



The Scrolls

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

V23 N27

July 4, 2021

KING JESUS

“And Then There Was None”

Mark 14:32-65

THIS WEEK'S CORE COMPETENCY

Faithfulness

I have established a good name with God and with others based on my long-term loyalty to those relationships.

“Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart. Then you will win favor and a good name in the sight of God and man.”

Proverbs 3:3-4



Why did the disciples fail in the face of temptation?

On the darkest night in human history, Jesus was betrayed, arrested, abandoned, tried and found guilty hours before being executed. Jesus saw it coming—all of it. Three times he predicted “the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again” (Mk 8:31; cf., 9:31; 10:33). What’s more, he predicted that one of his own disciples would betray him, specifically, one who shared table fellowship with him. During the Passover meal, he announced, “Truly I tell you, one of you will betray me—one who is eating with me,” namely, “one of the Twelve, who dips bread into the bowl with me” (14:17, 20). Sharing a meal was an expression of trust and friendship, making betrayal by a trusted friend especially heinous (cf., Ps 41:9). All but the *betrayor* couldn’t believe what they were hearing. Shortly afterward, as they made their way to Gethsemane with Jesus’ dire words still ringing in his disciples’ ears, he predicted that they all would all abandon him. “You will all fall away,” he told them—just as Zechariah indicated (Zec 13:7).

Peter had heard enough, as had the rest of them. He vehemently protested, “Even if all fall away, I will not” (Mk 14:29). Unmoved by Peter’s empty pledge, Jesus replied by predicting further that “today—yes, tonight—before the rooster crows twice you yourself will disown me three times” (v. 30). And yet “Peter insisted emphatically, ‘even if I have to die with you, I will never disown you.’ And all the others said the same” (v. 31). However, Jesus proved to be right, and they proved to be wrong, their protests notwithstanding. Overconfidence had overtaken them all.

In his account of Jesus’ prayer in Gethsemane (14:32-42), Mark paints a vivid picture of the disciples’ failure—a portrayal of missed opportunity in the Garden. In doing so, Mark links *prayer* to *faithfulness*. Like the unnamed young man who fled naked (v. 51), the disciples foolishly chose shame over faithfulness. Jesus commanded them, “Watch

and pray so that you will not fall into temptation” and warned them, “The spirit is willing, but the flesh is weak” (v. 37). According to Mark, Jesus prayed three times, and three times he returned from prayer to find Peter, James, and John sleeping. Mark clearly wanted his readers to note the obvious *contrast* between Jesus’ repeated prayers and the disciples’ repeated sleep as well as the obvious *result*. With respect to Peter in particular, one commentator observes: “Three times Peter failed to watch and pray; three times he would fall into temptation and disown Jesus. This warning applies to all believers, for all are susceptible to spiritual failure (cf. 13:37)” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 180). The same could be said for the rest of the disciples, for they were all turncoats.

Mark links the *contrast* between Jesus and his disciples with respect to prayer to the *contrast* between Jesus and his disciples with respect to resisting temptation. Through prayer Jesus came to terms with the will of his “*Abba*, Father.” “Everything is possible for you,” he said in prayer. So the issue in the mind of Jesus was not whether his Father was *able* to take the cup of suffering and death from him but whether he was *willing* to do so. Through prayer, he overcame his soul’s sorrow by resolving, “Not what I will, but what you will.” As a result, seeing Judas approaching he could boldly say: “Rise! Let us go! Here comes my betrayer!” (v. 41). Not so for his disciples. Their failure to watch and pray left them unprepared to face their imminent test. What they and Peter faced was the immediate temptation to abandon Jesus, and for Peter, the later temptation to deny him, and when they came face to face with temptation, they were spiritually unprepared. One commentator writes: “While Jesus gains strength through prayer, his disciples lose spiritual fortitude, thus becoming vulnerable to fear and faithlessness” (Craig A. Evans, *Word Biblical Commentary*, vol. 34B, *Mark 8:27-16:20*, 418). The humble and transparent heart that brings a plea for help to God in prayer will not be denied.

32 They went to a place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." 33 He took Peter, James and John along with him, and he began to be deeply distressed and troubled. 34 "My soul is overwhelmed with sorrow to the point of death," he said to them. "Stay here and keep watch."

35 Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. 36 "Abba, Father," he said, "everything is possible for you. Take this cup from me. Yet not what I will, but what you will."

37 Then he returned to his disciples and found them sleeping. "Simon," he said to Peter, "are you asleep? Couldn't you keep watch for one hour? 38 Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak."

39 Once more he went away and prayed the same thing. 40 When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.

41 Returning the third time, he said to them, "Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is delivered into the hands of sinners. 42 Rise! Let us go! Here comes my betrayer!"

43 Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders.

44 Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him and lead him away under guard." 45 Going at once to Jesus, Judas said, "Rabbi!" and kissed him. 46 The men seized Jesus and arrested him. 47 Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.

48 "Am I leading a rebellion," said Jesus, "that you have come out with swords and clubs to capture me? 49 Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled." 50 Then everyone deserted him and fled.

51 A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, 52 he fled naked, leaving his garment behind.

53 They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together. 54 Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire.

55 The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any. 56 Many testified falsely against him, but their statements did not agree.

57 Then some stood up and gave this false testimony

against him: 58 "We heard him say, 'I will destroy this temple made with human hands and in three days will build another, not made with hands.'" 59 Yet even then their testimony did not agree.

60 Then the high priest stood up before them and asked Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?" 61 But Jesus remained silent and gave no answer.

Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?"

62 "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

63 The high priest tore his clothes. "Why do we need any more witnesses?" he asked. 64 "You have heard the blasphemy. What do you think?"

They all condemned him as worthy of death. 65 Then some began to spit at him; they blindfolded him, struck him with their fists, and said, "Prophecy!" And the guards took him and beat him.

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

- Underline "deeply distressed," "troubled," "overwhelmed with sorrow," and "to the point of death" in v. 34.
- Circle "Abba Father" in v. 36.
- Circle "hour" and "cup" in vv. 35 and 36, respectively.
- Box "so that" indicating *purpose* and "but" indicating *contrast* in v. 38.
- Circle "flesh" in v. 38.
- Underline "swords and clubs" in v. 43.
- Circle "the servant" in v. 47.
- Underline "a young man" in v. 51.
- Circle "high priest" in v. 53.
- Box "but" indicating *contrast* in vv. 55, 56 and "even then" indicating *contrast* in v. 59.
- Highlight v. 62.
- Underline "the Mighty One" in v. 62.
- Circle "blasphemy" in v. 64.



DIG DEEPER

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

1. Describe Jesus' *state of mind* as he went to pray in Gethsemane.
2. What does Jesus' prayer (v. 36) indicate to you about the *person of Christ*?
3. The disciples' failure to obey Jesus' command (v. 38) is a harbinger of what is to come. How so?
4. What do their *weapons* (v. 43) indicate about the makeup of Jesus' arresting party?
5. Judas turned a sign of intimacy and goodwill into a sign of infamy and death. *How* so and *why* so?
6. Explain the point of Jesus' *rhetorical* question (v. 48).
7. Describe the problem the Sanhedrin faced in their effort to bring *capital* charges against Jesus.
8. Jesus alludes to two key Old Testament passages in his answer to the high priest (v. 62). Identify them.
9. Jesus *expressly* claimed to be Messiah but did not *expressly* claim to be God. Explain the high priest's verdict.
10. **Discussion:** Talk about what you find especially poignant at the beginning of Jesus' passion.

Commentary On The Text

Mark 14:32-65 contains three episodes—Jesus’ prayer in Gethsemane (vv. 32-42), Jesus’ arrest in the Garden (43-52), and Jesus’ trial before the Sanhedrin (vv. 53-65)—which bring the plot of the Gospel to its climax. The story doesn’t end with the high priest’s verdict: “Why do we need any more witnesses? You have heard the blasphemy” (vv. 63-64). But his verdict discloses to the reader how the story will end, namely, in the death of Jesus.

The first episode is especially poignant. Jesus and his disciples retreat to Gethsemane, which means “oil press,” on the lower slopes of the Mount of Olives, one of Jesus’ favorite places (see Lk 22:39; Jn 18:2)—ostensibly to pray. As it turns out, Jesus prays while his disciples sleep. Before he prays, he leaves Peter, James, and John behind so that he might go a little farther into the Garden to pray in solitude. At this time, he recoils at the prospect of giving his life as a ransom for sinners, that is, of taking their place and suffering death and God’s wrath for their benefit. The Son of God is also the son of Mary, so he pleads with his “‘Abba,’ Father.” Knowing that “everything is possible” for him, Jesus asks, “Take this cup from me” (v. 36). “His prayer does not try to run counter to the Father’s purpose but explores the limits of the purpose without trying to burst its bounds. Might there be another way? Might he escape the horrifying cup?” (David E. Garland, *The NIV Application Commentary: Mark*, 540). He knows God is *able* but not if God is *willing*, so he adds the caveat, “Yet not what I will, but what you will.” With that, he resolves to face “the hour” (v. 35) and drink the “cup,” knowing that both are the will of God for him. Not so for the disciples, who miss an opportunity to prepare for their testing through prayer. The same commentator sums up their failure this way: “Jesus’ agonizing lament and submission to God’s will contrast sharply with the oblivious stupor of this three disciples . . . While Jesus prays fervently in trembling horror, the weakness of the ‘flesh’ overtakes them, and they slumber peacefully . . . The hour has come, and the disciples are found snoozing. They fail miserably in their responsibilities . . . They do not keep watch but fall asleep . . . At *midnight*, all the disciples flee into the darkness—one stark naked and each deserting his Lord to the enemy” (Garland, 542, 43).

The second episode carries Mark’s plot one step closer to its climax. As Jesus is speaking these bold words, “Rise! Let us go! Here comes my betrayer!” (v. 42), Judas arrives with his band of henchmen—some no doubt Roman (“with swords”), some no doubt Jewish (with “clubs”), all doing the bidding of “the chief priest, the teachers of the law, and the elders” (v. 43). Not unheard of, the existence of thugs armed with clubs working for the ruling priests is attested by Josephus, the Jewish historian, around this time (see Craig A. Evans, *Word Biblical Commentary*, vol. 34B, *Mark 8:27-16:20*, 422-23). The large number of visitors

in Jerusalem, some of whom were encamped around Gethsemane, made it difficult for the arresting party unfamiliar with Jesus to identify him in the dark. So Judas arranged a signal with them. “The one I kiss is the man; arrest him and lead him away under guard” (v. 44). And upon arriving, he goes directly to Jesus; calling him “Rabbi,” he kisses him deferentially on the hand and thereby “turns him over to a certain death with a warm gesture of love or the customary greeting of respect, turning a sign of intimacy and good will into a sign of infamy and death” (Garland, 545; cf., 2Sa 20:9-10). Jesus offers no resistance. Peter, on the other hand, in an effort to demonstrate his loyalty, draws a sword (cf., Lk 22:38, 49-50) and cuts off the ear of the high priest’s servant (cf., Lk 22:50-51). “Peter’s lack of prayer resulted in a lack of poise that contrasted sharply with Jesus’ behavior. He had not only boasted too much (vv. 29, 31), and prayed too little (vv. 37, 40, 41), but he also acted too violently” (Thomas L. Constable, “Notes on Mark,” 2021 ed., 297, plano-biblechapel.org/tcon/notes/pdf/mark.pdf). With that Jesus condemns their cowardice. After all, he is no insurrectionist; he is a teacher. They had plenty of chances to arrest him in broad daylight; why now in the dark? Only because “the Scriptures must be fulfilled” (v. 50). And with that, the disciples all flee, along with a mysterious naked young man, who flees in shame.

The third episode ends with the plot’s *climax*. The arresting party takes Jesus to the house of the high priest where members of the Sanhedrin hastily assembled. The preliminary *informal* hearing would be followed by a *formal* hearing after dawn to ratify its initial verdict. The court meets at night for three reasons: “(1) In Jewish criminal law it was customary to hold a trial immediately after arrest. (2) Roman legal trials were usually held shortly after sunrise (cf. 15:1) so the Sanhedrin needed a binding verdict by daybreak in order to get the case to Pilate early. (3) With Jesus finally in custody they did not want to delay proceedings, thereby arousing opposition to His arrest. Actually, they had already determined to kill Him (cf. 14:1-2); their only problem was getting evidence that would justify it (cf. v. 55)” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 182). Obtaining incriminating evidence proves impossible because numerous witnesses can’t get their stories straight, that is, “their testimony did not agree” (vv. 56, 59). It is only when Caiaphas (cf., Jn 18:13, 24, 28) questions Jesus directly that he gets an incriminating answer. To the question, “Are you the Messiah, the Son of the Blessed One?” Jesus answers directly, “I am.” And in the same breath, he applies the words of Daniel 7:13 and Psalm 110:1 to himself, which provokes the high priest to tear his clothes in the face of such blasphemy. Because a death sentence could not be carried out by the Sanhedrin (cf., Jn 18:31), the court has to take its findings to Pilate. In the meantime, Jesus was subject to physical abuse and shame.

Word Studies/Notes

v. 34 *deeply distressed* . . . “Jesus is deeply distressed (*ekthambeō*), overwhelmed and alarmed; he is troubled (*adēmoneō*), anxious, in anguish; overwhelmed with sorrow (*perilypos*), very sad, deeply grieved; and his distress is to the point of death (*heōs thanatou*), which means either sorrow so deep that it feels as if he is dying, or extreme distress in view of his imminent death” (Eckhard J. Schnabel, *Mark*, TNTC, 393).

v. 36 ‘*Abba*,’ *Father* “Jesus’s address, ‘Abba, Father,’ contains the actual Aramaic term he used for God (*‘abbā’*) and the Greek translation of it (*ho patēr*, Father; cf. Rom. 8:15; Gal. 4:6) . . . Jesus’s use of the term as the way he addressed God (contra D’Angelo 1992: 630) was extremely rare and ‘striking and unparalleled’ (France 2002: 584) in Jesus’s day. It was furthermore an extremely intimate way of addressing God; it was not simply a childlike term but was used by grown children as an address for their fathers . . . Thus the expression ‘Daddy’ is not as correct a translation of *Abba* as ‘Father’ (Barr 1988; Stein 1994b: 83-86)” (Robert H. Stein, *Mark*, BECNT, 662).

vv. 35, 36 *hour, cup* “The metaphor ‘the hour’ denoted God’s appointed time when Jesus would suffer and die (cf. Mark 14:41b; John 12:23, 27). The corresponding metaphor, **this cup**, referred to the same event. The ‘cup’ means either human suffering and death or more likely, God’s wrath against sin, which when poured out includes not only physical but also spiritual suffering and death (cf. Mark 10:38-39; 14:33b-34)” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 180). “He would become sin for us even though he knew no sin (2 Cor. 5:21) and a curse for us (Gal 3:13) that we might escape the wrath of God (Feldmeier 1987: 176-85). He feared ‘the’ death that no one else would ever need to or be able to experience. He would experience God’s wrath in order that those who believe in him would not have to face it” (Stein, 663).

v. 38 *flesh* I.e., “not fallen humanity in its depravity but the general weakness and vulnerability of humanity” (Stein, 664-65). “This use of ‘flesh’ is probably literal (i.e., the body) rather than metaphorical (i.e., the sinful human nature), since it contrasts with the human spirit (i.e., man’s volitional powers; cf. Ps. 51:12)” (Thomas L. Constable, “Notes on Mark,” 2021 ed., 294, planobiblechapel.org/tcon/notes/pdf/mark.pdf).

v. 47 *the servant* I.e., “Malchus” (cf., Jn 18:10, 26-27). “Commentators have been hard pressed to explain the definite ‘the’ in this case. Perhaps the meaning is that this servant of the high priest was

the officer in charge of the arresting party . . . Malchus was an influential person in the high priest’s entourage with a personal grudge against the disciples of Jesus.” Later “Peter is afraid of being identified not just as a disciple of Jesus but as the one who assaulted the servant of the high priest” (Richard Bauckham, *Jesus and the Eyewitnesses*, 195).

v. 51 *a young man* “This unusual episode, unique to Mark, supplements verse 50 emphasizing the fact that all fled, leaving Jesus completely forsaken” (Grassmick, 181). Perhaps the anonymous reference is autobiographical, that is, refers to John Mark (see Craig A. Evans, *Word Biblical Commentary*, vol. 34B, *Mark* 8:27-16:20, 428; Schnabel, 371-72).

v. 53 *high priest* I.e., “Joseph” Caiaphas, who served as the high priest from A.D. 18-36, was the son-in-law of Annas (Jn 18:13-14, 24), who remained influential following his years as high priest from A.D. 6-15 (cf., Jn 18:19-23).

v. 62 *the Mighty One* “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven” (ESV); cf., Dan 7:13; Ps 110:1. “Of Power” is a circumlocution for “God” that the NIV translates “the Mighty One.” “The fact that they ‘will see’ this did not mean Jesus would return in their lifetimes. Rather it referred indirectly to bodily resurrection in judgment before the exalted Son of Man who will one day judge those who were judging him” (Grassmick, 183).

v. 64 *blasphemy* In the eyes of the Sanhedrin, “Jesus committed blasphemy when he claimed a heavenly identity. He claimed to be the ‘son of God’ in the highest sense, whereby he might even sit upon God’s throne itself. Jesus did not claim a mere honorific title ‘son of God,’ which might be applied to a Davidic Messiah [cf., 2Sa 7:14; Ps 2:7; 89:20, 27-29]. He claimed to be God’s ‘son’ in heavenly terms, as ‘the son of man’ who in heaven would approach the very throne of God and receive kingdom and authority . . . Jesus also committed blasphemy by implicitly threatening the high priest at the time he came for judgment . . . and in a certain sense against God himself” (Evans, 456).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Remaining faithful to Christ as his disciples requires resisting the temptation to abandon him in the face of suffering, which comes only through watchfulness and prayer.

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

Don't you love when you give your kids one job, a simple chore such as pick up your clothes or unload the dishwasher, and three hours later it's still not done. They had one job and it wasn't even challenging. As Jesus was praying at Gethsemane, He asked the disciples to keep watch while He prayed. Guess what happened? They fell asleep. The disciples had one job and it wasn't even challenging. When it comes to parenting, our list of jobs would fill pages and pages of books and it feels like the majority are challenging. It seems like many times we're falling asleep on the job. We do ok with schedules and getting the kids to the right places. We're not too shabby with delivering them to practice relatively on time with the right clothes and equipment. Most of the time we pay attention to homework and grades. What about opening our Bible with our kids? How often do we bring Jesus into our regular routine? Out of all the things we need to do, truly we have only one job: to bring them closer to Jesus. We can start by living authentically for the Lord. Let's let them see us up early in the morning with our Bibles open. Let's share what we learn and open a conversation that leads to discipleship. Let's take our mealtime prayer to a whole new level with family prayer before we head out the door in the morning. We are the primary disciplers of our kids. It's our one job; let's not fall asleep.

What Does The Bible Say?

Read Mark 14:32-65.

1. What was Jesus feeling as He went to pray?
2. What were the disciples doing when Jesus returned to them three different times?
3. How did Jesus answer the high priest when asked if He was the Christ?

What Do You Think?

How do you feel about Judas betraying Jesus with a kiss?

What Do You Do?

Start a prayer journal and spend some time in prayer this week.

CORE COMPETENCY: Faithfulness

I am loyal to God and others so they know they can count on me.

MEMORY VERSE: 1 John 4:9

"This is how God showed His love among us: He sent His one and only Son into the world that we might live through Him."

KidPIX COUPON

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

- _____ 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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