



The Scrolls

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

V24 N13

March 27, 2022

WAY OUT "The Passover" Exodus 12:1-30

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 role does sacrifice play in salvation?

Through chapter 11 of Exodus, salvation is *explicitly* about the physical deliverance of God's people from slavery in Egypt and only *implicitly* about their spiritual deliverance from sin and death. However, the Passover, introduced in chapter 12, is to be more than a remembrance of God's deliverance of Israel from slavery and oppression. It is, as well, a commemoration of their spiritual redemption – all Israel is redeemed on that night even as all Israel will be redeemed in the future (Ro 11:25-26). Their redemption involves the sacrifice of a Passover lamb that dies in the place of their firstborn sons, typifying the sacrifice of the Passover lamb, Jesus, who dies in humanity's place for humanity's benefit. One author's comments and the passages he quotes in this regard are worth repeating:

"The New Testament identifies the Passover lamb as a type of the Person and work of Jesus Christ, God's 'Lamb.' At the beginning of Jesus' public ministry, John the Baptist announced that Jesus was "the Lamb of God who takes away the sin of the world" (John 1:29). Paul wrote: 'Christ our Passover . . . has been sacrificed' (1 Cor. 5:7). Peter also identified Jesus as 'a lamb unblemished and spotless' (1 Pet. 1:19). The Passover anticipated the death of Christ in at least seven particulars: (1) The Passover lamb had to be without blemish (v. 5), and Jesus was without sin. (2) The Passover lamb had to be a male (v. 5), and Jesus was a male. (3) The Passover lamb had to be young ('a year old,' v. 5), and Jesus was a young man. (4) The Passover lamb had to be examined over a period of four days from its selection to its killing (v. 6), and Jesus lived a meticulously examined life. (5) The Passover lamb had to be slain in public (v. 6), and Jesus died in public. (6) The blood of the Passover lamb on the Israelites' doorposts was a sign that God would not destroy the family's firstborn (v. 7), and Jesus' blood is the sign that through His death, believ-

ers are saved from coming judgment. (7) None of the bones of the Passover lamb were to be broken (vv. 5, 46), and none of Jesus' bones were broken when He died (Ps. 34:20; John 19:33, 36), despite the brutality of His death" (Thomas L. Constable, "Notes on Exodus," 2022 ed., 112-13).

The sacrifice of the Passover lamb is both *substitutionary*, the lamb dies instead of the firstborn sons, and *propitiatory*, the lamb's death nullifies God's wrath against sinful people. Scripture says the same about the sacrifice of Jesus. The *substitutionary* aspect of Christ's death is conveyed by two Greek pronouns, *anti*, connoting "instead of" or "in place of," and *huper*, connoting "on behalf of" or "for the sake of." Since "in place of" can develop into "on behalf of," the meaning of the two can overlap. One theologian explains: "To summarize: *anti* always has the idea of equivalence, exchange, or substitution. It never has the broader idea of 'for the sake of' or 'on behalf of.' *Huper* has both ideas, including the idea of substitution in atonement passages in the New Testament" (Charles C. Ryrie, *Basic Theology*, 333). Consider the following well-known passages: "'For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for [anti] many'" (Mk 10:45); and "But God demonstrates his own love for us in this: While we were still sinners, Christ died for [huper] us" (Rom 5:8). And there are others.

The *propitiatory* aspect of Christ death is conveyed by the Greek word *hilasmos*, translated "atoning sacrifice" (NIV), "propitiation" (NKJV), or "expiation" (RSV). The term connotes the turning away of the wrath of God because of the offering of Christ. Consider these well-known passages: "He is the atoning sacrifice [hilasmos] for our sins, and not only for ours but also for the sins of the whole world" (1Jn 2:2), and "This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice [hilasmos] for our sins" (1Jn 4:10).

Read Exodus 12:1-30

1 The LORD said to Moses and Aaron in Egypt, 2 "This month is to be for you the first month, the first month of your year. 3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. 4 If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. 5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. 6 Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. 7 Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. 8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. 9 Do not eat the meat raw or boiled in water, but roast it over a fire – with the head, legs and internal organs. 10 Do not leave any of it till morning; if some is left till morning, you must burn it. 11 This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD's Passover.

12 "On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the LORD. 13 The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

14 "This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD – a lasting ordinance. 15 For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. 16 On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat; that is all you may do.

17 "Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. 18 In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. 19 For seven days no yeast is to be found in your houses. And anyone, whether foreigner or native-born, who eats anything with yeast in it must be cut off from the community of Israel. 20 Eat nothing made with yeast. Wherever you live, you must eat unleavened bread."

21 Then Moses summoned all the elders of Israel and said

to them, "Go at once and select the animals for your families and slaughter the Passover lamb. 22 Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning. 23 When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.

24 "Obey these instructions as a lasting ordinance for you and your descendants. 25 When you enter the land that the LORD will give you as he promised, observe this ceremony. 26 And when your children ask you, 'What does this ceremony mean to you?' 27 then tell them, 'It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.'" Then the people bowed down and worshipped. 28 The Israelites did just what the LORD commanded Moses and Aaron.

29 At midnight the LORD struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. 30 Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

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

- Circle "first month" in v. 2.
- Circle "lamb" in v. 3.
- Circle "without defect" v. 5.
- Circle "twilight" in v. 6.
- Underline "bitter herbs," and "without yeast" in v. 8.
- Highlight v. 9.
- Bracket v. 11.
- Bracket "festival to the LORD" in v. 14.
- Circle "yeast" in vv. 15 (3x), 18, 19 (2x), 20.
- Circle "hyssop" in v. 22.
- Circle "the destroyer" in v. 23.



DIG DEEPER

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

1. The month in which Passover is celebrated is to be the “first month” (i.e., “lead month”) of the year. What does that suggest to you?
 2. What do the *stipulations* regarding the selection of a “flock animal” (i.e., lamb or goat) indicate?
 3. Explain the *significance* of the animal’s blood being painted on the sides and tops of each household’s doorframe.
 4. Why serve the animal *whole*, with its head, legs and internal organs intact?
 5. Explain the significance of *how* (v. 11) the Israelites are to eat their lambs.
 6. The lamb is both a *substitutionary* and *propitiatory* sacrifice. Explain.
 7. Did the Israelites observe the Passover and the Feast of Unleavened Bread in Egypt? Explain *why* or *why not*.
 8. *Yeast* is to be removed from every house and not eaten during the seven-day Feast of Unleavened Bread. Why?
 9. *Why* are Israelite families to remain behind closed doors until the morning after Passover?
 10. **Discussion:** Talk about what the Passover and the Feast of Unleavened Bread teach about *salvation*.
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Commentary On The Text

The seven paragraphs (vv. 1-11, 12-13, 14-16, 17-20, 21-23, 24-28, 29-30) contained in Exodus 12:1-30 can be gathered into four sections. The first section (vv. 1-13) contains instructions that the LORD gives to Moses regarding the Israelites' observance of Passover in Egypt. The second section (vv. 14-20) contains instructions the LORD gives to the Israelites regarding their observance of the Feast of Unleavened Bread throughout future generations. The third section (vv. 21-28) contains instructions that Moses gives to the elders regarding the Israelites' observance of Passover. And the fourth section (vv. 29-30) contains a record of the tenth plague and the reaction of the Egyptians to it.

The first section summarized. At the prescribed time, namely, the tenth day of the first month, each household is to take a one-year-old lamb or goat "without defect" from the flock to be sacrificed at twilight four days later. "The stipulations regarding the selection of the lamb pertain to its perfection" (Bruce K. Waltke, *An Old Testament Theology*, 382). If any household is too small to consume the entire sacrifice, it is to share its animal with a nearby neighbor. Some of the animal's blood is to be painted on the sides and tops of the doorframes of the houses where it will be eaten, as a sign that the occupants of that house are placing themselves under God's protection. The animal is to be roasted over fire, not boiled in water or eaten raw like pagans do, and is to be served whole, its head, legs and internal organs intact, with bitter herbs and bread made without yeast. Any leftover meat is to be burned, not left till morning. Diners are to come to dinner dressed for travel, not leisure, and are to eat in haste, because the LORD will execute judgment on all the gods of Egypt at midnight just before he delivers them from Egypt.

The second section summarized. The Feast of Unleavened Bread, which begins with the Passover meal, is to be observed "as a lasting ordinance" (vv. 14, 17) for generations to come in celebration of the Israelites' rescue from Egypt. The festival is to open and close with a sacred assembly, on which no work is to be done. On the first day, the Israelites are to remove all yeast from their homes, and from the first day through the seventh day, that is, "from the evening of the fourteenth day until the evening of the twenty-first day" (v. 8), they are to only eat bread made without yeast. Anyone who eats anything made with yeast is to be excommunicated from the covenant community and denied its benefits. The repeated mention of "yeast" and mention of "unleavened" in verses 17-20 emphasizes its symbolic significance. "The Old Testament often uses leaven as a symbol of sin . . . Here it not only reminded the Israelites, in later generations, that their ancestors fled Egypt in haste, before their dough could rise. It also reminded

them that their lives should resemble the unleavened bread as redeemed people, namely, free from sin" (Constable, 113).

The third section summarized. The instructions Moses gives the elders in this section echo the instructions the LORD gave him in the first section — with a few variations. With regard to offering the sacrifice, Moses alludes to collecting the blood *in a basin* and applying it *with a hyssop*. Neither of which is mentioned in section one. Members of each household are told to *remain inside the house* until the morning — after the LORD passes over — and the one who executes God's judgment is identified as "the destroyer." Neither of which is mentioned in section one. In closing, Moses commands the elders to "obey these instructions as a lasting ordinance," linking the observance of Passover to The Feast of Unleavened Bread and explaining its meaning. "It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians" (v. 27).

The fourth section summarized. The fourth section contains only two verses. The first one (v. 29) describes what happened at midnight following the Israelites ate the Passover. The LORD strikes down all the firstborn in Egypt, from the richest of the rich to the poorest of the poor — "there was not a house without someone dead" (v. 30). The second one (v. 30) describes the reaction of Pharaoh and the Egyptians to what "the destroyer" did. Pharaoh, all his officials, and all the Egyptians get up in the middle of the night to find their firstborn sons dead, and loud wailing is heard from one end of Egypt to the other. So before dawn, Pharaoh *commands* the Israelites to leave the land — right then and there. "Pharaoh blurts out a series of three imperatives, each a different verb for 'go,' and beginning with Moses, he orders every Israelite and everything Israelite out of Egypt. 'Get up, get out, go on,' he says, 'take along and go on!' 'You get out; and not you alone, but the Israelites as well; go along and worship Yahweh, and take flocks and herds alike; just go. Go, GO!'" (Durham, 167).

The *upper* story of this passage is about God, who will keep his covenant promise to Abraham by coming "down to rescue the Israelites from the land of Egypt and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey" (3:8). The *lower* story is about salvation provided by God and made available through faith in the death of an atoning sacrifice — a lamb then, *the* lamb of God, Jesus, now.

Word Studies/Notes

v. 2 *first month*

"The Jews called their first month, their 'beginning of months, Abib (v. 2). After the Babylonian Captivity, they renamed it Nisan (Neh. 2:1; Esth. 3:7). It corresponds to our March-April. Abib means 'ear-month,' referring to the month when the grain was 'in the ear' (Thomas L. Constable, "Notes on Exodus," 2022 ed., 107, planobiblechapel.org/tcon/notes/pdf/exodus.pdf). "The reference to the Passover month as the 'lead month,' 'the first of the year's months' is best understood as a *double entendre*. On the one hand, the statement may be connected with an annual calendar, but on the other hand, it is surely an affirmation of the theological importance of Yahweh's Passover" (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 153).

v. 3 *lamb*

The word *seh* translated "lamb" can refer to either a young sheep or goat (cf. v. 5). "The general specification 'flock animal' a deliberate attempt to provide a broad source for the Passover sacrifice, must not be obscured by the specific translation 'lamb' (e.g., RSV), as v 5 makes clear" (Durham, 153).

v. 5 *without defect*

Cf. "... Christ, a lamb without blemish or defect" (1Pe 1:19); "... Christ, who through the eternal Spirit offered himself unblemished to God" (Heb 9:14). "Freedom from blemish and injury not only befitted the sacredness of the purpose to which they were devoted, but was a *symbol of the moral integrity of the person represented by the sacrifice*. It was to be a male, as taking the place of the male first-born of Israel; and a year old, because it was not till then that it reached the full, fresh vigour of its life" (C. F. Keil and F. Delitzsch, *Commentary on the Old Testament in Ten Volumes*, vol. 1, *The Pentateuch*, 2:11).

v. 6 *twilight*

"Lit. 'between the two evenings,' an idiom meaning either (1) between the decline of the sun and sunset, or (2) between sunset and night fall—which has given rise to disputes about when the Sabbath and other holy days begin" (*The NIV Study Bible*, note on Ex 12:6). "The more widely held Jewish view was that the 'first evening' began right after noon, and the 'second evening' began the same day when the sun set. In Josephus' day, which was also Jesus' day, the Jews slew the Passover lamb in mid-afternoon. The Lord Jesus Christ died during this time (i.e., about 3:00 p.m., Matt. 27:45-50; Mark 15:34-37; Luke 23:44-46; 1 Cor. 5:7)" (Constable, 109).

v. 8 *bitter herbs, without yeast*

"bitter herbs. Endive, chicory and other bitter-tasting plants are indigenous to Egypt. Eating them would recall the bitter years of servitude there (see 1:14 and note). *bread made without yeast*. Reflecting the haste with which the people left Egypt (see vv. 11,39; Dt 16:3; see also note on Ge 19:3)" (*The NIV Study Bible* note on Ex 12:8).

v. 9 *roast it*

"The method of preparing and eating the lamb was also significant (vv. 8-11). God directed that they roast it in the manner common to nomads, rather than eating it raw, as many of their contemporary pagans ate their sacrificial meat (cf. 1 Sam. 2:14-15). They were not to boil the lamb either (v. 9). Roasting enabled the host to place the lamb on the table undivided and unchanged in its essential structure and appearance. This method of cooking would have strengthened the impression of the substitute nature of the lamb: It looked like, and was intended to signify, an entire animal, rather than just meat" (Constable, 110).

v. 11 *staff in hand*

"Those consuming the feast were not to be in the relaxed dress of home, but in traveling attire; not at ease around a table but with walking-stick in hand; not in calm security, but in haste, with anxiety" (Durham, 154).

v. 14 *festival*

The Feast of Unleavened Bread began with the Passover meal, and continued for seven more days (vv. 14-15, 18). "The night of Passover was to be remembered throughout all generations by means of the Feast of Unleavened Bread. It appears obvious that the instructions regarding the Feast of Unleavened Bread were not given to Israel to be carried out on the night of the first Passover, but are included here in the text because this feast was later to play an important part in the celebration of Passover. It is unlikely, for example, that the Israelites would have been expected to gather together into a holy assembly on the day of their exodus from Egypt, nor is there any indication in the text that they did this" (John H. Sailhamer, *The Pentateuch as Narrative*, 262).

v. 15 *yeast*

"Homes were to be cleansed of *yeast* (vv. 15-16), a symbol of sin (1 Cor. 5:8). The absence of yeast suggested that those who were under the safety of shed blood were free from the corruption of sin before a holy God" (John D. Hannah, "Exodus," in *The Bible Knowledge Commentary: Old Testament*, 128).

v. 22 *hyssop*

"Here probably refers to an aromatic plant (*Origanum maru*) of the mint family with a straight stalk (see Jn 19:29) and white flowers. The hairy surface of its leaves and branches held liquids well and made it suitable as a sprinkling device for use in purification rituals (see Lev 14:4,6,49,51-52; Nu 19:6, 18; Heb 9:19; see also Ps 51:7)" (*The NIV Study Bible*, note on Ex 12:22)—something like a paintbrush.

v. 23 *the destroyer*

I.e., an angel or the angel of the LORD, the preincarnate Word (*logos*), the second person of the Trinity that became flesh (Jn 1:1-3, 14). "The repeated assertion that the blow to come is to be leveled by Yahweh and the clear statement of this verse that Yahweh 'will not permit' the destroyer to enter the Israelite houses suggests that the destroyer was considered Yahweh's emissary" (Durham, 163).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Receive the salvation God has provided through the sacrifice of Jesus,
the lamb of God who takes away the sin of the world.

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

Why was Pharaoh's heart hardened? Why did the Israelites have to sacrifice an animal? What's hyssop? What do you do when your children ask challenging questions about the Bible, especially when you might not have the answer? Honestly, it's a whole lot easier to say you don't know, call it "faith," and brush the question under the rug rather than try to wrestle out the answer. Parents, God has better in store for us! He calls us to be students of His Word. He wants us to know and understand the Bible so our affection for Him increases. As our affections grow, we can't help but to share an awe and love for His Word with our children. This is what intentional discipleship looks like. Discipleship isn't simply being a follower of Christ but being a follower of Christ with the intent of multiplication for His Kingdom. Our kids won't learn how to drive by playing Mario Kart. They won't learn what a God-honoring marriage looks like through a school health class. They certainly won't learn about becoming a follower of Christ one hour a week in children's ministry, fabulous though it may be. We have a responsibility to disciple our kids, reading the Bible to them, teaching them how to study and training them to glean the true message of God's Word. God tells the Israelites to have an explanation when the next generation asks why they celebrate Passover. Could you do the same for your kids? How often are you bringing God into your daily routine? What is one thing you can do this week to disciple your children? We're praying for you!

What Does The Bible Say?

Read Exodus 12:1-30.

1. How were the Israelites to eat the lamb and why?
2. What does the blood on the doorframes mean?
3. What happened at midnight on Passover? (v 29-30)

What Do You Think?

What does Passover mean? How would you describe Passover to a friend?

What Do You Do?

Make bread without yeast. Explain Passover to your family as you serve this bread for dinner.

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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