



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V24 N38 September 18, 2022

THIS WEEK'S CORE COMPETENCY

Personal God

I believe God is involved
in and cares about my
daily life.

*"I lift up my eyes to the
mountains – where does my
help come from? My help
comes from the LORD, the
Maker of heaven and earth."*

Psalms 121:1-2



Who are the
parties to the
Old Covenant?

WAY OUT "Confirming the Covenant" Exodus 24:1-18

The fact that God is a *personal* God is reflected in two particulars: his involvement in our daily lives and his care for us. Put differently, God's *presence* in our lives and *provision* for our needs are together powerful evidence that he gets personal. Both his presence and his provision are evident in the ratification of the covenant mediated by Moses. The confirmation of that covenant is described in Exodus 24:1-11.

God's provision of what the Israelites needed is evident in the *giving* of the Mosaic Covenant. The book of Genesis records God's promise to Abraham to make him into a great nation (12:2). By the time the book ends, his descendants through Isaac and Jacob number just seventy (Ge 46:27; cf. Ex 1:5) – hardly enough to call a nation. So, a *family* goes down into Egypt (Ge 47), but four hundred years later a nascent *nation* comes up out of Egypt (Ex 14), exactly as God had said (Ge 15:16). *Nascent* because the emancipated Israelites required two additional things before becoming a nation – *law* and *land*. Can a nation even exist without law to found it and without law to govern it? Hardly, so God gives the Israelites law, namely, the Mosaic Covenant, including the Decalogue (Ex 20:1-21), the Book of the Covenant (20:22-23:33), and the ceremonial regulations, pertaining to worship (Lev 1-27) – all of which are destined to become the law of the land. Serving as the nation's constitution, the covenant is the source of Israel's criminal and civil, regulatory and religious statutes. Every aspect of the life in Israel is governed by the terms of the law given to Moses – even much later during the monarchy, kings are to be keepers of the covenant. After giving them *law*, forty years later, the LORD then gives them *land*, namely, the promised land of Canaan (Jos 1-21).

God's presence in their lives is evident in the *confirmation* of the covenant. He speaks *directly* to Moses and to the other seventy-three people he invites to approach him. And while "Moses alone is to *approach* the LORD" (v. 2) whereas the others are to "worship *at a distance*" (v. 1), the LORD is still present with them all. The next day, Moses builds an altar, representing the LORD, and across from it – face to face, as it were – he sets up twelve stone pillars, representing the twelve tribes of Israel. All of this is in preparation for the offering of sacrifices, the blood

of which will be used in the ratification of the covenant to identify the parties involved and the meat of which will be used in the fellowship meal to follow, celebrating the parties new relationship. The LORD consumes the burnt offering entirely and shares the meat of the fellowship offering around the table with his guests. On the significance of such a meal, on commentator writes: "Seventy-four people ascended Mount Sinai to represent all Israel in the covenant meal (see comments on vv. 1-2), a special eating ceremony between parties to the covenant without which the covenant would not have been understood to make them allies/friends/kin. In the ancient world (and many places in the modern world) people would not eat together if they were not somehow allies or family. Eating was understood to convey acceptance, to declare approval of those with whom one dined . . . so eating a formal meal with others was understood to demonstrate mutual agreement, cooperation, acceptance, and respect" (Douglas K. Stuart, *Exodus*, vol. 2, NAC, 555-56). Apparently, the seventy-four see "the God of Israel" (vv. 9-10) while participating in the fellowship meal. One would expect a personal encounter of this sort to result in death, but in this case "God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank" (v. 11). Theirs was a *unique* experience of God's presence. They ate and drank with him!

As New Testament Christians, our relationship to God is defined in terms of the New Covenant. Verse 8 mentions "the blood of the covenant," referring to the blood of the animals sacrificed in connection with the ratification of the Old Covenant. Note that the same expression appears on the lips of our Lord in connection with the Lord's Supper. He tells his disciples: "This is *my* blood of the covenant" (Mk 14:24; Mt 26:28; cf. Lk 22:20). He speaks these words in anticipation of his crucifixion. One commentator writes: "Christ Himself would be, on the cross, not only the *mediator* of a covenant (like Moses), but also the *sacrifice* that initiated that covenant" (R. Alan Cole, *Exodus*, TOTC, 186, italics added). And as often as we eat at the Lord's table, we remember our New Covenant relationship to God – ratified by Christ through his death and marked by the Holy Spirit's presence in us – until our Savior returns.

Read Exodus 24:1-18

1 Then the LORD said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, 2 but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him."

3 When Moses went and told the people all the LORD's words and laws, they responded with one voice, "Everything the LORD has said we will do." 4 Moses then wrote down everything the LORD had said.

He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. 5 Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD. 6 Moses took half of the blood and put it in bowls, and the other half he splashed against the altar. 7 Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the LORD has said; we will obey."

8 Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the LORD has made with you in accordance with all these words."

9 Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up 10 and saw the God of Israel. Under his feet was something like a pavement made of lapis lazuli, as bright blue as the sky. 11 But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.

12 The LORD said to Moses, "Come up to me on the mountain and stay here, and I will give you the tablets of stone with the law and commandments I have written for their instruction."

13 Then Moses set out with Joshua his aide, and Moses went up on the mountain of God. 14 He said to the elders, "Wait here for us until we come back to you. Aaron and Hur are with you, and anyone involved in a dispute can go to them."

15 When Moses went up on the mountain, the cloud covered it, 16 and the glory of the LORD settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the LORD called to Moses from within the cloud. 17 To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain. 18 Then Moses entered the cloud as he went up the mountain. And he stayed on the mountain forty days and forty nights.

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

- Circle "you" in v. 1.
- Box "but" indicating *contrast* in vv. 2, 11.
- Circle "words" and "laws" in v. 3.
- Highlight the people's words in vv. 3, 7.
- Circle "wrote down" in v. 4.
- Circle "stone pillars" in v. 4.
- Underline "young Israelite men" in v. 5.
- Circle "burnt offerings" and "fellowship offerings" in v. 5.
- Bracket "blood of the covenant" in v. 8.
- Box "like" and "as" indicating *comparison* in v. 10.
- Bracket "they saw God" in v. 11.

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 is one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

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

1. In 24:1, it says “the LORD said to Moses, ‘Come up to the LORD.’” Where does it say he went up?
 2. To what do “words” and “laws” (v. 3) refer?
 3. Moses *told* the people the LORD’s “words” and “laws.” Why bother writing them down?
 4. The *altar* and the *pillars* represent the parties to the covenant. Identify them.
 5. What is a *major* difference between burnt offerings and fellowship offerings?
 6. Explain the significance of offering a sacrifice to making a covenant.
 7. The “blood of the covenant” (v. 8) is sprinkled on the altar and on the people (or the pillars representing them) to signify what?
 8. The seventy-four people who “come up to the LORD” see “the God of Israel.” How can that be?
 9. Explain the *significance* of the meal shared by the seventy-four leaders.
 10. **Discussion:** The relationship of Christians to God is defined in terms of the New Covenant rather than the Old. Compare the *ratification* of the Old Covenant to the New (see Lk 22:20; Mk 14:24; cf. Heb 9:11-15, 18-28).
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Commentary On The Text

Exodus 24:1-18 functions like a hinge, connecting the treatment of the Decalogue and the Book of the Covenant that precedes to the treatment of the tabernacle that follows. Verses 1-11 conclude the treatment of the “words and laws” (v. 3); verses 12-18 commence the treatment of the “sanctuary” (25:8). The hinge rotates at its joint (vv. 11, 12), marked by the repetition of the LORD’s command to Moses (cf. vv. 1, 12). Verses 1-11 describe the ratification of the covenant between God and Israel. Verses 12-18 describe Moses’ reception of the plans for the tabernacle during his forty-day stay on the mountain. One commentator explains: “The Mosaic Covenant had been confirmed (24:1-11) and Israel was then a theocracy, a government or commonwealth under God. Having been redeemed from bondage by God and now in a covenant under His laws, God’s people were then enlightened as to the proper way to worship Him. So Moses was called into God’s presence to receive the Decalogue in stone along with other commands (24:12) and he returned 40 days later (31:18; 34:28). In that period of time God communicated to Moses the form of Israel’s worship. The tabernacle was to become the focus of Israel’s worship of God. This lengthy section (24:12-31:18) deals with ordinances pertaining to the sanctuary and priestly ministry—ceremonial laws that undergirded the covenant” (John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: Old Testament*, 146).

The “words” and “laws” of the *covenant* have already been given when chapter 24 opens; all that remains is for the people to ratify the agreement. That ratification is described in verses 3-11. In response to the invitation to Moses to “Come up to the LORD” and bring seventy-three others with him (vv. 1-2), “Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up and saw the God of Israel” (vv. 9-10). In the meantime, he related *all* the demands of the covenant to the people orally, and they unanimously agreed to comply with them *all*, replying in unison, “Everything the LORD has said we will do” (v. 3). “Such is the nature of any true covenant: keeping all of it is the only way to keep it; keeping only some of it and violating the rest is not keeping it at all” (Douglas K. Stuart, *Exodus*, vol. 2, NAC, 552). After which, he wrote them all down for posterity. Covenants must be endorsed by future generations, making regular reading and rereading of a written document necessary to keep the covenant alive and perpetually useful.

The morning after the people pledged obedience to the covenant, Moses prepared for the ratification ceremony and fellowship meal to follow. He built an altar, and evidently, across from the altar, he set up “twelve stone pillars representing the twelve tribes of Israel” (v. 4). Then he arranged for the sacrifice of burnt offerings and fellowship offerings. The first were reduced to ashes on the altar totally dedicated to God; the second were eaten by priests and worshippers, a portion of their fat reduced to ashes on the altar. The “young Israelite men” who offered the sacrifices, were perhaps the firstborn sons who had been dedicated to the LORD earlier (Ex 13:1-16). Sacrifice and covenant making went hand in hand in the ancient world. One

commentator describes the general pattern that was followed. “In the biblical world, covenants were normally concluded with a special covenant meal in which animals were symbolically cut in half (symbolizing the shared responsibility of the two parties as well as the severity of the penalty for breaking the covenant), then the parties to the covenant walked between the pieces, and then the meal was eaten together as a sign of friendship and alliance” (Stuart, 552) (cf. Ge 15:9-21).

The ratification of the Mosaic Covenant involved a covenant meal. After the animals were sacrificed, Moses splashed half of the blood collected against the altar (v. 6). Then after reading the Book of the Covenant to them, and the people *formally* responding, “We will do everything the LORD has said; we will obey” (v. 8), Moses took the other half of the blood and sprinkled it on the people—or perhaps on the stone pillars representing them. The covenant was ratified at that point. The meal that followed presumed its ratification.

“At long last Moses and Aaron, Nadab and Abihu and seventy of the elders climbed up. And then they saw the God of Israel” (trans. John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 339), in whose presence they would eat the covenant meal. Since the Bible clearly teaches that God is invisible (Col 1:15; 1Ti 1:17; cf. Ro 1:20), they did not see God in his essence. They doubtless did see something, but what? One commentator answers: “What Moses and his companions experience is a theophany of the Presence of God, not a vision of his person, and what they see, bowed before even that awesome reality, is what could be seen from a position of obeisant prostration, the surface on which his Presence offered itself” (Durham, 344). Somewhat surprisingly, the seventy-four who shared this unique experience of God’s presence survived, because they were there by invitation. “They saw God, and they ate and drank” (v. 11).

According to verses 12-18, the LORD later directs Moses to: “Come up to me on the mountain and stay here, and I will give you the tablets of stone with the law and commandments I have written for their instruction” (v. 12). For six days Moses waits before the glory of God, and on the seventh day, he enters the glory cloud where he spends the next “forty days and forty nights” (v. 18). During that time he receives more than the stone tablets, he receives the plans for the tabernacle.

The New Covenant that defines New Testament believers’ relationship to God was, like the Old Covenant, confirmed through the offering of a sacrifice and celebrated in connection with a communal meal. But in the case of the New Covenant, it was the sacrifice of Jesus, the mediator of the covenant, rather than an animal, through which the covenant was ratified. And in the case of the New Covenant, it is the Lord’s Supper that expresses the fellowship of believers with one another and with God. Later, the early church’s celebrations of the Lord’s table were accompanied by communal meals called “love feasts” (Ju 12; cf. 2Pe 2:13; 1Co 11:20-22) intended to strengthen the unity and the spirit of harmony, goodwill, and congeniality in the church, as well as to forgive past disputes and instead love one another.

Word Studies/Notes

v. 1 **you** The personal pronoun occurs twice in verse 1. The *singular* form is used to refer to Moses, then the *plural* form is used to refer to the seventy-three others who “come up to the LORD” with him.

v. 3 **words, laws** I.e., the Ten Commandments and the Book of the Covenant. “Grammatically, the expression ‘words and laws’ could be a hendiadys expressing ‘every word of every law,’ but it is more likely a summary of the two major units of the law thus far encountered, that is, the Ten Commandments (the Ten Words, see 20:1) and the rest of the ‘laws’ (see 21:1), that is, all the stipulations and related statements of the covenant thus far—all the text from 20:1 to 23:33” (Douglas K. Stuart, *Exodus*, vol. 2, NAC, 553).

v. 3 **we will do** See 19:8; cf. Dt 5:27-29. “Moses first related the content of God’s covenant with Israel orally, and the people submitted to it. The people promised to do all that God commanded them (v. 3; cf. 19:8)” (Thomas L. Constable, “Notes on Exodus,” 2022 ed., 227, planobiblechapel.org/tcon/notes/pdf/exodus.pdf).

v. 4 **wrote down** “Any covenant involved public recital and acceptance of its terms. Next, some permanent outward form must be given to these ‘treaty obligations’, and so they are written down. It is unthinkable, in this millennium, that any treaty should exist without some written form: but the extent of the written formulation on this occasion is a moot point. It could be either more or less than our present ‘book of the covenant’. There are not many places in the Pentateuch where contemporaneous recording of events or laws in writing is stressed in the tradition: but compare the writing of the ‘ten words’ (Ex 31:18) and the account of the war on Amalek (Ex. 17:14)” (R. Alan Cole, *Exodus*, TOTC, 185).

v. 4 **stone pillars** “Early the next morning Moses made preparation for the ceremony of Israel’s formal entry into covenant with Yahweh. This preparation involved the construction of an altar and twelve pillars at the foot of Mount Sinai, the altar representing the Presence of Yahweh (see *Comment* on 20:24-26) and the twelve pillars, each of the twelve tribes of Israel” (John I. Durham, *Word Biblical Commentary*, vol. 2, *Exodus*, 343). “The ‘standing-stone’ could be a small piece about a foot high, or a huge column higher than men. They served to commemorate treaties (Gen 32), or visions (Gen 28) or boundaries, or graves. Here it will function with the altar as a place of worship” (*The NET Bible*, 15tn on Ex 24:4).

v. 5 **young Israelite** “Since the Levitical priesthood had not yet been organized, **young Israelite men** (*perhaps the dedicated firstborn*, 13:1-16), and Moses served as priests and **offered burnt offerings and . . . fellowship offerings to the LORD**” (John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: Old Testament*, 145). “The number of animals

needed was large because of the pan-national nature of the occasion, requiring a large number of strong workers to handle the various offerings, including the ‘young bulls.’ It is likely that these young men worked under the supervision of Aaron and his sons, though Moses’ own continuing priesthood would also legitimize their actions if they were done under his supervision” (Stuart, 554).

v. 5 **burnt offerings** “‘Burnt offerings’ are offerings dedicated entirely to God, burnt to ashes on the altar. ‘Fellowship offerings’ are offerings eaten by priests and worshipers alike, with a portion of fat from the animal being sacrificed symbolically dedicated to God and burnt to ashes on the altar” (Stuart, 554). Burnt offerings are mentioned in the book of Genesis (8:20; 22:2, 3, 6, 7, 8, 13) and in the book of Exodus prior to chapter 24 (10:25; 18:12; 20:24). Fellowship offerings are previously mentioned in Exodus 20:24.

v. 7 **we will do** “This final, formal reading of the ‘Book of the Covenant’ (i.e., the Covenant Code of 20:1-23:33) by Moses, as God’s representative, to the people, as recipients of the covenant, produced again the positive response of the people already indicated when prior opportunities presented themselves for making initial assents to it (19:8; 24:3). In the context of this solemn covenant ceremony at the base of the mountain of God their words bound them by oath to obedience to the One who had redeemed them from slavery in Egypt and was about to deliver into their hands the land centuries before promised to them through Abraham” (Stuart, 555).

v. 8 **blood of the covenant** “The throwing of half of the blood of the offerings against the altar, which represented the Lord, and half on the people, or that which represented them, signifies a joining together of the two contracting parties (*communio*), and symbolized the execution of the deed of covenant between them. Between one blood-throwing and the other, the content of the covenant was finally and solemnly ratified by Moses’ reading from the Book of the Covenant and by the people’s expression of consent” (U. Cassuto, *Exodus*, 312). “Possibly the people were sprinkled in the sense that the stones which represented them (v. 4) were sprinkled” (Hannah, 145).

v. 11 **they saw God** “If we are to read this passage as the author apparently understands it (Dt 4:12, 15, ‘you saw no form’) and as it was later interpreted (e.g., In 1:18, ‘No one has ever seen God’), it probably means that they saw his glory, as in verse 16, or they saw God in a vision. That they saw a *vision* of God is supported by the repetition of ‘they saw God’ in the next verse (24:1). In this repetition, a different word for see is used, one that in its other uses in the Pentateuch carries the sense of ‘to see in a vision’ (Nu 24:4, 16)” (John H. Sailhamer, *The Pentateuch as Narrative*, 296).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

The Old Covenant, mediated by Moses, was ratified by the blood of animals, whereas the New *better* Covenant, mediated by Christ, was ratified by his own blood shed on the cross.

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

Preparation is key, as any leader (or parent) will tell you. My family would say I border on over-preparing, but I know if I don't plan ahead, things won't happen. We prepare for the week by planning our meals and calendars. We prepare for the next day at school by packing lunches and backpacks and ensuring a good night's sleep. I plan grocery store trips around nap time, snack availability, and the barometric pressure (just kidding!). We prepare for a date night by getting a babysitter and getting dressed up. I spend a lot of my time getting ready for something! But how much time do I spend preparing to meet with God? Too often, my time with God during the week is an afterthought instead of an anticipated event. That doesn't mean those moments aren't precious, but my anticipation and preparation usually don't match the value of that time. How do we prepare our families to meet with God, specifically on Sunday mornings? Fortunately, because of Jesus' sacrifice, we don't have to prepare like the Israelites did (imagine if blood sprinkling was part of our Sunday morning routine!), but that doesn't mean we should approach God's presence casually. It is good in God's presence and a privilege to be there, so spend a few extra minutes in preparation with your families for Sunday morning this week. Build anticipation and excitement for the fellowship that we enjoy with our Savior and other believers. And remember that our amazing worship services are only shadows of what we will enjoy when we fully enter the presence of God in Heaven!

*This week's Kids Scrolls written by Sherry McElhannon, Children's Ministry Coordinator

What Does The Bible Say?

Read Exodus 24:1-18

1. How did the Israelites respond after Moses told them God's words and laws?
2. Who was invited up to meet with the Lord?
3. What did Moses have to do before the people could go up on the mountain?

What Do You Think?

In Exodus 19, God warned that anyone who touched the mountain would be put to death. How do you think the leaders of Israel felt as they were now invited to eat and drink in the presence of God?

What Do You Do?

Declare a feast day! Build anticipation by planning special food. As a family, shop and cook together. Have kids tidy up, dress up and decorate. Set the table and lay out a meal in fancy dishes. As you enjoy your meal, talk about how we anticipate being in God's presence one day in Heaven. What will that be like? How are we preparing for that day?

CORE COMPETENCY: Personal God

I believe God cares about everything in my life.

MEMORY VERSE: 1 Peter 2:9

"But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of Him who called you out of darkness into His wonderful light."

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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BIBLE CHURCH**

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