



The Scrolls

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

V23 N25

June 20, 2021

KING JESUS

"Come to the Table"

Mark 14:12-26

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



What is the significance of Jesus' death?

On Thursday evening, Nisan 14, that is, April 2 in the year A.D. 33 (Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, 114), Jesus celebrated the Passover with his disciples (Mk 14:12-26; Mt 26:17-30; Lk 22:7-23; cf., Jn 13:21-30). While it's unclear how it was celebrated at that time, later rabbinic sources indicate the meal was structured around four cups of wine. One commentator explains: "After blessings over the bread and over the wine, the *first cup* was drunk; after vegetable appetizers were eaten, the *second cup* of wine was taken; then the youngest son asked the father, 'Why is this night different from other nights?', which resulted in the father recounting the exodus story, explaining the Passover (God passing over the houses of the Israelites), the unleavened bread (because God redeemed the father from Egypt) and the bitter herbs (the Egyptians had made the lives of the fathers bitter); this was followed by the signing of the first part of the Hallel (Pss 113-15); then the father pronounced a blessing over the bread, broke it and distributed it to the dinner guests; then the main meal was eaten including the unleavened bread and the lamb; then the *third cup* of wine was drunk, followed by the singing of the second part of the Hallel (Pss 116-118); a *fourth cup* of wine then concluded the meal" (Eckhard J. Schnabel, *Mark*, TNTC, 355, italics added).

It appears that the drinking of the *third cup* parallels Jesus taking the cup, giving thanks, and passing it to his disciples to drink. "'This is my blood of the covenant, which is poured out for many,' he said to them. 'Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God'" (Mk 14:24-25). Verse 24 may be the most theologically profound statement of all during dinner. The wine in the cup represents Jesus' blood,

which when shed will ratify a new covenant – an allusion to the covenant described in Jeremiah 31:30-34, part of which reads: "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people . . . I will forgive their wickedness and will remember their sins no more" (v. 33b, 34b). While this covenant is made with Israel, it contains benefits for believing Jews and Gentiles alike. What's more, Jesus' blood "is poured out for (Gk. *huper*) many." These few words indicate that Jesus will die *instead of* many and *for the benefit of* many. He will give himself in death as a ransom for *many* (10:45; cf., Gal 1:4; Tit 2:14), which taken *inclusively* in this context means *all*. In other words, Jesus will die as an atonement for humanity's sins (1Jn 2:2).

The same commentator writes: "The phrase *which is poured out for many* alludes to Isaiah 53:11-12 LXX, a passage that connects the shedding of the blood of the Servant of the Lord with redemption through the vicarious death that he died instead of the 'many' and for the benefit of the 'many'. The verb *poured out* indicates violent death, as did the word *blood*. The explanation in 10:45 of Jesus' death in terms of a vicarious death is reinforced in the pronouncement over the cup with another allusion to Isaiah 53. On that night and in this context, whether or not the disciples understood (at the time) the allusions to Jeremiah 31 and Isaiah 53, they would have understood this much: Jesus was speaking of his death as the basis of redemption; and as Jesus invited them to drink the wine which bore this symbolism, they would have realized that they belonged to the 'many' who benefited from Jesus' death" (357-58). Peter put it this way in his speech before the Sanhedrin: "Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved" (Ac 4:12).

12 *On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover?"*

13 *So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. 14 Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?'* 15 *He will show you a large room upstairs, furnished and ready. Make preparations for us there."*

16 *The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.*

17 *When evening came, Jesus arrived with the Twelve. 18 While they were reclining at the table eating, he said, "Truly I tell you, one of you will betray me – one who is eating with me."*

19 *They were saddened, and one by one they said to him, "Surely you don't mean me?"*

20 *"It is one of the Twelve," he replied, "one who dips bread into the bowl with me. 21 The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."*

22 *While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take it; this is my body."*

23 *Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.*

24 *"This is my blood of the covenant, which is poured out for many," he said to them. 25 "Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God."*

26 *When they had sung a hymn, they went out to the Mount of Olives.*

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

- Bracket "On the first day . . . the Passover lamb" in v. 12.
- Circle "Passover" in vv. 12, 14, 16.
- Underline "man carrying a jar of water" in v. 13.
- Circle "preparations" in v. 15.
- Circle "betray" in vv. 18, 21.
- Box "but" indicating *contrast* in v. 21.
- Double underline "given thanks" in vv. 22.
- Highlight "this is my body" in v. 22.
- Highlight "this is my blood" in v. 24.
- Circle "covenant" in v. 24.
- Bracket "poured out for many" in v. 24.
- Circle "new" in v. 25.

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. What do you know about the Jewish Passover?

 2. Two disciples are sent to prepare for Passover. What did they need to do?

 3. When (cf., v. 12) did they need to do it?

 4. Explain what you *infer* from a *comparison* of the instructions Jesus gives this pair to the instructions he gave a previous pair (vv. 13-15; cf., 11:1-6).

 5. Explain what makes the betrayal of Jesus especially heinous (cf., vv. 18, 20).

 6. Explain the *theological* significance of the *contrast* in verse 21.

 7. Explain what the “bread” represents.

 8. Explain what the “cup” of wine represents and to what the “covenant” refers.

 9. What do you infer about “the kingdom of God” from Jesus’ final words?

 10. **Discussion:** Talk about the *significance* of disciples observing the Lord’s Table
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Commentary On The Text

The setting for Mark 14:12-26 is “a large room upstairs” in Jerusalem. It’s there that Jesus eats the Passover with his disciples and institutes the Church ordinance variously called “the Lord’s Supper,” “Holy Communion,” and “the Eucharist.” One of two ordinances or sacraments, the Lord’s Supper, is instituted by Jesus to commemorate his death, to symbolize the New Covenant, to point to the fellowship of a redeemed people gathered at his table, and to anticipate the messianic banquet yet to come. The passage can be divided into three parts: preparations for eating the Passover (vv. 12-16); the announcement regarding Jesus’ betrayal (vv. 17-21); and the institution of the Lord’s Supper (vv. 22-26).

According to verse 12, the disciples prepare on “the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb.” This notation in the Synoptics (cf., Mt 26:17; Lk 22:7) creates an apparent conflict with John’s Gospel. “The Synoptics portray that the Last Supper was the Passover meal celebrated on Thursday evening and that Jesus was crucified the following day [after the disciples ate the Passover], namely Friday, Nisan 15. On the other hand, John states that the Jews who took Jesus to the Praetorium did not enter it ‘in order that they might not be defiled but might eat the Passover’ (John 18:28)” (Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, 75), suggesting that Jesus was tried and crucified before the Jews ate the Passover. This is the most reasonable of the many resolutions of the conflict offered: “It is thought that the Galileans used a different method of reckoning the Passover than the Judeans. The Galileans and Pharisees used the sunrise-to-sunrise reckoning whereas the Judeans and Sadducees used the sunset-to-sunset reckoning. Thus, according to the Synoptics, the Last Supper was a Passover meal. Since the day was to be reckoned from sunrise, the Galileans, and with them Jesus and His disciples, had the Paschal lamb slaughtered in the late afternoon of Thursday, Nisan 14, and later that evening they ate the Passover with the unleavened bread. On the other hand, the Judean Jews who reckoned from sunset to sunset would slay the lamb on Friday afternoon which marked the end of Nisan 14 and would eat the Passover lamb with the unleavened bread that night which had become Nisan 15 . . . This solution means that there were two days of slaughter. This would solve the problem of having to slaughter all of the lambs for all of those participants at the Passover season” (Hoehner, 87, 88).

Of course, once the lamb is offered on Thursday afternoon, a place to eat it has to be found, and both it and the place have to be prepared. Two disciples, Peter and John (Lk 22:8), locate a place in much the same way two disciples previously located a “colt” for Jesus to ride

into Jerusalem (Mk 11:1) — finding a man carrying a jar of water serving as a *prearranged sign* like finding the colt tied at the entrance to the village, and “the Teacher” serving as a *prearranged password* like the “the Lord.” Having located the place, they find it furnished; all that remains for them to do is prepare the meal. As before, his disciples find “things *just as* Jesus had told them” (cf., 11:4-6).

One can hardly imagine how stunned the Twelve are to hear the Lord say during dinner: “Truly, I tell you, one of you will betray me—one who is eating with me” (v. 18). The very idea that one of his own, who shares table fellowship with Jesus, would stoop to such a heinous act (cf., Ps 41:9) leaves all but one of them “saddened” (cf., 10:22 where the rich man turns away “saddened” by his refusal to give away his wealth and follow Jesus). One by one, they incredulously ask, “Surely you don’t mean me?” “It isn’t me, is it?” (MSG). And while Mark doesn’t explicitly identify the betrayer, John does. It is “Judas, the son of Simon Iscariot” (Jn 13:26)—whom Jesus tells quietly, “What you are about to do, do quickly” (v. 27). Note that Judas’ betrayal entails a *paradoxical contrast* (cf., “but” v. 21). On the one hand, Jesus’ death fulfills Scripture. It is according to God’s plan, not simply the result of the betrayer’s action. But on the other hand, “**woe**, a lament denoting heartfelt pity, **to that man**, literally, ‘through whom the Son of Man is being betrayed.’ The betrayer is acting as Satan’s agent (cf., Lk 22:3; Jn 13:2, 27). So awful a destiny awaits him that it would have been better for him if he (lit. ‘that man’) had not been born. Though he acted within God’s plan, the betrayer remains morally responsible (cf. Mark 14:10-11)” (Grassmick, 177).

Perhaps Judas leaves (cf., Mt 26:25; Jn 13:23-30), and then Jesus institutes his Supper (vv. 22-26). Using the language of sacrifice, he takes the bread and the wine that represents his body and his blood “of the covenant.” Participating in the supper commemorates the appropriation of the benefits of his broken body and his shed blood, that is, the appropriation of the benefits of his atoning sacrifice offered “for many” (1Jn 2:2; 4:10; cf., Heb 9:28; 10:10-14). In his closing words, Jesus vows not to “**drink again of the fruit of the vine**, in this festive way **until the day** (cf. 13:24-27, 32) in the future when He will **drink it anew**. He will enjoy renewed table fellowship with His followers in a qualitatively new (*kainon*) existence (cf. Isa. 2:1-4; 4:2-6; 11:1-9; 65:17-25) **in the kingdom of God** (cf. comments on Mark 1:15), the Millennium established on earth when Jesus Christ returns (cf. Rev. 20:4-6)” (Grassmick, 178). With the singing of the Hallel Psalms (115-118), Jesus and his disciples leave for the Mount of Olives.

Word Studies/Notes

v. 12 *the first day . . . when* “Technically the sacrifice of the Passover lamb took place on the fourteenth of Nisan . . . The first day of the feast of Unleavened Bread, which lasted seven days, was the fifteenth of Nisan, and this was the day in which the Passover meal was eaten. However, just as for many families today the celebration of Christmas begins on Christmas Eve, so the first day of the Feast of Unleavened Bread was popularly understood as beginning with the events of the fourteenth of Nisan. Compare Josephus (*J.W.* 2.1.3 §10; 5.3.1 §§98-99; *Ant.* 14.2.1 §21; 7.9.3 §213; 18.2.2 §29; 20.5.3 §106), who refers to the fourteenth of Nisan as the beginning of the Feast of Unleavened Bread” (Robert H. Stein, *Mark*, BECNT, 646). The first day “would be Nisan 15 (Friday), strictly speaking. However, the qualifying clause (a common feature in Mark’s time notations; cf. 1:32, 35; 4:35; 13:24; 14:30; 15:42; 16:2) referring to the day Passover lambs were slaughtered indicates that Nisan 14 (Thursday) was meant (cf. comments on 14:1a)” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 176).

vv. 12, 14, 16 *Passover* I.e., an annual commemoration of God’s deliverance of his people from Egyptian bondage (cf., Ex 12:1-30; Lev 23:4-8; Nu 28:16-25; Dt 16:1-8). The apparent conflict with John’s Gospel (cf., Jn 18:28; 19:36) is “one of the most, if not the most, debated chronological problems in all the Bible” (Stein, 641). Many solutions to the problem have been offered (see Stein, 641; Hoehner, 81-90).

v. 15 *make preparations* “This would include the Passover lamb (slaughtered, skinned, cleaned, and roasted over a fire), unleavened bread, a bowl of salt water, a bowl of bitter herbs, a fruit puree or haroseth, and enough wine for each participant to drink four cups in celebration of God’s fourfold blessing in Exod. 6:6-7 (see Bahr 1970: 190-202)” (Stein, 647).

v. 18 *betray* “The idea that one who shares another’s food will then become a betrayer was viewed with loathing and outrage in late antiquity” (Craig A. Evans, *Word Biblical Commentary*, vol. 34B, *Mark* 8:27-16:20, 375) — given its “heinous nature” (Stein, 647). “The added words, **one who is eating with Me**, unique to Mark, allude to Psalm 41:9 where David laments that his trusted friend Ahithophel (2 Sam. 16:15-17:23; 1 Chron. 27:33), who shared **table** fellowship with him, had turned against him. To eat with a person and then betray him was the height of treachery” (Grassmick, 177).

v. 22 *given thanks* Cf., “He took some bread, and after a blessing He broke it” (NASB). “Unlike our present-day custom of ‘blessing the food’ we eat, Jews in Jesus’ day tended to ‘bless God’ for the food they were about to eat” (Stein, 650). “It is speculated that this blessing may have approximated the blessing found in *m. Ber.* 6:1: ‘Blessed are You, O Lord our God, King of the universe, who brings forth

bread from the earth’ . . . The blessing pronounced over the cup again may have approximated the blessing found in *m. Ber.* 6:1: “Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine” (Evans, 389, 91; see also Eckhard J. Schnabel, *Mark*, TNTC, 356).

vv. 22, 24 *this is* “The verb ‘is’ means ‘represents.’ Jesus was physically present as He spoke these words, so the disciples did not literally eat His body or drink His blood, something abhorrent to Jews anyway (cf. Lev. 3:17; 7:26-27; 17:10-14)” (Grassmick, 177). “The disciples could hardly have eaten the literal flesh of Jesus since He was physically reclining among them. Moreover, the Jews abhorred eating human flesh, and would never consume animal blood, much less human blood (cf. Lev. 3:17; 7:26-27; 17:10-14)” (Thomas L. Constable, “Notes on Mark,” 2021 ed., 287, plano-biblechapel.org/tcon/notes/pdf/mark.pdf).

v. 24 *covenant* I.e., the new covenant (Jer 31:31-34; cf., Heb 8:6-13). The Greek word translated “covenant” is *diatheke*, a word that describes an agreement made by one person for others. A different word, *syntheke*, describes an agreement that two parties made in which both had obligations to each other” (Constable, 287). “The New Covenant is God’s new arrangement in dealing with people, based on Christ’s death (Heb. 8:6-13). The spiritual blessings Israel expected God to grant in the last days are now mediated through Christ’s death to all who believe. The physical blessing promised to Israel, however, are not being fulfilled now. They will be fulfilled when Christ returns and establishes His millennial reign with Israel in her land” (Grassmick, 178).

v. 24 *poured out* Jesus’ blood “poured out” is an obvious allusion to His death. Jesus’ use of the terms ‘body’ (v. 22) and ‘blood’ (here) probably indicate the He thought of His death as a sacrifice” (Constable, 288). “Even more dramatically than the bread, the cup’s contents represent/symbolize the sacrificial nature of Jesus’s death. ‘Blood’ refers to the giving up of life (cf. Lev. 17:14 NIV: ‘For the life of every creature is its blood’), and the ‘blood of the covenant’ (Exod. 24:8; Zech. 9:11; cf. Heb. 9:18-22; 10:29) refers to the surrender of the life of the sacrificial victim whose blood (i.e., death) seals a covenant. The death of Jesus, his giving his life as a ransom for many (10:45), is understood as a sacrificial act sealing a covenant” (Stein, 651).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Disciples who observe the Lord's Table commemorate Jesus' atoning sacrifice for the world until he comes.

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 oldest son was at his four-year-old well-check appointment when our pediatrician quizzed him on opposites. He would say a word, such as "hot," and my son was to answer the opposite, "cold." Our doctor said, "If mommy is a woman, daddy is a..." to which my sweet son proudly exclaimed, "Hero!!" Dads, you are your child's biggest hero and there's something so special about the relationship you have with your kids. To your child, you're the grill king, daddio of the patio, and you're strong enough take down any Avenger. You've got all the secret ninja skills, answers to random questions and best air guitar moves around. It's your week to celebrate! Watch all the football games you want, smoke the biggest brisket you can find and fix the internet in that super manly way you do. Proverbs 20:7 (NKJV) says, "The righteous man walks in his integrity; his children are blessed after him." As you lead your family, take every opportunity to disciple your kids. Don't be afraid to step out of your comfort zone, because your kids think you're amazing at everything you do. Open the Bible and read to your kids or act out the stories. Help your kids memorize scripture by using that silly voice you do so well. Take hold of your kids in a giant bear hug, pray over them and tell them you love them. Show your leadership by affirming and loving your wife well. Dads, God picked you and He never makes mistakes. Be proud of your status as dad and lead well. We are praying for you!

What Does The Bible Say?

Read Mark 14:12-26.

1. What very specific instructions did Jesus give to find a place to celebrate Passover?
2. What troublesome news did Jesus deliver at the dinner table?
3. Explain in your own words what the bread and wine repre-

What Do You Think?

How is Christ the Passover Lamb (1 Cor 5:7)?

What Do You Do?

Find a recipe online for unleavened bread. Make and share it during dinnertime while telling your family the story from Mark 14:12-26.

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: John 1:29

"The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world.'"

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.

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for 12 years before accepting the position of Spiritual Formation Pastor at Central Bible Church in 1998. He and his wife Ruth have one son, Zach.

Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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**CENTRAL
BIBLE CHURCH**

8001 Anderson Boulevard
Fort Worth, Texas 76120
817-274-1315
wearecentral.org