



The Scrolls

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

V24 N18

May 1, 2022

WAY OUT "Burn the Ships" Exodus 15:22-17:7

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 will the
Lord provide?

The LORD knew he would have to provide for the Israelites, whom he delivered from Egypt, for such a large number of people would not be able to find adequate food and water in the inhospitable wilderness of Sinai. Israel's personal God was not about to abandon to the desert those he saved from Egypt. But after crossing the Red Sea, the Israelites traveled for three days in the Desert of Shur without finding water (Ex 15:22). With each passing day, their search became more desperate until it reached a bitter end at Marah, "inland from the western arm of the 'Red Sea' about 50 miles south of its northern end" (*The NIV Study Bible*, note on Ex 15:23). They found water there, but it was undrinkable (v. 23). However, in response to Moses' cry, the LORD intervened to make it fit to drink (v. 25).

A month after their departure from Egypt, the "whole Israelite community" ran out of food in the Desert of Sin, located "in southwestern Sinai ('Sin' is probably derived from 'Sinai')" (*The NIV Study Bible*, note on Ex 16:1). At this point in the story, "grumbling" becomes a motif that will characterize the rest of the Israelites' wilderness wanderings. At Marah, the people grumbled saying, "What are we to drink?" After leaving Elim, the people grumbled *and accused* Moses and Aaron saying, "If only we had died by the LORD's hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death" (16:3; cf. 17:3). This time the LORD intervened to give them quail *and* bread to eat. The quail they recognized; the bread they didn't. "That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. When the dew was gone, *thin flakes like frost* on the ground appeared on the desert floor. When the Israelites saw it, they said to each other, 'What is it?' For they did not know what it was" (16:13-15). Since the interrogative pronoun "what" is *mān* in Hebrew (cf. Gk. *manna*, meaning "grain" or "bread"), "henceforth, they

called it 'the what?-food'" (John H. Sailhamer, *The Pentateuch as Narrative*, 275) or "in the vernacular 'whazit?'" (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 225). The LORD provided manna daily for the Israelites throughout their wilderness wanderings. It stopped after they first ate of the produce of Canaan (Jos 5:11-12).

Of course, Jesus is God incarnate (Jn 1:1-3, 14), the perfect revelation of the *personal* God. No wonder he identified himself with the manna provided by Israel's personal God in the Old Testament. Twice in the Bread of Life Discourse, recorded in John 6, he declared, "I am the bread of life" (vv. 35, 48). "Your ancestors ate the manna in the wilderness, yet they died," he told the Jews. "But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven. Whoever eats this bread will live forever" (vv. 49-51).

He opened his discourse with these words:

"Jesus said to them, 'Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is the bread that comes down from heaven and gives life to the world.'

'Sir,' they said, 'always give us this bread.'

"Then Jesus declared, 'I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. But as I told you, you have seen me and still you do not believe. All those the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.'"

Read Exodus 15:22-17:7**Consider 15:22-16:12 and 17:1-7**

15:22 Then Moses led Israel from the Red Sea and they went into the Desert of Shur. For three days they traveled in the desert without finding water. **23** When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.) **24** So the people grumbled against Moses, saying, "What are we to drink?"

25 Then Moses cried out to the LORD, and the LORD showed him a piece of wood. He threw it into the water, and the water became fit to drink.

There the LORD issued a ruling and instruction for them and put them to the test. **26** He said, "If you listen carefully to the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you."

27 Then they came to Elim, where there were twelve springs and seventy palm trees, and they camped there near the water.

16:1 The whole Israelite community set out from Elim and came to the Desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had come out of Egypt. **2** In the desert the whole community grumbled against Moses and Aaron. **3** The Israelites said to them, "If only we had died by the LORD's hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death."

4 Then the LORD said to Moses, "I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions. **5** On the sixth day they are to prepare what they bring in, and that is to be twice as much as they gather on the other days."

6 So Moses and Aaron said to all the Israelites, "In the evening you will know that it was the LORD who brought you out of Egypt, **7** and in the morning, you will see the glory of the LORD, because he has heard your grumbling against him. Who are we, that you should grumble against us?" **8** Moses also said, "You will know that it was the LORD when he gives you meat to eat in the evening and all the bread you want in the morning, because he has heard your grumbling against him. Who are we? You are not grumbling against us, but against the LORD."

9 Then Moses told Aaron, "Say to the entire Israelite community, 'Come before the LORD, for he has heard your grumbling.'"

10 While Aaron was speaking to the whole Israelite community, they looked toward the desert, and there was the glory of the LORD appearing in the cloud.

11 The LORD said to Moses, **12** "I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning, you will be filled with bread. Then you will know that I am the LORD your God.'"

17:1 The whole Israelite community set out from the Desert of Sin, traveling from place to place as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink. **2** So they quarreled with Moses and said, "Give us water to drink."

Moses replied, "Why do you quarrel with me? Why do you put the LORD to the test?"

3 But the people were thirsty for water there, and they grumbled against Moses. They said, "Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?"

4 Then Moses cried out to the LORD, "What am I to do with these people? They are almost ready to stone me."

5 The LORD answered Moses, "Go out in front of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go. **6** I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink." So Moses did this in the sight of the elders of Israel. **7** And he called the place Mas-sah and Meribah because the Israelites quarreled and because they tested the LORD saying, "Is the LORD among us or not?"

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

- Underline the *place* names in 15:22-23, 27; 16:1; 17:1, 6-7.
- Circled "grumble/d/ing" in 15:24; 16:2, 7, 8; 17:3.
- Circle "test" in 15:25; 16:4; 17:2, 7.
- Circle "diseases" in 15:26.
- Highlight 16:3 and 17:3.
- Box "but" indicating *contrast* in 16:3.
- Underline "meat" and "bread" in v. 11.
- Circle "quarreled" in 17:2, 7.
- Bracket "strike the rock" in 17:6.

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. Exodus 15:22-17:7 details three Israelite protests in three different locations over a period of three months. Describe *when* and *where* these occur and *what* occasions them.
 2. Regarding the Israelites, in what sense does the LORD “put them to the test” shortly after they crossed the Red Sea?
 3. God *warns* his people what will happen if they refuse to pay attention to his commands and keep all his decrees (15:26; cf. Dt 28). Explain.
 4. Comparing 16:3 to 15:24 implies the Israelites’ second protest is worse than the first. How so?
 5. In what way does the LORD *test* the Israelites the second time they protest.
 6. *What* exactly does the LORD give the Israelites in the evening and in the morning and *why*?
 7. The Israelites’ third protest (17:2-3) is the worst of all. How can you tell?
 8. Moses uses his staff to strike the Nile and to strike the Rock. What do you infer from this?
 9. The LORD may *test* the Israelites, but the Israelites may not *test* the LORD. Why not?
 10. **Discussion:** Talk about what the Israelites needed to learn and how you see yourself in them.
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Commentary On The Text

Two motifs or themes emerge in Exodus 15:22-17:7, *grumbling* and *testing*. During the first *three* months after leaving Egypt, the Israelites grumble *three* times before reaching Sinai—at Marah (15:22-26), in the Desert of Sin (16:1-35), and at Rephidim (17:1-7). Each time the LORD uses their circumstances to “put them to the test” (15:25) to assess their willingness to “listen carefully to the LORD . . . and do what is right in his eyes,” and “pay attention to his commands and keep all his decrees” (15:26). This extended narrative opens the section of the book that “describes the travels of the people from the Red (Reed) Sea to Mount Sinai, a three-month journey (19:1). The rest of the book (chaps 19-40) describes God’s dealings with the people during the encampment there” (John D. Hannah, “Exodus” in *The Bible Knowledge Commentary: Old Testament*, 133).

The three incidents, which occur within three months of the Israelites leaving Egypt, involve the lack of *potable* water (Ex 15:22-24), the lack of food to eat, especially meat (16:1-3), and the *complete* lack of water (17:1-2). The first incident occurs just three days after crossing the Red Sea (15:22), the second occurs exactly one month after (16:1), and the third occurs before they arrive at Sinai three months afterward (19:1). In the first instance, they find water at Marah, but it is undrinkable perhaps because it is brackish. “So the people *grumbled* against Moses, saying, ‘What are we to drink?’” (15:24). In the second, they run out of food in the desert that lay between Elim and Sinai. So the Israelites again *grumble* against Moses and Aaron, saying, “If only we had died by the LORD’s hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death” (16:3). In the third, as they near Sinai, they come to Rephidim where they camp, but there is no water *at all* there for the people to drink—not even brackish water. So they *quarrel* with Moses, saying, “Give us water to drink” (17:2), and then they *grumble* against him, saying, “Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?” (v. 3).

Notice that each incident is marked by an escalation in the Israelites’ irate response. In the first instance, their grumbling involves a simple inquiry. In the second, it is accompanied by an accusation. And in the third, it is accompanied by a quarrel followed by an accusation. The Hebrew word translated “quarrel” is a stronger verb than the one used in the other incidents and in verse 3 that is translated “grumble,” and it implies that the people are leveling a quasilegal charge against Moses that amounts to putting the LORD to the test (17:2). Their attitude can be expressed in the following rhetorical question: “Has not the LORD abandoned us, our chil-

dren, and our livestock to die of thirst in the wilderness?” (cf. v. 3). What’s more, in the third instance, the people are on the verge of stoning Moses.

Now in an effort to train his faithless pilgrims to trust and obey, the LORD patiently provides for them on all these occasions. On the first, Moses obeys the LORD’s command, and in response to his obedience, “the water became fit to drink” (15:25). In so doing, the LORD “put them to the test” (v. 25) to assess whether his people would “pay attention his commands and keep all his decrees” (v. 26) after seeing the link between Moses’ obedience and their blessing. On the second, the LORD sends them “meat in the evening,” namely, quail and “bread in the morning,” namely, manna, to satisfy their hunger. And again he tests them to assess whether they would obey his instructions regarding the gathering of their daily bread (cf. Mt 6:11). Unfortunately, some of them do not and learn the hard way that disobedience doesn’t pay (cf. 16:19-20, 26-27), prompting the LORD to ask, “How long will you refuse to keep my commands and my instruction?” (16:28). On the third, the LORD provides water from the rock at Horeb. This time the Israelites “quarrel” and “test” him, saying, “Is the LORD among us or not?” (17:7; cf. Mt 4:5-7). Nevertheless, the LORD directs Moses to “strike the rock” at Horeb (17:6), just as he struck the water of the Nile (cf. 7:17, 20). Moses’ rod is no magic wand, but when Moses obeys the LORD’s command, the LORD provides water for his people to drink.

The Israelites repeatedly question the LORD’s integrity, contrary to sound logic and their personal experience. Unfortunately, we do the same; otherwise Paul would not have written, “These things happened to them as examples and were written down as warning for us, on who the culmination of the ages has come” (1Co 10:11). The LORD had miraculously delivered them from Egypt, demonstrating his power in the plagues on the Egyptians and exercising his power on their behalf in parting the Red Sea, enabling them to cross on dry ground—all to fulfill his promise to their forefathers. Yet they worried where their next meal would come from. It was illogical for them to believe he had emancipated them to see them either starve or die of thirst in the wilderness. What’s more, he had quenched their thirst and satiated their hunger before. Too bad they had not learned from personal experience. Perhaps Paul’s words to the Romans are worth quoting here: “He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?” (8:32).

Word Studies/Notes

15:22-17:7 *place names*

Although the author is careful to document stops along the way to Sinai, the identification of the places mentioned in Exodus 13-19 remains speculative at best. On locations mentioned prior to the crossing of the Red Sea, one commentator writes: "Several attempts have been made to identify the various locations mentioned in Exodus 13-14 (e.g., the Red Sea, Etham, Succoth, Pi-Hahiroth, Migdol, and Baal-Zephon), but most identification remain tentative" (John H. Sailhamer, *The Pentateuch as Narrative*, 269). And on locations mentioned after the crossing, another writes: "Once again, the narrators have gone to some lengths (vv 22, 23, 27, cf. also Num 33) to make the direction of the journey clear to us, but places and landmarks that were clear to them are clear to us no longer. Several identifications of Marah and Elim have been attempted (cf. Hyatt, 172-73), but not one of them is convincing. The location of Sinai, equally uncertain, is of course a determining factor. If the traditional view is followed, we must pose a route east, then south from the delta; if Sinai is located at Kadesh (Porter, *JTS* 44 [1943] 139-43) or Edom (Seir), a direction more nearly due east is likely" (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 212).

15:22 *Desert of Shur*

"Quite often the Sinai peninsula is illustrated by barren desolate scenery. While much of the territory is indeed devoid of vegetation, it should not be concluded that this is an impassable desert. There are wells and springs at intervals of a day's journey all down the west coast from the Suez region to Merkhah. While vegetation is many times scarce, it can be found in significant quantities in the wadis or where there is a permanent water source. There is a rainy season lasting up to twenty days during the winter. This coupled with mist, fog, and dews helps to support some vegetation. There is some proof for the fact that in antiquity the Sinai peninsula supported a greater abundance of trees such as tamarisk and acacia. The presence of more vegetation and trees would have produced additional rain. According to Judges 5:4 the Lord provided some rain to help Israel to survive this wilderness experience" (John J. Davis, *Moses and the Gods of Egypt*, 177).

v. 24 *grumbled* (cf. 16:2, 7, 8; 17:3) Cf. "murmured" (NET); "complained" (GNT, NLT). The verb is a strong word. "It is used almost exclusively in the wilderness wandering stories, to describe the rebellion of the Israelites against God (see also Ps 59:14-15). They were not merely complaining—they were questioning God's abilities and motives. The action is something like a parliamentary vote of no confidence" (*The NET Bible*, 66^{tn} on Ex 15:24). "The grumbling of the people against Moses is no surprise, both because of the anticipation of the motif and also because of the terrible circumstances of their plight. Their complaint here serves as the trigger of Yahweh's provision of a solution to their problem" (Durham, 213).

v. 25 *test* (cf. 16:4; 17:2, 7)

"By their grumbling reaction, Israel showed only too clearly their true nature when under test. It is possible however that the 'testing' refers to the conditional nature of the promise in verse 26, which is also typical of the teaching of the book of Deuteronomy" (R. Alan Cole, *Exodus*, TOTC, 129). In other words, after seeing God make the water fit to drink after obeying his instructions, would they "pay attention to his commands and keep his decrees" (v. 26) in the future?

v. 26 *diseases*

Cf. Dt 28. "The 'diseases of Egypt' refer to the mighty acts by which Yahweh made himself known to Israel and the Egyptians in Egypt. The protection of an *obedient* Israel from those same diseases is to be a means by which Yahweh is now to make himself known to Israel in the wilderness and beyond" (Durham, 214).

16:4 *bread from heaven*

I.e., manna (cf. "meat and bread," i.e., quail and manna, v. 11). "What is manna? The English word *manna* is borrowed from the NT and the LXX, which rendered the Hebrew word *mān* as [*manna*] (or [*man*]), that is, 'grain' or granules.' The Greek translators apparently associated 'grain' with 'bread,' as can be seen in their identifying [*manna*] with [*artos*] in Psalm 77 (MT 78):24. The Hebrew word used in this passage, however, does not mean 'grain' or 'bread.' Rather, it is an interrogative particle and means 'What?' The Hebrew word *mān*, however, sounds like the Greek word [*manna*], and that may have influenced its general use in translation" (Sailhamer, 275). "Several naturalistic explanations for the manna have been given . . . But no naturally occurring substance fits all the data of the text, and several factors suggest that manna was in fact the Lord's unique provision of his people in the wilderness," e.g., "the daily abundance of the manna and its regular periodic surge and slump (double amounts on the sixth day but none on the seventh day, vv. 22,27) hardly fit a natural phenomenon" (*The NIV Study Bible*, note on Ex 16:31).

17:2, 7 *quarreled*

"In vv 2 and 7 of this section, [*riḇ*] functions in the prelegal sense, to describe not a formal 'suit' against Yahweh, but a complaint, a general protest of dissatisfaction ('outside the legal sphere, to fix blame [*Vorwürfe machen*],' Würthwein, 4, n. 1) . . . The Israelites attack Yahweh and put him on trial by attacking Moses, to put *him* on trial" (Durham, 230, 32).

v. 6 *strike the rock*

Cf. 1Co 10:4. "The striking of the rock pictured the coming death of the Savior. Water to satisfy the people's thirst came from the rock that was struck. One day, living water to satisfy spiritual thirst would come from the death of Jesus, our Rock [cf. Deut. 32:30-31, 37; Isa. 53:10; Zech. 13:7; John 4:10, 14; 7:37; 1 Cor. 10:4]" (*The Nelson Study Bible*, 130).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

You can trust the one who gave his Son to redeem you to
graciously give you all things you need.

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

As parents, we clearly see how blessed our children are as their rooms literally overflow with books, games and toys. However, it only takes a few days after a birthday or Christmas to forget the blessings and start complaining again about being bored. It didn't take the Israelites long to start complaining again either. It had been three whole days since God delivered them from oppression, parted the Red Sea (wow!), and then obliterated the Egyptian army before their eyes. Surely events that dramatic would be impossible to forget! But they were tired, thirsty and downright hangry. We're pretty hard on the Israelites about their grumbling, but we're often no different than they were. We tend to dwell on the difficulty or discomfort in our circumstances instead of remembering how God has provided and continues to provide. The antidote to grumbling? Gratitude. It's hard to complain when you are marveling at His greatness! He delivered the Israelites from slavery and He delivered us from slavery to sin by sending Jesus to die for us. As free people, we have much to be thankful for! Help shift your family's perspective to thankfulness by looking for ways to acknowledge God's provision throughout your day. From hot coffee to your child's giggles to a field of bluebonnets...the more you look for things to be thankful for, the more things you'll notice! Of course, there will be challenges, but if your gratitude muscle is strong, you can trust God to provide in those challenges. We're praying for you!

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

What Does The Bible Say?

Read Exodus 15:22-17:7.

1. Why were the Israelites complaining?
2. How did Moses respond to the people's behavior?
3. How did God provide for the Israelites?

What Do You Think?

The Israelites kept complaining and grumbling! Why did God continue to provide for them? What did God want the Israelites to learn about Him?

What Do You Do?

Write a note to or draw a picture for someone you are thankful for and tell them how God has used them in your life. Don't forget to actually deliver it!

CORE COMPETENCY: Personal God

I believe God cares about everything in my life.

MEMORY VERSE: Philippians 4:19

"And my God will meet all your needs according to the riches of his glory in Christ Jesus."

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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