



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V27 N5 February 2, 2025

ALWAYS WELCOME

“Mi Casa, Su Casa”

Luke 24:13-35

THIS WEEK'S CORE COMPETENCY

Jesus Christ

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

“In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs.”

Hebrews 1:1-4



Why are two witnesses better than one?



The Gospel of Luke is a careful compilation of eyewitness testimonies attesting to the ministry of Jesus of Nazareth. Luke was not himself an eyewitness to the life of Jesus, but was a companion of Paul, chronicling his missionary journeys as outlined in the Book of Acts. Luke begins his Gospel with these words: “... I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus...” (Lk 1:3-4). Part of Luke’s orderly account is to record named eyewitnesses who lived during the time of Jesus and were still alive during the time of Luke’s writing. Luke mentioned over 20 names of individuals who served as eyewitnesses of the events or teachings of Jesus.

At the very beginning of Jesus’ life a number of key witnesses gave testimony to the coming of Jesus as the Messiah. Elizabeth, Zechariah and Mary all gave witness to the coming of Jesus. Shepherds served as witnesses to the birth of Jesus. When Mary and Joseph brought Jesus to the temple, Simeon (2:25) and Anna (2:36) both gave witness to their encounters with the infant Jesus. The very beginning of Jesus’ life was verified by a number of eyewitnesses, according to Luke.

“A distinctive feature of Luke’s story of Jesus is his emphasis on a much wider group of itinerant disciples than the Twelve (Luke 6: 17; 8: 1-3; 10: 1-20; 19: 37; 23: 49; 24: 9, 33; Acts 1: 15, 21-23), many of whom traveled with Jesus in Galilee and many of whom were in Jerusalem at the time of the triumphal entry, the crucifixion, and the resurrection appearances. ... Most striking, among Luke’s references to disciples other than the Twelve, is his unique introduction of three named women, along with many anonymous women disciples, at an early point in the Galilean ministry (Luke 8: 2-3). ... Luke is unique among the Gospels in referring to the women already in his account of the Galilean

ministry, while two of these women disciples appear by name only in Luke’s Gospel (8:3: Joanna and Susanna). But there is another significant fact about the place of the women in the Galilean ministry of Jesus according to Luke. In Luke’s account of the visit of the women to the empty tomb of Jesus, the two angels they encounter there call on them to ‘remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again’ (24: 6-7). These words take for granted that these women had been in the audience of Jesus’ private teaching to his disciples” (Richard Bauckham, *Jesus and the Eyewitnesses*, 129-130).

At the end of Luke’s account of Jesus, he identified a number of witnesses who encountered the resurrected Jesus. “Two travelers are speaking together (24:14-15), so a valid witness is provided. A twofold witness is necessary according to Jewish law. Furthermore, the concept of witness is, as we have seen, important to Luke. Two witnesses (Simeon and Anna) bore testimony to the Messiah’s arrival (2:25-38); now the two travelers testify to a particular resurrection appearance of Jesus (24:35). ... The fact that this story is about two disciples who were not part of the Twelve shows how the significance of the report from these eyewitnesses extends beyond that which is concerned with the leadership of the early church” (Walter L. Liefeld and David W. Pao, “Luke,” in *The Expositor’s Bible Commentary: Luke-Acts*, vol. 10, 344).

The story of Jesus is not a myth, legend or metaphorical fiction. We can have confidence in the historical truthfulness of the life of Jesus due to the number of named witnesses who experienced his life, death and resurrection. “For we did not follow cleverly devised stories when we told you about the coming of our Lord Jesus Christ in power, but we were eyewitnesses of his majesty” (2Pe 1:16).

Read Luke 24:13-35

13 Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem.

14 They were talking with each other about everything that had happened. 15 As they talked and discussed these things with each other, Jesus himself came up and walked along with them; 16 but they were kept from recognizing him. 17 He asked them, "What are you discussing together as you walk along?" They stood still, their faces downcast. 18 One of them, named Cleopas, asked him, "Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?"

19 "What things?" he asked. "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. 20 The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; 21 but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. 22 In addition, some of our women amazed us. They went to the tomb early this morning 23 but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. 24 Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus."

25 He said to them, "How foolish you are, and how slow to believe all that the prophets have spoken! 26 Did not the Messiah have to suffer these things and then enter his glory?" 27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

28 As they approached the village to which they were going, Jesus continued on as if he were going farther. 29 But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them.

30 When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. 31 Then their eyes were opened and they recognized him, and he disappeared from their sight. 32 They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"

33 They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together 34 and saying, "It is true! The Lord has risen and has appeared to Simon." 35 Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

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

- Above "same day" (v. 13) write "24:1".
- Underline the words that have to do with "things" in this passage.
- Circle all proper names found in this passage.
- Place brackets around the verses that supply the report to Jesus of the two on the way to Emmaus.
- Double circle the word "believe" in v. 25.
- Double underline "Scriptures" in v. 27 and v. 32.
- Draw a line connecting similar ideas in v. 30 and v. 35.
- Draw a line connecting the word "recognize" in its various verbal forms in this passage.

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. Supply details about each vague reference and place found in Lk 24:13.
2. What were the two travelers talking about (vv.14-24)?
3. What detail does v. 16 add to this story?
4. What is ironic about vv. 17-18?
5. What was the understanding of Cleopas about Jesus (vv. 19-24)?
6. What was Jesus' assessment of Cleopas understanding of the Messiah (v. 25)?
7. What did Jesus identify as missing from Cleopas' understanding of Messiah (v. 26)?
8. Why did Jesus emphasize the Scriptures before he revealed himself to these two disciples?
9. When and how did Jesus reveal himself to the two disciples in Emmaus?
10. What was the result of Jesus' revealing of himself (vv. 32-35)?

3

EXPLORE RESOURCES

Commentary On The Text

Luke records three eyewitness accounts on the Sunday after Jesus' crucifixion (technically, a fourth account is attributed to Simon in v. 34, but Luke includes no narrative of the appearance). The first and third accounts find the "Eleven" gathered in a home. The "Eleven" are Jesus' twelve disciples minus Judas the Betrayer. In the first account the "Eleven" hear the testimony of the women who had visited Jesus' tomb. The "Eleven" were not convinced by their testimony and did not know for sure what to make of an empty tomb (Lk 24:1-12). In the third account, Luke records the "Eleven" gathered but in a different mindset. They now believed that Jesus was risen (Lk 24:33-34). The "middle" account (Lk 24:13-32) of Luke's resurrection evidence contains a story of two individuals who were not of the "Eleven" who met the resurrected Jesus outside of Jerusalem. Skeptics might accuse the "Eleven" of manufacturing a reversal of their unbelief into a unified front after some time together. The witness of the travelers to Emmaus corroborates the testimony of the Eleven with an independent, entirely separate appearance of the resurrected Jesus. According to Luke, Jesus' resurrection has multiple distinct attestations.

Cleopas and his companion (Lk 24:18) may have lived in Emmaus. The location of this village is disputed, but Luke records a village by this name about seven miles from Jerusalem. This would be a short two-hour walk for these two. It is possible that these two were done with Passover festivities, had experienced enough of the disillusionment of the Eleven and had given up on the testimony of the women. Luke recorded the visible sorrow these two had on their faces (Lk 24:17). These two were perhaps the least likely to see evidence of a risen Savior. And then a stranger joined them on the road and started a conversation with these dejected disciples. After a few innocuous questions from the stranger, Cleopas spilled his heart and his broken hopes out to this man who seemed not to know what outrageous events had just happened in Jerusalem at Passover. Ironically, the report of "Jesus of Nazareth" and his demise (Lk 24:19-24) was spoken directly by Cleopas to the risen Jesus.

Jesus, without yet revealing his identity, instructed Cleopas and his friend with a fuller understanding of the person and purpose of the Messiah. Jesus began with the Scriptures, beginning with Moses and all the Prophets to show that the Messiah was predicted to suffer "these things" including death and resurrection. The stranger whom Cleopas confronted (Lk 24:18) was now schooling the two as "foolish ones and slow of heart to believe" (Lk 24:25 ESV). Whereas Cleopas only saw Jesus as a prophet, the testimony of the Scriptures portrayed the Messiah as the one who suffered for his people, paying for their sins and resurrecting into glory (Lk. 24:25-27; 44-49). Before completely revealing his full physical identity to the Emmaus Road disciples, Jesus made it clear that the testimony of ancient witnesses of Old Testament prophets supported his claims to messi-

ahship and was to be believed even before his resurrection was to be seen. Even at the resurrection, "faith comes by hearing and hearing by the word of God" (Rm 10:17).

After the roadside "crash course" on Christology from Christ himself, Cleopas and his friend "strongly urged" this fellow traveler to stay with them. This invite for a meal was perhaps even an offer for lodging for the evening. This invite was a cultural courtesy, but may have been elevated due to the encouragement Cleopas and his friend received from this learned stranger. While eating a meal together, something strange took place. The stranger who was the guest took over as host and began to dispense the first course of the meal. Jesus, still incognito, "took bread, gave thanks, broke it and began to give it to them" (Lk 24:30). This very act most likely stirred memories of encounters where Jesus had performed similar actions while feeding thousands (Lk 9:16; Mk 6:41; 8:6) and the recent last supper breaking of bread (Lk 22:19). While the stranger was breaking and giving this bread "their eyes were opened and they recognized him" (Lk 24:31). They may have recognized Jesus by his nail-scarred hands as he handed them bread (see Lk 24:39). The Emmaus meal was not an official "communion" meal (see notes on v. 30), but it did connect Jesus and his resurrection to his very human experience of sharing meals with his followers and his friends.

The combination of Scriptural teaching (Lk 24:25-27) and table fellowship (Lk 24:29-30) bridged the gap between the Last Supper (Lk 22:19) and the new community of believers in the resurrection. The Emmaus experience "involves the reading of Scripture and breaking of bread within the community of faith. Through such participation they could come to assurance of the truth. They too could experience their hearts burning within them in the context of 'devot[ing] themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer' (Acts 2:42). The applicability of the experience of the Emmaus disciples to the situation of his readers caused Luke to deal with it at great length [in the book of Acts]" (Robert H. Stein, *Luke*, vol. 24, *The New American Commentary*, 615).

After their eyes were opened (Lk 24:31), Jesus vanished. The Emmaus disciples now had what they previously lacked — a solid, eyewitness encounter with their risen Lord. They left their unfinished meal and hurried back to Jerusalem, most likely in the dark of night, to relay the word that Jesus was risen! When they arrived back at the home of the Eleven, they found that they too had received eyewitness testimony from Peter (Lk 24:34) that Jesus was risen. We do not know when Jesus appeared to Peter. In Luke's account, though, our resurrected Lord appeared to two unassuming disciples before he appeared to the Chosen Eleven. Jesus is not just for the elite or the privileged. Jesus and his resurrected power and presence is for all believers, even for those who are confused or close to giving up hope.

Word Studies/Notes

v. 13 *seven miles* “Literally sixty *stadions* from Jerusalem. A *stadium* is about 607 feet; therefore the distance is approximately 6.8 miles” (Stein, 610).

v. 16 *recognizing* “Literally ‘were held back, restrained.’ Though they saw Christ physically, they failed to recognize who he was. Cf. John 20:14–15, where Mary Magdalene mistakes the risen Christ for a gardener. This comment of the evangelist matches those found in 9:45; 18:34; here it is part of the dramatic concealment used by Luke to build up suspense. Probably the passive is to be understood as theological [or divine]” (Joseph A. Fitzmyer S.J., *The Gospel According to Luke X–XXIV*: vol. 28A, Anchor Yale Bible, 1563).

v. 18 *Cleopas* “Only one of the two (Cleopas) is named (v. 18), probably because he was known to at least some of Luke’s readers. One tradition identifies him as an uncle of Jesus, brother of Joseph, and father of Simeon, who became a leader of the Jerusalem church (Eusebius, *Ecclesiastical History* 3.11; cf. Ellis, *Gospel of Luke*, p. 894). This is not the same man as Clopas (John 19:25), though the two names are variant spellings of each other” (Walter L. Liefeld, “Luke,” in *The Expositor’s Bible Commentary*, vol. 8, 1052).

v. 19 *prophet* “While in Luke’s narrative Jesus is perceived as a prophet (e.g., 7:16), the Resurrection affirmed him to be much more, as the two on the Emmaus road are to learn (e.g., v. 26, ‘the Christ ... glory’). The word ‘prophet’ does not appear in what Peter told Cornelius about Jesus (Acts 10:36–43). This is probably not because Cornelius was not Jewish, for Jesus was ‘Lord of all’ (Acts 10:36), but because the word ‘prophet’ was inadequate to comprehend all Jesus is. The term ‘prophet’ is then not so much an invalid as an incomplete characterization of Jesus” (Liefeld, 1052).

v. 21 *hoped* “The objective summary of events quickly gives way to their reaction to it: We had been hoping that he was the one who was going to liberate Israel (24:21a). Their despair is poignant, almost palpable. The hope for Israel’s deliverance (from spiritual oppression? from the Romans? from exile?) they once placed in Jesus lies shattered by the events they have attempted to describe dispassionately” (Mikeal C. Parsons, *Luke*, *Paideia Commentaries on the NT*, 350).

v. 24 *not see* “To those now walking unknowingly with Jesus, the decisive piece of empirical evidence was lacking, an appearance by Jesus (Marshall 1978: 896: ‘but him [αὐτὸν δὲ, emphatic] they did not see’; Fitzmyer 1985: 1565: ‘no one saw him’). They are like modern people in their skepticism. Only the presence of the raised Jesus would convince them of what happened. The irony of the narrative is that they are in the midst of what they desired and what the others had not experienced (Tiede 1988: 435). The story is told so that the reader shares the irony. The travelers’ report of

recent events ends with a note of pathos, though the reader knows that the emotions are uncalled for, since the reader already knows that Jesus is with them (24:15–16). These travelers are aware that unusual events have taken place, but unfortunately the decisive evidence was lacking. They are about to find out what Luke’s readers already know” (Darrell L. Bock, *Luke: 9:51–24:53*, vol. 2, Baker Exegetical Commentary on the NT, 1915).

v. 25 *believe* “Jesus does not rebuke the disciples for disbelieving the evidence associated with the resurrection, or for disbelieving the witness of the women, or even for not recognizing himself. He rebukes them for reading the Scriptures without understanding and belief. The disciples’ problem is not one of head, but of heart. ... The lament that Jesus was yet another defeated Israelite prophet (v. 19) was the result of the disciples’ failure to understand and believe the prophetic witness of Scripture” (James R. Edwards, *The Gospel According to Luke*, *The Pillar New Testament Commentary*, 720)

v. 30 *table* “The meal after Jesus’ exposition of the Scriptures on the road reveals that the proclamation of the Word is necessary for understanding, but it alone does not bring understanding. Understanding comes in the meal fellowship of the community and in welcoming and feeding strangers. Meal fellowship alone is insufficient. It needs to be accompanied by instruction related to Jesus. Gillman notes: ‘The Emmaus meal together with the feeding of the eleven readily serves as a powerful symbol for the restored fellowship between Jesus and his disciples, a fellowship broken by Jesus’ betrayal, denial and death, by the initial disbelief of the apostles’” (David E. Garland, *Luke*, *Zondervan Exegetical Commentary on the New Testament*, 955).

v. 30 *bread* “[Jesus] reclines at the table with them to share a meal of fellowship, which is described in a worshipful, liturgical way: he takes bread, offers a blessing, breaks the bread, and gives it to the travelers. The language recalls the feeding of the five thousand (9:16) and the last supper (22:19; cf. 24:43). ... This meal is not a reenactment of the Lord’s Supper since there is no wine and nothing is said over the elements. ... The meal simply pictures Jesus as raised and present with his disciples in fellowship” (Bock, 1919).

v. 35 *told* “The effect of the arrival of these travelers, then, is to substantiate further the report that Jesus is alive. This they do, holding in tandem Jesus’ interpretive activity ‘on the road’ and his being made known to them ‘in the breaking of the bread’ in their narration. This assures the dual importance of both hermeneutical activity and participation in ongoing table fellowship with Jesus. The ‘breaking of the bread’ refers to the meal itself, and thus provides a bridge from table fellowship during Jesus’ ministry to the celebrative meals characteristic of the early church in Acts (e.g., Acts 2:46)” (Joel B. Green, *The Gospel of Luke*, *The New International Commentary on the New Testament*, 851).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Believe in Jesus, as predicted in the Scriptures, as the Messiah who died and rose again.
Share this good news with urgency and joy.

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?



PARENT CONNECTION

Growing up, my family was salty. I don't mean cranky or irritated; I mean we salted everything. The few times we sat down for a meal, usually at our family restaurant, Mom or Dad reached for the shaker and around the table it traveled. When I was about 10, I was invited to dinner at the super-popular Janelle's house. They had lots of money, and they served Sloppy Joes, a first for me. So, here I am at this ritzy family's dinner table with a plate of meat on a bun. Now keep in mind most of my meals were served restaurant style – open-faced burgers, for example. Guess what I do... I immediately ask for salt and proceed to shake that good stuff right on top of my bun. Of course, I was mortified when they begin to snicker and giggle. Isn't salting what you do when you sit down to eat? And how else are you supposed to salt a Sloppy Joe? Remembering this always gives me such compassion for the hundreds of kids that have spent time at our kitchen table. Many of these kids don't have a family that eats together. They've never experienced flowing conversations about the most random stuff or laughing till you wet your pants. Above all, many of them have never had an opportunity to pray before a meal and thank God for all He has blessed us with. If you've not invited one of your child's friends over in a while, try it this week. Your invitation might be an introduction to the love of Jesus for this child. Your invitation could change their life.

What Does The Bible Say?	What Do You Think?	What Do You Do?
<p>Read Luke 24:13-35</p> <ol style="list-style-type: none"> How did the two disciples refer to Jesus in verse 19 and how did Jesus refer to Himself in verse 26? What did Jesus explain to the disciples while they were walking? What did the two disciples invite Jesus to do? 	<p>Was Jesus the guest or the host of this dinner?</p>	<p>Invite a friend for a special dinner. Make sure to pray for the meal and ask them if they know about Jesus.</p>

CORE COMPETENCY: Jesus Christ

I believe Jesus Christ is fully God, perfectly man and died for my sins.

MEMORY VERSE: Psalm 19:14

"May these words of my mouth and this mediation of my heart be pleasing in your sight, Lord, my Rock and Redeemer."

KidPIXCOUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.


Questions: kids@wearecentral.org

_____ I completed my Bible Study

_____ I memorized this week's verse

_____ I brought my Bible to church

_____ I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

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

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

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

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, 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**

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OUR MISSION
Making God known by making disciples who are changed by God to change their world.