



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V23 N48 November 28, 2021

## FINISH STRONG

“Finish Strong”

2 Timothy 4:9-22

### 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**



How is God  
involved in our  
daily lives?

God was involved in Paul's life over his more than thirty years in ministry. The Lord rescued him from the things that happened to him (2Ti 3:10-11) and the people who attacked him (4:14, 17-18).

Paul is in prison in Rome when he writes his second letter to Timothy. He had spent “two whole years” in prison in Rome before, but this time is different. That time he “stayed there in his own rented house and welcomed all who came to see him” (Ac 28:30); this time he is chained in a cell (2Ti 1:16; 2:9). That time he expected to be released soon (Php 1:25; 2:23-24; Phm 22); this time he expects to be executed (2Ti 4:6-8). Such observations, together with historical allusions in the Pastoral Epistles (1Ti 1:3; Tit 1:5; 3:2; 2Ti 1:17; 4:13, 20) that cannot easily be squared with the book of Acts, make it likely that Paul was released from prison, then imprisoned again six years later. One author writes: “It is entirely credible that Paul could have been released (A.D. 62), perhaps for a lack of evidence, and left free for another period of ministry. According to this supposition (which is all it can ever be), Paul traveled widely from A.D. 62 to 67 and was eventually recaptured, tried, and executed in Rome in 67. During this period of travel he would have written 1 Timothy and Titus, and during his final imprisonment, 2 Timothy” (A. Duane Litfin, “1 Timothy,” in *The Bible Knowledge Commentary: New Testament*, 728). The following itinerary fits the biblical details as well as any:

1. Paul is under detention in Rome for two full years (Feb A.D. 60-Mar A.D. 62). During this time he writes Ephesians, Philippians, Colossians, and Philemon.
2. After his release, he visits Ephesus (1Ti 1:20) and Colosse (Phm 22) (spring-autumn A.D. 62).
3. Then he goes to Macedonia (1Ti 1:3), where he visits Philippi (Php 1:25; 2:24) (late summer A.D. 62-winter A.D. 62/63). 1 Timothy is probably written from Macedonia (autumn A.D. 62).
4. After the trip into Macedonia, Paul returns to Asia Minor (1Ti 3:14) (spring A.D. 63-spring A.D. 64).
5. He then likely travels to Spain (spring A.D. 64-spring A.D. 66).
6. After returning, he visits Crete (Tit 1:5) (early summer A.D. 66), leaving Titus behind to carry on the work there. Shortly thereafter he writes a letter to Titus,

urging him to join him for the winter at Nicopolis (Tit 3:12) (summer A.D. 66).

7. Then he apparently returns to Greece and Asia Minor before going to Rome (spring-autumn A.D. 67). He visits Miletus, where Trophimus is left sick (2Ti 4:20), and Troas, where he leaves a cloak and parchments (2Ti 4:18).

8. He is arrested and brought to Rome a second time (autumn A.D. 67), where he writes 2 Timothy. (See Homer A. Kent, Jr., *The Pastoral Epistles*, 50-52; H. Wayne House, *Chronological and Background Charts of the New Testament*, 132).

God's involvement in Paul's life was largely *indirect* through ministry companions and members of *missional community*, rather than *direct* through *miracles*. The *missional* fellowship that characterized the early church is made evident in Paul's passing remarks at the close of 2 Timothy regarding more than sixteen different trusted companions, all of whom were involved in his ministry. The list includes Demas, Crescens, Titus, Luke, Mark, Tychicus, Carpus, Priscilla, Aquila, the household of Onesiphorus, Erastus, Trophimus, Eubulus, Pudens, Linus, Claudia, and all the brothers (2Ti 4:9-22). And this is not an exhaustive list. One writer estimates six times that many more. He writes: “In Acts and the Pauline letters some one hundred individuals, under a score of titles and activities, are associated with the apostle at one time or another during his ministry. They are participants in his preaching and teaching and in his writing, and they define the apostle's work as a ‘collaborative ministry’” (E. E. Ellis, *Dictionary of Paul and His Letters*, s.v., “Co-workers,” 183). In 2 Corinthians 8:23 Paul calls Titus his *koinōnos*, translated “partner,” the masculine form of the feminine noun *koinōnia* translated “fellowship.” *Fellowship* entails *partnership* that is *missional*.

God is involved in our daily lives, too, in much the same way—through our connections to biblical community. As one commentator writes: “While the church has focused on public figures, such as pastors, teachers, great leaders, and prominent spokespersons, there are multitudes of others whose stories are likewise important to God and to the progress of Christianity” (Walter L. Liefeld, *The NIV Application Commentary: 1 & 2 Timothy and Titus*, 304).

# 1 EXAMINE GOD'S WORD

## 2 Timothy 4:9-22

9 Do your best to come to me quickly, 10 for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. 11 Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry. 12 I sent Tychicus to Ephesus. 13 When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.

14 Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done. 15 You too should be on your guard against him, because he strongly opposed our message.

16 At my first defense, no one came to my support, but everyone deserted me. May it not be held against them. 17 But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed, and all the Gentiles might hear it. And I was delivered from the lion's mouth. 18 The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

19 Greet Priscilla and Aquila and the household of Onesiphorus. 20 Erastus stayed in Corinth, and I left Trophimus sick in Miletus. 21 Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers. 22 The Lord be with your spirit. Grace be with you.

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

- Number the named individuals in vv. 9-22.
- Bracket v. 9 and v. 21a.
- Box "for" indicating *reason* in v. 10.
- Circle "deserted" in v. 10.
- Box "because" indicating *reason* in vv. 11, 15.
- Circle "sent" in v. 12.
- Underline "cloak," "scrolls," and "parchments" in v. 13.
- Bracket "will repay" in v. 14.
- Circle "first defense" in v. 16.
- Box "but" indicating *contrast* in vv. 16, 17.
- Box "so that" indicating *purpose* in v. 17.
- Circle "lion's mouth" in v. 17.
- Circle "heavenly kingdom" in v. 18.
- Highlight v. 18b.
- Highlight v. 22.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

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



## DIG DEEPER

---

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

1. What can you say about Demas based on what Paul said about him?
  
  
  
  
  
  
  
  
  
  
  2. See any difference between Crescens and Titus on the one hand and Demas on the other?
  
  
  
  
  
  
  
  
  
  
  3. What do you infer about Paul from verse 11?
  
  
  
  
  
  
  
  
  
  
  4. The apostle has had a change of heart regarding Mark. Read Acts 15:36-40 and explain.
  
  
  
  
  
  
  
  
  
  
  5. If Timothy is still in Ephesus (cf. 1Ti 1:3), why does Paul send Tychicus there?
  
  
  
  
  
  
  
  
  
  
  6. If “Alexander the metalworker” is the same “Alexander” mentioned in 1 Timothy 1:20, it would explain Paul’s word of warning to Timothy in verse 15. How so?
  
  
  
  
  
  
  
  
  
  
  7. Explain the *contrast* between verse 16 and verses 17-18.
  
  
  
  
  
  
  
  
  
  
  8. What do you infer about those who did not support Paul from verse 16b?
  
  
  
  
  
  
  
  
  
  
  9. In verse 22 “your” is *singular* and “you” is *plural*. What does this indicate?
  
  
  
  
  
  
  
  
  
  
  10. **Discussion:** Talk about your answer to the third living question.
-

### Commentary On The Text

The four paragraphs that comprise 2 Timothy 4:9-22 are best treated individually. In the first one (vv. 9-13), Paul tells Timothy to come quickly because practically all his co-workers had left; only Luke is with him. “Do your best to get here before winter,” he tells him in verse 21. Demas, who was with the apostle during Paul’s first Roman incarceration (Col 4:14) and whom he called a “fellow-worker” (Phm 24), “was not willing to pay the price of hardship and suffering that Paul was paying” this time around (Ralph Earle, “2 Timothy,” in *The Expositor’s Bible Commentary*, 11:414). He loves the world too much, so he returns home to Thessalonica and leaves the apostle in a lurch. Crescens, mentioned only here, and Titus go to Galatia and Dalmatia respectively, probably to do missionary work. Tychicus goes with Paul’s letter to Ephesus where he is to relieve Timothy of his responsibilities so that Timothy can join Paul in Rome. Luke, “the beloved physician” (Col 4:14 KJV), stays to minister to the aged, ailing apostle and perhaps serve as his secretary.

Timothy is to bring Mark with him. John Mark had deserted Paul and Barnabas on their first missionary journey (Ac 13:13). And after Paul refused to take the young man on the second trip, Barnabas parted company with Paul, taking Mark on a mission with him to Cyprus (15:36-41). Due no doubt to the godly influence of Barnabas, Mark later proved himself to Paul as indicated by John Mark’s presence with Paul during the apostle’s first Roman imprisonment (Col 4:10). Mark is a classic example of a young man who failed in his first assignment, but finally made good. The stark contrast between the defection of Demas and the restoration of Timothy is hard to miss. Timothy is also to bring Paul’s “scrolls, especially the parchments.” Centuries later, before his execution in 1536, William Tyndale, the well-known Bible translator, made a similar request from his prison cell at Vilvorde Castle. With winter approaching, he wrote to the governor begging him for warmer clothing, a woolen shirt, and above all his Hebrew Bible, grammar, and dictionary.

In the second paragraph (vv. 14-15), Paul warns Timothy to “be on guard” against Alexander, a determined opponent of Paul whose identity is debated. His persistent opposition to the apostle and apparent proximity to Timothy suggest, however, that he was one of two men Paul had excommunicated from the Ephesian church, Hymenaeus being the other (1Ti 1:19, 20), both belonging to a larger group who

“shipwrecked their faith.” Paul writes, “*The Lord* will repay him for what he has done” (v. 14).

In the third paragraph (vv. 16-18), Paul tells Timothy about his preliminary appearance before the Roman authorities. His “first defense” refers to the first court hearing of Paul’s present case, not his defense on the occasion of his first imprisonment (Ac 28). No one supports him when he enters his plea and makes his initial defense. No one, that is, but *the Lord*, who gives him the strength to proclaim the gospel to all those at the hearing. Paul writes: “But *the Lord* stood at my side and gave me strength” (v. 17). Because the Lord delivers him from imminent danger then by extending his trial, Paul is persuaded that the Lord will rescue him again and again until he ultimately brings him safely into the messianic kingdom. Paul writes: The Lord will rescue me from every evil attack and bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen” (v. 18).

In the fourth paragraph (vv. 19-22), Paul sends final greetings to partners in the ministry and closes with the benediction,

“The Lord be with your spirit,” speaking of Timothy’s spirit, and “Grace be with you” speaking of all those who read or hear what Paul has written.

This passage belongs to the closing of Paul’s letter, which contains no clear message for us. Passages in the body of a letter typically deliver messages, which taken together form the letter’s overall message. Paul’s closing personal remarks to Timothy provide us with information, but they do not call on us to respond in any explicit way—any particular way intended by the author. The passage is inspired, so the information it contains is accurate, but that information does not entail a particular response on our part. This is not to say, however, that the information it conveys is useless. The information is useful or significant; in fact, we may draw any number of different inferences or significances from Paul’s words to Timothy from death row. I have expressed one as the Central Message of the Passage.

---

## Word Studies/Notes

v. 9 **do your best** Gk *spoudazo*, “conveys a sense of urgency that is here increased by the word ‘quickly’” (Walter L. Liefeld, *The NIV Application Commentary: 1 & 2 Timothy, Titus*, 296). “Paul had a foreboding of his fate, but he was not expecting immediate execution. Paul’s previous experience with the Roman judicial system had led to a lengthy confinement (Acts 24:27; 28:30-31), and he anticipated normal delays. Timothy, if he left soon, could arrive at Rome in three or four months. Paul expected to be alive still at this time. He also wanted Timothy to come soon to avoid the dangerous conditions of winter on the Mediterranean (v. 21)” (Thomas D. Lea and Hayne P Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 251-52). “If Timothy was to follow the usual route going from western Asia Minor, the Aegean Sea, across Macedonia, and then finally crossing the Adriatic Sea (assuming Paul was in Rome), he could meet delays at a number of points on the journey” (Liefeld, 297).

v. 10 **world** Gk *aiōn*, lit., “age,” i.e., “all that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitute a most real and effective power, being the moral, or immoral, atmosphere which at every moment of our lives we inhale, again inevitably to exhale—all this is included in the [aiōn]” (Richard Chenevix Trench, *Synonyms of the New Testament*, 217-18).

v. 10 **Dalmatia** “Dalmatia was the southwestern part of Illyricum on the eastern shore of the Adriatic Sea (modern day Yugoslavia, currently Croatia, Bosnia, and Herzegovina; cf. Pliny *Hist.* 3:26)” (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 590).

v. 11 **helpful** “Mark appears as a member of the Pauline circle, and, in striking contrast with the dissension he created by his early association with Paul (Acts xv. 37f), he is now commended for his usefulness (*euchrēstos*, ‘serviceable’, not *profitable*) for *ministry* (*diakonia*, a quite general term expressing any form of service). Scott suggests the meaning ‘he can turn his hand to anything’” (Donald Guthrie, *The Pastoral Epistles*, TNTC, 172).

v. 12 **sent** “The Greek aorist verb ‘sent’ is likely an epistolary aorist. The verb would thus indicate ‘I am sending’ from the standpoint of the writer or ‘I have sent’ from the viewpoint of the readers. Tychicus likely would carry 2 Timothy to its destination and replace Timothy in ministry in Ephesus while Timothy journeyed to be with Paul in Rome” (Lea and Griffin, 253).

v. 12 **cloak** Gk *phailonēs*, “indicates a kind of blanket of coarse wool that was used as an outer garment to protect against the cold and the rain. It had a hole in the middle for the head to pass through. There were no sleeves”

(William Hendriksen, *Thessalonians, Timothy and Titus*, NTC, 322). “Paul had evidently left it on a recent visit to Troas, when Carpus, unknown elsewhere, was apparently his host” (Guthrie, 173).

v. 13 **scrolls** . . . “Most commentators regard the ‘scrolls’ as papyrus rolls and the ‘parchments’ as an expensive, durable writing material made of animal skin. It is impossible to know the contents of the parchments, but suggested contents include personal documents of Paul, the Old Testament Scriptures, or blank sheets of writing paper” (Lea and Griffin, 254). “It is not certain if the concern is legal (e.g., papers showing Roman citizenship), ministry oriented (e.g., blank writing material for further correspondence), or personal and sentimental” (Mounce, 592).

v. 14 **Alexander** “These verses add the possibility that Paul was arrested in Troas (cf. v 13) and that Alexander was instrumental in the arrest. Perhaps reflection on that time reminds Paul to warn Timothy to be careful when he travels through Troas. Alternatively Paul could be thinking of his first defense in Rome (vv 16-17) and Alexander’s attack on him at that time, and hence warns Timothy to be wary of Alexander when he arrives in Rome. A third option is that Alexander was in Ephesus (especially if he is identified with the Alexander mentioned in 1 Tim 1:20; see below), and Timothy is to be especially careful of him until he leaves for Rome. The only thing that can be known for sure is that Timothy knew Alexander and needs to be careful” (Mounce, 593).

v. 16 **first defense** “Eusebius (4th century) held that it was in connection with Paul’s first Roman imprisonment (Acts 28:30), which resulted in his release. This accords well with the end of v. 17, and Lock prefers this interpretation. But most commentators feel that the language here is too strong for that earlier event, when in accordance with Roman custom, he may have been automatically released without trial at the end of two years. Today scholars generally agree that the reference is to the *prima actio*, the first hearing in court” (Ralph Earle, “1, 2 Timothy,” in *The Expositor’s Bible Commentary*, 11:416; Mounce, 594-95; cf., Hendriksen, 328-30, who favors the earlier view).

v. 16 **deserted** “It was the custom for a defendant’s friends to appear with him to give moral support, but Paul complains that *no man stood with me* (*paraginomai*, to ‘stand by’, ‘support’ or ‘second’ [cf. Simpson]). The RV and RSV ‘no one took my part’ brings out this technical sense” (Guthrie, 176).

v. 17 **lion’s mouth** “The phrase appears in Ps 22:21 in reference to an experience of great danger. This was Paul’s meaning here, and it is best not to be too specific beyond this” (Lea and Griffin, 256). Perhaps Paul is alluding to an earlier preliminary hearing that did not result in an immediate guilty verdict.



## APPLY THE TEXT

---

### CENTRAL MESSAGE OF THE TEXT

It takes the community of believers trusting in God and working together as partners to mediate God's involvement in each other's lives and to accomplish the mission God has given the church.

### 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

Paul's second letter to Timothy is filled with tools and wise counsel for the young pastor to lead well. I can hear him emphatically calling Timothy into action as he pastors the local church. However, the personal remarks and final greetings tear at my heart strings unlike any other. You can hear how broken Paul is. You can hear his need for like-minded fellowship, his desperation for someone to stand with him in his last days and his utter reliance on the Lord. Is it possible to go at life alone? I mean, I guess, but is it worth it? God's created biblical community has so much to offer – it spurs us on, encourages us to grow as believers in Christ and offers mutual support and accountability. We need each other, not only for our own sake, but for our children. It's wrong to assume we can be everything to our kids. Yes, we're ultimately responsible for the discipleship of our family, but friends in Home and Community Group and leaders within the church play a vital role in their lives as well. Our kids need other safe, Christian adults that offer different experiences and valuable insight we might not be able to. These friends should regularly pour into your kids and stand with you in discipleship and discipline. Think of five trusted people with sound doctrine and a genuine love for your child and invite them to parent with you. Each of my children have several adults they are comfortable going to outside the family circle and I'm so thankful for each of these members of my village.

### What Does The Bible Say?

Read 2 Timothy 4:9-22.

1. Who did Paul want to join him?
2. What did Paul want him to bring and why?
3. Who stood by Paul and gave him strength?

### What Do You Think?

Why did Paul include these people in his final words to Timothy?

### What Do You Do?

## CORE COMPETENCY: Biblical Community

I am loyal to God and others, so they know they can count on me.

## MEMORY VERSE: Joshua 1:9

*"Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go."*

## 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](mailto:kids@wearecentral.org)

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME

GRADE PARENT SIGNATURE

# OUR CORE COMPETENCIES

## CENTRAL BELIEFS

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

**Church** (Ephesians 4:15-16)  
*I believe the church is God's primary way to accomplish His purposes on earth today.*

**Eternity** (John 14:1-4)  
*I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.*

**The Holy Spirit** (Romans 8:9)  
*I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.*

**Humanity** (John 3:16)  
*I believe all people are loved by God and need Jesus Christ as their Savior.*

**Identity in Christ** (John 1:12)  
*I believe I am significant because of my position as a child of God.*

**Jesus Christ** (Hebrews 1:1-4)  
*I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.*

**Life Purpose** (Acts 20:24)  
*I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.*

**Personal God** (Psalm 121:1-2)  
*I believe God is involved in and cares about my daily life.*

**Salvation by Grace** (Ephesians 2:8-9)  
*I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.*



## CENTRAL VIRTUES

**Love** (1 John 4:10-12)  
*I sacrificially and unconditionally love and forgive others.*

**Joy** (John 15:11)  
*I have inner contentment and purpose in spite of my circumstances.*

**Peace** (Philippians 4:6-7)  
*I am free from anxiety because things are right between God, myself and others.*

**Patience** (Proverbs 14:29)  
*I take a long time to overheat and endure patiently under the unavoidable pressures of life.*

**Kindness/Goodness** (1 Thessalonians 5:15)  
*I choose to do the right things in my relationships with others*

**Faithfulness** (Proverbs 3:3-4)  
*I have established a good name with God and with others based on my long-term loyalty to those relationships.*

**Gentleness** (Philippians 4:5)  
*I am thoughtful, considerate and calm in dealing with others.*

**Self-Control** (Titus 2:11-13)  
*I have the power, through Christ, to control myself.*

**Grace** (Colossians 3:13)  
*I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.*

**Hope** (1 Peter 1:3-5)  
*I have a growing anticipation of God's promises and my secure eternity with Him.*

**Humility** (Philippians 2:3-4)  
*I choose to esteem others above myself.*



## CENTRAL PRACTICES

**Bible Study** (Hebrews 4:12)  
*I study the Bible to know God, the truth, and to find direction for my daily life.*

**Biblical Community** (Acts 2:44-47)  
*I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.*

**Compassion** (Psalm 82:3-4)  
*I seek to serve the last, the least and the lost in my community.*

**Disciple-Making** (2 Timothy 2:2)  
*I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.*

**Evangelism** (Acts 1:8)  
*I share Jesus with others through personal proclamation and demonstration of the gospel.*

**Generosity** (2 Corinthians 9:6-11)  
*I gladly give my resources to fulfill God's purposes.*

**Prayer** (Psalm 66:16-20)  
*I pray to God to know Him, to lay my request before Him and to find direction for my daily life.*

**Single-Mindedness** (Matthew 6:33)  
*I focus on God and His priorities for my life.*

**Spiritual Gifts** (Romans 12:4-6)  
*I know and use my spiritual gifts to accomplish God's purposes.*

**Worship** (Psalm 95:1-7)  
*I worship God for who He is and what He has done for me.*

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

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

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

© 2020 Central Bible Church.

Material researched, written and supervised by Dr. Tom Bulick. All Scripture referenced from the New International Version unless otherwise noted. This resource is freely distributed and may be copied without permission.



**CENTRAL  
BIBLE CHURCH**

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