



The Scrolls

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

V24 N10

March 6, 2022

WAY OUT

"Fool Me Once . . ."

Exodus 5:22-6:12

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 alone is able to save?

Salvation is by grace through faith based on the death of Jesus Christ. Salvation has never been obtained by human effort of any kind at any time – not even after the giving of the law. Paul says this repeatedly in his letters. In one place he writes: "Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin" (Ro 3:20). Then a few verses later he adds: "For we maintain that a person is justified by faith apart from the works of the law" (v. 28; cf. Gal 2:16; 3:2, 5, 10; cf. Ro 4 esp. vv 2-5). Hearing these words, we immediately think of salvation in terms of forgiveness, justification, and sanctification; that is, we think in New Testament terms, and rightly so. However, the fact that salvation broadly speaking refers to deliverance of any kind from peril of any kind makes the Exodus event a perfect Old Testament example of salvation. The Israelites were physically in bondage in Egypt (Ex 1: 3:7-8; 5:4-21; 6:6-8) in the same way people are spiritually in bondage to sin today (cf. "slaves to sin" in Ro 6). They needed forgiveness in the same way people today need forgiveness (Ac 10:43; 13:38; cf. Ro 3:10-11, 22-24). God provided Moses to deliver, that is, save, them in the same way he provides Jesus, the new Moses, to save people today. The Israelites' salvation was based on the death of the Passover lamb (Ex 12:1-13), in the same way people's salvation today is based on the death of Jesus Christ – whom Paul calls "our Passover lamb" in 1 Corinthians 5:7.

Salvation is always God's doing; it's always *by grace* – sometimes defined as unmerited favor in the face of merited judgment. Remember, grace and works are *mutually exclusive*. Obtaining something by grace precludes obtaining it by works. Grace *plus* works does not compute! In one place Paul writes: "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" (Eph 2:8-9). And in another he writes: "And if by grace, then it cannot be based on works; if it were, grace would no longer be grace" (Ro 11:6).

The salvation of the Israelites, that is, their Exo-

dus from Egypt and everything integral to it was God's doing. It was by grace. It was rooted in God's promise to the patriarchs. The LORD told Abraham his descendants would be enslaved four hundred years in a foreign land, but he would bring them out with great possessions (Ge 15:13-14). The LORD told Jacob that he – because he was the God of Abraham – would return Jacob's descendants to Canaan (46:3-4). In the opening chapters of the book of Exodus, God repeatedly declares that he will emancipate the Israelites. In 2:24, the author writes: "God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob." In 3:7-8a, the LORD says: "I have indeed seen the misery of my people in Egypt . . . So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey." And finally, in 6:1, he says: "Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country."

Moses struggled to obey the call of God because he overestimated his role in the deliverance of God's people. He didn't fully comprehend that not he, but the LORD would deliver the Israelites. In other words, he doubted himself because he doubted his ability to do the job, assuming that he was the one who would do it. But that was clearly not the case. The deliverance of Israel from Egypt is entirely God's doing and under his complete control. The Exodus is a play in which God is author, producer, and principal actor. Not only is Israel's fate in God's hands but Egypt's is as well.

And so it is with people's salvation today. The salvation that God freely provides is received by faith just as the deliverance God provided the Israelites had to be received through faith. Did every single Israelite participate in the Passover? Did every single Israelite leave Egypt with Moses and Aaron? Perhaps some chose to stay in Egypt. Such questions cannot be answered with certainty. What can be said with certainty, however, is that those who did observe Passover and did leave Egypt, did so through faith.

1 EXAMINE GOD'S WORD

Exodus 5:22-6:12

22 Moses returned to the LORD and said, "Why, Lord, why have you brought trouble on this people? Is this why you sent me? 23 Ever since I went to Pharaoh to speak in your name, he has brought trouble on this people, and you have not rescued your people at all."

6:1 Then the LORD said to Moses, "Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country."

2 God also said to Moses, "I am the LORD. 3 I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the LORD I did not make myself fully known to them. 4 I also established my covenant with them to give them the land of Canaan, where they resided as foreigners. 5 Moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant."

6 "Therefore, say to the Israelites: 'I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. 7 I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians. 8 And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD.'"

9 Moses reported this to the Israelites, but they did not listen to him because of their discouragement and harsh labor.

10 Then the LORD said to Moses, 11 "Go, tell Pharaoh king of Egypt to let the Israelites go out of his country."

12 But Moses said to the LORD, "If the Israelites will not listen to me, why would Pharaoh listen to me, since I speak with faltering lips?"

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

- Box "because" indicating *reason* in 6:1.
- Circle "mighty hand" in v. 1 and "outstretched arm" in v. 6.
- Bracket "I am the LORD" in vv. 2, 6, 7, 8.
- Circle "God Almighty" in v. 3.
- Box "but" indicating *contrast* in vv. 3, 9, 12.
- Circle "known" in v. 3 and "know" in v. 7.
- Circle "covenant" in vv. 4, 5.
- Box "therefore" indicating *result* in v. 6.
- Underline "I will" (7x) in vv. 6-8.
- Box "since" indicating *reason* in v. 12.
- Bracket "with faltering lips" in v. 12.

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. Moses is upset with the LORD because his mistaken expectations have not been met. How so?
 2. What would you say to Moses to correct his mistaken expectations?
 3. God has neither hands nor arms, so what's the point of verse 1 ("mighty hand") and 6 ("outstretched arm")?
 4. Explain the *contrast* in verse 3.
 5. In *what* covenant recorded *where* did God promise to give the patriarchs *what* land?
 6. God doesn't suffer from lapses in memory. Put what "I have remembered by covenant" means in your own words.
 7. The words "I will" occur seven times in verses 6-8. Generally speaking, what do you infer from that?
 8. The seven "I will" statements cluster around *three* promises. Identify them.
 9. Moses questions God's command to go to Pharaoh (v. 12). Does he have a point? Explain.
 10. **Discussion:** Talk about the *upper* story and the *lower* story of this passage.
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Commentary On The Text

Exodus 5:22-6:12 tells what happens after Moses' and Aaron's first encounter with Pharaoh (5:1-21) and before their second encounter with him, leading up to the ten plagues (6:28-7:13). The significance of the passage is described by one commentator: "This small section of narrative also sketches out the argument of the whole Pentateuch. God made a covenant with the patriarchs to give them the land of Canaan (Ex 6:4). He remembered his covenant when he heard the cry of the Israelites in Egyptian bondage (v. 5). He is now going to deliver Israel from their bondage and take them to himself as a people and be their God (v. 6). He will also bring them into the land which he swore to give to their fathers (v. 8). The die is cast for the remainder of the events narrated in the Pentateuch" (John H. Sailhamer, *The Pentateuch as Narrative*, 251).

The passage contains an ongoing conversation between Moses and the LORD (5:22-6:8, 10-12), interrupted by a report of Moses' communique to the Israelites and their response to it (6:9). The conversation unfolds as follows: 1) Moses speaks to the LORD (5:22-23); 2) the LORD replies to Moses (6:1-8); 3) Moses reports to the Israelites (v. 9); 4) the LORD speaks to Moses (vv. 10-11); and 5) Moses replies to the LORD (v. 12).

Following Moses' and Aaron's initial failed attempt to persuade Pharaoh to let the people go, the Israelite overseers blame Moses and Aaron for his cruel response, exclaiming, "May the LORD look on you and judge you! You have made us obnoxious to Pharaoh and his officials and have put a sword in their hand to kill us" (5:21). Moses in turn blames God, asking, "Why, Lord, why have you brought trouble on this people? Is this why you sent me? Ever since I went to Pharaoh to speak in your name, he has brought trouble on this people, and you have not rescued your people at all" (vv. 22-23). Apparently, Moses mistakenly expected Pharaoh to release the people following his first meeting with him, in spite of the fact that God had advised him otherwise, saying, "I know that the king of Egypt will not let you go unless a *mighty hand* compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go" (3:19-20; cf. 4:21; 6:1).

Then the LORD responds to Moses' complaint, announcing, "Let the games begin" (6:1). The time is ripe for him to display the power of his *mighty hand* over Pharaoh and all the gods of Egypt (v. 5). By the

time the contest between the LORD and Amenhotep II is over, the Pharaoh will do more than just let the Israelites go; he will "drive them out of his country" (v. 1) — game, set, match to Yahweh! As their conversation continues, God ties the significance of his name, Yahweh, to his faithfulness to the covenant he made with Abraham, repeatedly saying, "I am the LORD" (vv. 2, 6, 8). He established his covenant with the patriarchs to give them the land of Canaan (v. 4; cf. Ge 12:6-7; 15:18-19; 17:7-8), and hearing the groaning of the Israelites, he has now "remembered" it, to wit, is on the verge of fulfilling it.

The meaning of verse 3 is much debated. It doesn't mean that the patriarchs were ignorant of the name, Yahweh (cf. Ge 13:4; 15:2; 24:7; 26:25; 28:16). It means that they did not *know*, that is, *experience*, him in the *significance* of that name. One commentator writes: "Why did God say that **by His name the LORD** He had **not** made Himself **known** to the patriarchs? Was not God known by the name Yahweh to the patriarchs **Abraham . . . Isaac, and Jacob**? Yes, He had been (e.g., Gen 13:4). But He mainly appeared to them as **God Almighty** ('*el šadday*), the One who provides or sustains (cf. comments on Gen. 17:1). He had not displayed Himself to the patriarchs *primarily* by the name Yahweh. So in Exodus 3:14 God meant that now He was revealing Himself to Moses not only as Sustainer and Provider, but also as the Promise-Keeper, the One, who was personally related to His people and would redeem them (cf. comments on 3:14-15)" (John D. Hannah, "Exodus," in *The Bible Knowledge Commentary: Old Testament*, 116-17; cf. *The NIV Study Bible*, note on Ex 6:3).

As the conversation continues, the LORD lists seven things related to the covenant that he intends to do — seven "I will" statements (3 in v. 6; 2 in v. 7; 2 in v. 8). The seven cluster around three promises: 1) to deliver the Israelites from Egypt (v. 6); 2) to make them his own people (v. 7); and to give them the land (v. 8). Moses then reports these to the LORD, namely, what God intends to do, but the Israelites refuse to listen to him.

The conversation draws to a close with the LORD telling Moses to go to Pharaoh a second time (vv. 10-11), and with Moses asking why bother (v. 12)? Still focused on his limited abilities rather than God's unlimited power, he asks, "If the Israelites will not listen to me, why would Pharaoh listen to me, since I speak with faltering lips?" Pharaoh, of course, will not listen — Moses' persuasive powers notwithstanding — until the Lord raises his mighty hand.

Word Studies/Notes

vv. 1, 7 **mighty hand**. . . God has neither hands nor arms, since he does not have a physical body. *Anthropomorphisms* are figures of speech used to ascribe human attributes to God. Here “outstretched arm” attributes to God the strength and power, which in men lies largely in the arms, and “mighty hand” attributes to God the powers and actions, which in men lies largely in the hands (see E. W. Bullinger, *Figures of Speech Used in the Bible*, 877, 78).

v. 2 **I am the LORD** “I am Yahweh” (HCSB); cf. “I AM WHO I AM” and “I AM” (3:14); “the LORD” (i.e., Yahweh) (3:15). In 3:13 Moses asked about the qualities, character, powers, and abilities resident in God’s name. “Thus, the answer came back bluntly. His name was ‘I am the God who will be there’ (Exod. 3:14). It was not so much an ontological designation or a static notion of being (e.g., ‘I am that I am’); it was rather a promise of a *dynamic, active presence*. As God had revealed Himself in His supernatural control over nature for the patriarchs, now Moses and Yahweh’s son, Israel, would know His presence in a day-by-day experience as it never was known before” (Walter C. Kaiser, Jr., *Toward an Old Testament Theology*, 107, italics added). “In its function God’s name suggests his *pragmatic presence*. This sense of God’s being can be captured in the English phrase ‘I am who I am for you.’ His simplicity shows there is no shadow of variability in him. God is dependable; he can be counted upon” (Bruce K. Waltke, *An Old Testament Theology*, 366-67, italics added). “I am the LORD” (i.e., “I am Yahweh”) “is above all a confession of authority, the authority of the *real and effective Presence* of Yahweh who rescues, sustains, calls, and , on the basis of all that, expects a positive response from humankind” (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 65, italics added).

vv. 3, 7 **known, know** “In biblical Hebrew, ‘to know’ means ‘to experience,’ not merely ‘to know about.’ When used with an object, not the objective clause ‘to know that,’ there is no divorce between the subject knowing and the object known; the known becomes internalized in the knower. This is beyond a mere cognitive grasp of concepts. Other languages formally distinguish between ‘to know personally’ and ‘to know about’: German, *kennen* and *wissen*; French, *connaître* and *savoir*; Spanish, *conocer* and *saber*” (Waltke, 368).

v. 3 **God Almighty** “The Hebrew (*El-Shaddai*) perhaps means ‘God, the Mountain One,’ either highlighting the invincible power of God or referring to the mountains as God’s symbolic home (see Ps 121:1). It was the special name by which God revealed

himself to the patriarchs (see Ex 6:3)” (*The NIV Study Bible*, note on Ge 17:1). “As **God Almighty**, He was fully capable of accomplishing all His promises. (This [Ge 17:1] is the first OT occurrence of the title ‘God Almighty’ [*‘ēl šadday*], which is used several times in Gen. [17:1; 28:3; 35:11; 43:14 48:3; cf. 49:25]. Some scholars suggest that *šadday* is related to the Akk. word *šadû* that means breast or mountain or both . . . So *šadday*, when used of God, refers either to His ability to supply abundantly [‘the Abundant One’] or to His majestic strength [‘the Almighty One’]” (Allen P. Ross, “Genesis,” in *The Bible Knowledge Commentary: Old Testament*, 58).

vv. 4, 5 **covenant** I.e., the Abrahamic Covenant. Genesis 17:3-8 reads, “Abram fell face-down, and God said to him, “As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. *The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you;* and I will be their God” (cf. Ge 12:2-3; 15:4-20, italics added).

vv. 6-8 **I will** “Note the repetition of the phrase ‘I will’ seven times in these verses, emphasizing the fact that God would certainly do these things for Israel. The Jews regarded ‘seven’ as the symbolical number of the covenant. The whole revelation occurs within the bookend statements ‘I am the LORD’ (vv. 2, 8), which formalize it, and further stress the certainty of these promises” (Thomas L. Constable, “Notes on Exodus,” 2021 ed., 68, planbiblechapel.org/tcon/notes/pdf/exodus.pdf).

v. 12 **with faltering lips** Lit., “of uncircumcised lips” (ESV); cf. “a poor speaker” (GNT). “The ‘lips’ represent his speech (metonymy of cause). The term ‘uncircumcised’ makes a comparison between his speech and that which Israel perceived as unacceptable, unprepared, foreign, and of no use to God. The heart is described this way when it is impervious to good impressions (Lev 26:41; Jer 9:26) and the ear when it hears imperfectly (Jer 6:10). Moses has here returned to his earlier claim – he does not speak well enough to be doing this” (*The NET Bible*, 32^{tn} on Ex 6:12).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Don't impose your expectations on God, or you might
find yourself doubting his promises.

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

When my daughter was in preschool something happened that really bothered her. I honestly can't remember what it was, but I do remember commiserating with my mom when she said, "That Ella Grace. She doesn't like when bad things happen to her." We still say that with a giggle every so often, but for real, who *does* like it when bad things happen?! When things are bad and we're faced with hardship or strife, we really want God to fix it. Immediately would be nice. Rarely do we anticipate with excitement how God will use our discouraging circumstances to show his glory. The Israelites went from worship (Exodus 4:31) to rejection (Exodus 6:9) in no time at all. Isaiah 55 clearly tells us that God's ways are not our ways, but much bigger, loftier, and I might even say, outrageous. God was about to do something amazing for the Israelites. They had no idea that a series of plagues and the parting of the Red Sea were on their horizon. All they could see was their present-day discouragement right in front of them. God was about to secure freedom for the Israelites through a rescue of epic proportions that could only be attributed to him. What are you facing right now that seems too overwhelming? Can you tear your eyes off your circumstance and focus on the Lord? Can you remind yourself that he is the Lord, and his ways aren't your ways? When we choose to walk in faith, trusting God with our circumstances, we get to see the amazing way he works.

What Does The Bible Say?

Read Exodus 5:22-6:12.

1. What complaint does Moses bring to God?
2. Circle the words "I will" throughout the passage. What is the Lord planning to do?
3. Read Exodus 4:31 and 6:9. Compare the Israelites' reactions.

What Do You Think?

Why did God repeat the phrase, "I am the LORD" to Abraham?

What Do You Do?

Turn on all the sources of noise in your house (TV, radios, appliances, etc.) and read today's passage. Is it difficult to pay attention with all the distractions?

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: Ephesians 4:29

"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen."

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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