



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N2 January 14, 2024

HIGHER UP

“Stranger Things”

1 Peter 1:1-2

THIS WEEK'S CORE COMPETENCY

Salvation by Grace

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

“For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – not by works, so that no one can boast.”

Ephesians 2:8-9



What is the spiritual condition of believers in Christ?

Your salvation results in more than *going to heaven when you die* and entails more than *being forgiven of your sins*. The apostle Peter's first epistle goes a long way in making that clear. He explicitly mentions “salvation” four times. In 1:5 he refers to his readers as those “who through faith are shielded by God's power until the coming of the *salvation* that is ready to be revealed in the last time.” In 1:9 he refers to them as those who “are filled with an inexpressible and glorious joy, for you are receiving the end result of your faith, the *salvation* of your souls.” In 1:10-11 he adds, “Concerning this *salvation*, the prophets who predicted the *grace* [note reference to *true grace* in 5:12] that would come to you searched and investigated carefully. They probed into what person or time the Spirit of Christ within them was indicating when he testified beforehand about the sufferings appointed for Christ and his subsequent glory” (NET). And finally in 2:2, he advises them “like newborn babies, crave pure spiritual milk so that by it you may grow up in your *salvation* not that you have tasted that the Lord is good.”

And throughout his epistle he links “this salvation” to a variety of *related things* and a number of its *results*. Here are some examples. He links salvation to being “elect” or “chosen.” In 1:1 he writes: “To God's *elect* . . . who have been *chosen* according to the foreknowledge of God the Father” (cf. 2:4, 6, 9). He links it to *regeneration*, to *hope*, and to an everlasting *inheritance*. In 1:3-4 he writes: God “has given us *new birth* into a living *hope* through the resurrection of Jesus Christ from the dead, and into an *inheritance* that can never perish, spoil or fade.” He links it to *sanctification*. In 1:2 he declares that his readers have been chosen “through the *sanctifying* work of the Spirit.” He links it to participation in *new covenant* blessings. In 1:2 Peter's reference to being “sprinkled with his blood” alludes to Exodus 24:8. “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.’” Just as the sprinkling

of the blood of bulls on them tied the Israelites to the old covenant, so also does the sprinkling of the blood of Jesus tie Peter's readers to the new covenant and its blessings. He links it to *redemption*. In 1:18-19 he tells them, “you know that it was not with perishable things such as silver or gold that you were *redeemed* from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect.” He links it to *joy*. In 1:8 he observes that they “are filled with an inexpressible and glorious *joy*.” He links it to *adoption*. In 1:14 he refers to them as “obedient *children*.” He links it to *mercy* now that they are the *people* of God. In 2:10 he writes: “Once you were not a *people*, but now you are the *people* of God; once you had not received *mercy*, but now you have received *mercy*. What's more, as a result of “this salvation,” they are now a “spiritual house” (2:5), a “royal priesthood, a holy nation, God's special possession” (2:9).

In addition to the results of salvation and related things mentioned explicitly by Peter, salvation involves a number of other doctrines. The doctrine of salvation entails the doctrines of atonement, propitiation, justification, reconciliation, forgiveness, predestination, glorification, and indwelling by the Holy Spirit. Salvation is an *inclusive* term that involves all of these.

The first epistle of Peter was no doubt written by the apostle Peter (see 1:1), given the preponderance of *internal* and *external* evidence to that effect, albeit its Greek is thought by some to be better than that of any Galilean fisherman – something that may be accounted for by the fact that it was written with the help of Silas (see 5:12). It was written from Rome, referred to figuratively as “Babylon” (see 5:13), c. A.D. 60-64, to Gentile and Jewish believers scattered throughout five Roman provinces located in Asia Minor, namely, what is now northern Turkey. Peter wrote it to Christians facing persecution to expound on the “true grace of God” (5:12), namely, “this salvation” (1:10; cf. 1:5, 9; 2:2) and encourage his readers to “stand fast in it” (v. 12).



EXAMINE GOD'S WORD

Read 1 Peter 1:1-2

1 Peter, an apostle of Jesus Christ,

To God's elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood:

Grace and peace be yours in abundance.

Read in other translations

1 Peter, an apostle of Jesus Christ,

To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen 2 according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure. (NASB 1995)

1 From Peter, an apostle of Jesus Christ, to those temporarily residing abroad (in Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia) who are chosen 2 according to the foreknowledge of God the Father by being set apart by the Spirit for obedience and for sprinkling with Jesus Christ's blood. May grace and peace be yours in full measure! (NET)

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

- Circle "apostle" in v. 1.
- Underline "God's elect" in v. 1.
- Circle "exiles" in v. 1.
- Circle "scattered" in v. 1.
- Bracket "Pontus, Galatia, Cappadocia, Asia and Bithynia" in v. 1.
- Circle "chosen" in v. 2.
- Circle "foreknowledge" in v. 2.
- Bracket "sanctifying work of the Spirit" in v. 2.
- Bracket "sprinkled with his blood" in v. 2.
- Underline "grace and peace" in v. 2.
- Bracket "in abundance" in v. 2.

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. The *opening* of a New Testament letter typically identifies its *sender* and its *recipients* and contains a *greeting*. The sender of 1 Peter is “an apostle of Jesus Christ” (v. 1). So what?
2. Peter identifies his readers as *parepidēmois*, variously translated “exiles” (NIV©2011), “strangers” (NIV©1984), and “aliens” (NASB 1995) (see note). In what sense were the readers *temporary residents in a foreign place*?
3. Paul’s ministry extended to certain regions of the provinces Peter mentions. How would people in other regions have heard the gospel (see Acts 2:9-11)?
4. Peter’s readers “have been chosen” (v. 2). By *whom* for *what*?
5. That *choice* was according to “*foreknowledge*” (v. 2). So did God choose those whom he knew in advance would choose him *first*? Explain your answer.
6. Peter’s readers “have been chosen,” and they have experienced “the sanctifying work of the Spirit” (v. 2). *What* did the Spirit do for them and *when* did he do it?
7. Identify the *twofold purpose* (cf. “to be”) behind the Spirit’s sanctifying work.
8. “To be sprinkled with his blood” is a *figurative* expression based on Ex 24:5-8. (Believers do not have the blood of Jesus *literally* sprinkled on them like the Israelites had the blood of young bulls *literally* sprinkled on them.) Explain the meaning of this *figurative* expression (see notes).
9. Paraphrase Peter’s *opening greeting*—put what it means in your own words.
10. **Discussion:** The spiritual identity of Peter’s readers in Christ is your identity in Christ as well. Talk about what you consider most awesome about your identity in Christ.

Commentary On The Text

The study of Peter's first epistle begins with a close examination of its *opening*. New Testament letters have an *opening*, a *body*, and a *closing*. The opening typically identifies the sender, identifies the recipients, and contains a greeting. The opening of 1 Peter is found in 1:1-2. The *sender* of the letter is identified as the apostle Peter. The *recipients* are identified in terms of their geographical location and their identity in Christ. The "grace and peace" *greeting* (cf. 2Pe 1:2) is similar to that found in all of Paul's letters (cf. "grace, mercy, and peace" in 1, 2 Timothy).

About it, one commentator writes: "Peter's salutation is one of the richest greetings to open a letter in the New Testament. It contains pastoral warmth and theological sweep. Whereas some salutations orient themselves around Christology (Rom. 1:1-7), salvation (Gal. 1:1-5), or the church (1Cor. 1:1-3), and others are 'bare bones' greetings (e.g., Eph. 1:1-2; Col. 1:1-2; 1 Thess. 1:1-2; 2 Tim. 1:1-2), Peter's salutation contains both a penetrating description of the audience and a theological explanation of how they became Christians . . . As with other New Testament letters, the themes of the salutation become central to the letter itself: the status of the people of God and the salvation God provides for them" (Scot McKnight, *The NIV Application Commentary: 1 Peter*, 43).

The sender. The writer identifies himself as "Peter, an apostle of Jesus Christ" (v. 1). Two things are notable. He uses "apostle" in its authoritative, technical sense. "In the technical sense it is used (1) of the Twelve (Lk 6:13) — in which sense it is also applied to Paul (Ro 1:1) — and (2) of a larger group, including Barnabas (Ac 14:14), James the Lord's brother (Gal 1:19) and possibly Andronicus and Junia (Ro 16:7)" (*The NIV Study Bible*, note on Mk 6:30). And used together with the phrase "of Jesus Christ" *apostle* implies *authority*. Another commentator explains: "The paramount office of apostle bestows a *unique authority* upon Peter to address his readers in the name and on behalf of the Lord Jesus Christ, and so the letter he is about to compose is to be received as a divinely authoritative word" (Norman Hillyer, *1 and 2 Peter, Jude*, NIBC, 25, italics added).

The recipients. More important is what the writer says about the recipients. He describes them *figuratively* speaking as "exiles" (NIV©2011), that is, "those who reside as aliens" (NASB 1995) throughout Asia Minor. "They are 'sojourners', not in an earthly sense (for many no doubt had lived in one city their whole lives), but spiritually: their true homeland is heaven (cf. Phil. 3:20) and any earthly residence therefore temporary" (Wayne Grudem, *1 Peter*, TNTC, 48-49).

What's more, they are "God's elect . . . who have been chosen according to the foreknowledge of God the Father" (vv. 1-2a). In a nutshell, God chose *them* to be saved, which raises the thorny ancillary question, "Did they them-

selves not choose to be saved?" The answer in a nutshell is, of course, "Yes, God did choose to save *them*, and Yes, they *themselves* did choose to be saved." And their choice to be saved was not coerced.

The equally thorny follow-up question is, "Did their choice to be saved *result* in God's choice to save them (i.e., *conditional* election) or vice versa? Did God's choice to save them *result* in their choice to be saved (i.e., *unconditional* election)? Consider the following when trying to answer that question. "If God is simple (absolutely one), then both foreknowledge and predetermination [i.e., foreordination] are one in Him. That is, whatever God knows, He determines. And whatever He determines, He knows. More properly, we should speak of God as *knowingly determining* and *determinately knowing* from all eternity everything that happens, including all free acts . . . Whatever God *fore-chooses* cannot be based on what he *foreknows*. Nor can what he *foreknows* be based on what he *fore-chose*. Both must be simultaneous, eternal, and coordinate acts of God . . . God is totally sovereign in the sense of actually determining what occurs, and yet man is completely free and responsible for what he chooses" (Norman L. Geisler, *Chosen But Free*, 145-46). In the same way that faith and regeneration are inseparable so also are foreknowledge and foreordination. All who are appointed for eternal life believe (Ac 13:48), and all who believe are appointed for eternal life.

Peter goes on to say that his readers have all experience the "sanctifying work of the Spirit," a specific reference to God's gracious act of calling them to faith in Jesus Christ. Sanctification, the process believers go through to become like Jesus (Ro 8:29), begins with *regeneration* and *justification*, which initially sets believers apart to God (see 2Th 2:13), and continues throughout their lives as they grow in holiness (cf. 2Co 3:18; 7:1; 1Th 5:23). The purpose of their sanctification is twofold — "to be obedient to Jesus Christ and sprinkled with his blood." Obedience to Jesus Christ refers to their initial obedience to the gospel, as well as their ongoing obedience to him as they progress in their sanctification. Sprinkling with his blood alludes to Exodus 24:5-8, where in connection with the ratification of the old covenant the people were sprinkled with the blood of young bulls. One commentator summarizes: "On the human side, **obedience** expresses one's response to the gospel's proclamation of Christ's saving act. On the divine side, the **blood** of Jesus Christ, that, his sacrificial death, results in a new covenant being ratified between God and his people" (Hillyer, 27).

The greeting. The New Living Translation paraphrases the greeting this way: "May God give you more grace and peace," "grace" referring to God's multifaceted, undeserved favor, and "peace" referring to the Hebrew *šālôm* (shalom), a reference to overall health and well-being.

Word Studies/Notes

v. 1 *apostle*

"The apostles were Jesus' authorized agents or representatives" (*The NIV Study Bible*, note on Mk 6:30), implying they ministered in his authority. "The word 'apostle' (*apostolos*) was used occasionally before the New Testament and had the general meaning 'messenger'. But according to the gospels Jesus gave this term a richer meaning by designating twelve of his disciples as 'apostles' (Luke 6:13) . . . The supreme importance of the apostles is suggested by the fact that the phrase 'of Jesus Christ' is attached to no other New Testament office" (Wayne Grudem, *1 Peter*, TNTC, 47).

v. 1 *God's elect*

Cf. "To those who reside as strangers, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are *chosen*" (NASB).

v. 1 *exiles*

Gk. *parepidēmois*, which always refers to temporary residents as aliens in a foreign place" (Norman Hillyer, *1 and 2 Peter, Jude*, NIBC, 25); cf. "those who reside as strangers" (NASB). "Exiles is not the best rendering, for no connotation of *forced* dwelling in away from one's homeland is found in the word. Likewise, the rendering 'strangers' (AV; NIV [1984] has 'strangers in the world') wrongly suggests that they were not known well by their neighbours [sic] . . . Better is the phrase 'those who reside as aliens' (NASB 1995), which though lengthy, captures the idea of temporary residence away from one's homeland, as does the somewhat archaic word 'sojourners'" (Grudem, 48).

v. 1 *scattered*

Gk. *diasporas*. "The 'Dispersion' (*diaspora*) was a technical term used to describe Jews 'scattered' throughout Gentile nations, 'dispersed' from their ancient earthly homeland, Israel (John 7:35). Here as in James 1:1, *diaspora* is used to depict Christian believers 'scattered' among other peoples Jewish and Gentile." Taking Peter's description of his readers figuratively, "Their true homeland is not to be found anywhere on earth but in heaven" (Hillyer, 26).

v. 1 *Pontus, Galatia* . . . "The districts listed were Roman provinces comprising all of Asia Minor north of the Taurus mountain range . . . The order in which Peter names the provinces is curious in that Pontus, with which the list begins, and Bithynia, with which it ends, had been considered a single province since about 64 B.C. The most plausible explanation is still that of Hort (157-84) who suggested that the sequence represents the projected route of the messenger who was to deliver the epistle" (J. Ramsey Michaels, *Word Biblical Commentary*, vol. 49, *1 Peter*, 9ff.; see map in Grudem, 19).

v. 2 *chosen*

Cf. "God's *elect*" (v. 1). "The word *election* (or *elect*) occurs fourteen times in the New Testament. An elect person is a chosen one: *election* (or *elect*) is used of *Israel* (Rom. 9:11; 11:28), of *angels* (1 Tim. 1:21), and of *believers*. In relation to believers, election is the decision of God

from all eternity whereby He chose those who would be saved" [cf. 2Ti 2:10; 1Pe 1:2] . . . The words *chosen* and *chose* are used numerous times. The terms are employed of *Christ* (Luke 23:35; 1 Peter 1:20; 2:4, 6), of a *disciple* (Acts 1:2, 24; 10:41; 22:14; John 15:10), and even of *Judas* (John 6:70; 13:18), who was chosen to be an apostle. Soteriologically, a chosen one is a person elected to salvation by God" [cf. Eph 1:11] (Norman L. Geisler, *Systematic Theology*, vol. 3, *Sin and Salvation*, 220-21).

v. 2 *foreknowledge*

Cf. Ac 13:48. "God's election is *neither based on His foreknowledge of man's free choices nor exercised independent of it*. As the Scriptures declare, we are 'elect according to the foreknowledge of God' (1 Peter 1:2 NKJV). That is to say, there is no chronological or logical priority of election and foreknowledge. As John Walvoord insightfully commented, 1 Peter 1:2 'teaches not the logical order of election in relation to foreknowledge but the fact that they are coextensive . . . whatever God *fore-chooses* cannot be based on what He *foreknows*. Nor can what He *foreknows* be based on what He *fore-chose*. Both must be simultaneous, eternal, and coordinate acts of God" (Norman L. Geisler, *Chosen but Free*, 3rd ed., 145-46).

v. 2 *sanctifying work* . . . Cf. 2Th 2:13. "Peter is referring here, then, almost exclusively to the first dimension of our sanctification: God's gracious act of turning sinners into his people. Later, he emphasizes the lifelong process of sanctification (cf. 1:14-16, 22; 2:1-2, 9-10, 11-12; 4:3-4)" (Scot McKnight, *The NIV Application Commentary: 1 Peter*, 53-54). "The consecration Peter has in mind takes place through the proclamation of 'the gospel with the Holy Spirit sent from heaven' (1:12)" (Michaels, 11); cf. "And that is what some of you were [i.e., thieves, drunkards, swindlers, etc.] But you were washed, you were *sanctified*, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God" (1Co 6:11).

v. 2 *sprinkled with* . . .

"This is probably an allusion to covenant ratification (cf. Exod. 24:5-8). Jesus' blood ratified (made valid) the New Covenant (cf. Matt. 26:27-28; Mark 14:23-24; Luke 22:20), since it was the basis for the forgiveness of sins (as promised in Jeremiah 31:31-34)" (Thomas L. Constable, "Notes on 1 Peter," 2023 ed., 13-14, planobiblechapel.org/tcon/notes/pdf/1peter.pdf).

v. 2 *grace and peace*

"The initial greeting used by both Paul and Peter in all their letters. It combines the traditional Greek ('greeting'; related to the Greek word for 'grace') and Hebrew ('peace') greeting but links them expressly with the only true source of 'grace' (in the sense of God's unmerited favor, especially that which comes to sinful humanity through the saving work of Christ) and 'peace' (the total well-being and security that only God can provide and that he does provide fully only to those who are at peace with him" (*The NIV Study Bible*, note on Ro 1:7).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Christians are his elect, chosen by the Father and sanctified
by the Spirit to be obedient to the Son.

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

There's something so sweet about picking out baby names. There's a sense of possibility and promise as you wonder what kind of person your child will become. Today, names are chosen for their popularity or how they sound, but back in Biblical times they were given more for prophetic meaning. I wonder how the parents of Nabal felt as they named their child "fool." They must have known it was hopeless from the start, but did they need to let the world know? And I wonder, did poor Nabal just live up to his name? What about Jabez? Did his mom really need an ongoing reminder of his terrible delivery and agonizing birth? Those are things I wanted to instantly forget. How sad for us today that we call inept people *nimrods*, when the name actually means *skillful hunter*. That's a solid name, but things do get lost in translation. Occasionally, God pulled rank and made name changes for some folks — Abram to Abraham, Sarai to Sarah, Jacob to Israel, Levi to Matthew and one of my favorite apostles, Simon to Peter. The names changes were clear markers of God establishing a new identity or new calling or mission in the life of these people. Brash and impetuous Simon became Peter, the rock on whom the church is built. What does your child's name mean? This week, go on a journey with your child exploring extended family names and meanings. While you're at it, look up the names of God, our faithful and steadfast Lord who never changes.

What Does The Bible Say?

Read 1 Peter 1:1-2

1. Who wrote this letter and how does he identify himself?
2. Who was the letter written to?
3. Explain Peter's mention of each person of the Trinity in this passage.

What Do You Think?

What does it mean to be chosen by God? Does this mean some are not chosen?

What Do You Do?

Write a letter of encouragement to a friend, neighbor or family member offering grace and peace.

CORE COMPETENCY: Salvation by Grace

I believe that I become a child of God through faith in Jesus, not because of anything I do.

MEMORY VERSE: Ephesians 2:10

"For we are God's handiwork, created in Christ Jesus to good works, which God prepared in advance for us to do."

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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