration outside the Gospels. Yet if, as has been argued, this was a uniquely Jewish custom (John 18:39; cf. Matt. 27:15), the lack of mention in non-Jewish literature is not surprising” (Stein, 700).

v. 7 *Barabbas* “‘The man named Barabbas’ was one of the popular Jewish freedom fighters whom the Romans had ‘imprisoned’ for participating in an uprising against Rome. Later a large number of these revolutionaries organized and became known as the Zealots. Barabbas had also committed robbery, probably as part of his ‘insurrection’ (John 18:40). Mark’s use of the definite article before his name implies that his original readers had heard of Barabbas” (Thomas L. Constable, “Notes on Mark,” 2021 ed., 310, planobiblechapel.org/tcon/notes/pdf/mark.pdf).

v. 8 *crowd* “The crowd seems to have come to Pilate’s tribunal for the primary purpose of asking for Barabbas’s release since it was customary for a prisoner to be released at the Passover Feast (v.8)” (Wessel, 774; cf., Grassmick, 186).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Although innocent of any crime, Jesus refuses to defend himself before Pilate against the Sanhedrin's trumped up charges, thereby willingly giving his life as a ransom for many.

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

My grandmother always said, "The least said is the easiest mended," when I would spout off about a person or situation that bothered me. A former Bible study leader quoted her father as saying, "There's only one fair and it's in Dallas in September," when she and her sister began arguing over the typical family injustice. When things seemed to be overwhelming and she needed a healthy dose of perspective, my best friend used to quote her grandmother saying, "On the timeline of life, you're right here." I never realized how these old adages would stick with me, especially as I parent my own kids. In our passage today, Jesus lives out these maxims as our perfect example. He holds His tongue as he suffers a terrible injustice knowing full well God had Him exactly where He needed to be at the time He needed to be there. So often as parents we present the passion of Jesus as a great injustice that happened to Him. And while, yes, absolutely it was a terrible, grievous, heartbreaking injustice, the passion of Jesus was never outside of God's design or His sovereign control. Jesus willingly sat through His trial and the release of Barabbas. He chose to be quiet though He was innocent. He chose to take on unimaginable suffering though He is worthy of worship. He chose to trust God's timing ultimately for His glory. He did this for each of us. We tell our kids of all the good Jesus did; let's not forget to tell them the whole story of the best thing He did. Praying for you this week!

What Does The Bible Say?

Read Mark 15:1-15.

1. What was Jesus' response when He was accused?
2. Why did the chief priests hand Jesus over?
3. What did the crowd want Pilate to do to Jesus?

What Do You Think?

Do you think the crucifixion is because the crowd wanted it or because God arranged it?

What Do You Do?

Pretend one of your family members was accused of eating all the cookies and have a fake trial. As judge, what penalty will you give them? Talk about Jesus being on trial even though He was innocent.

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: 1 John 4:10

"This is love: not that we loved God, but that He loved us and sent His Son as an atoning sacrifice for our sins."

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.

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

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