



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N3 January 21, 2024

## HIGHER UP

"Salvation Hope"

1 Peter 1:3-5

### THIS WEEK'S CORE COMPETENCY

#### Hope

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

*"Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he 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. This inheritance is kept in heaven for you, 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."*

1 Peter 1:3-5



What has God given to believers in Christ?

"Hope" is used in a variety of ways — most often without certainty as to whether what is hoped for will actually come to pass. Used in this way an expression of "hope" amounts to little more than an expression of optimism, as in, "I hope to be admitted to Acme University."

However, according to the sense of Hebrew and Greek words translated "hope" and their use in Scripture, the word connotes *certainty*, as in Titus 1:1-3, where the apostle writes: "Paul, a servant of God and an apostle of Jesus Christ to further the faith of God's elect and their knowledge of the truth that leads to godliness — 2 in the *hope of eternal life, which God, who does not lie, promised before the beginning of time*, 3 and which now at his appointed season he has brought to light through the preaching entrusted to me by the command of God our Savior."

"Hope" can function as a *verb*, in which case it refers to the *action* of hoping, e.g., having faith and *hope* in God (1Pe 1:21; cf. 3:5); it can also function as a *noun* in which case it refers to that which is hoped for, i.e., the *object* of hope, e.g., the *hope* believers have (1Pe 3:15; cf. 1:3). One commentator writes: "Just as 'faith' can be subjective (the act or state of believing), or objective (the content of belief), so 'hope' can refer either to an anticipation (even a certainty) of good things to come or to the content of that anticipation, the good things themselves" (J. Ramsey Michaels, *Word Biblical Commentary*, vol. 49, 1 Peter, 19). On the use of "living hope" in 1 Peter 1:3, he goes on to say: "The 'living hope' of which Peter speaks here is better understood in the second, objective, sense. As such, it ap-

propriately parallels, and is further explained by, the 'inheritance' of v 4 and the 'salvation' of v 5 (cf. Col 1:5, where Paul speaks of 'hope' in much the same way that Peter speaks of the 'inheritance')" (19).

By its very nature, "hope" refers to that which is future, unseen, and as of yet unattained. No one hopes for what they already have. Paul writes: "We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. 23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies. 24 For in this hope we were saved. *But hope that is seen is no hope at all. Who hopes for what they already have?* 25 *But if we hope for what we do not yet have, we wait for it patiently*" (Ro 8:23-25, italics added).

Believers are to remember, according to Peter, that the hope they have been given when they experienced regeneration is the hope of *resurrection* and of receiving an *inheritance* with the coming of *salvation* "that is ready to be revealed in the last time" (v. 5). This hope enables them, as well as believers of all ages, to cope with the vicissitudes of life and ultimately with death.



## EXAMINE GOD'S WORD

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### Read 1 Peter 1:3-5

*3 Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, 4 and into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you, 5 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.*

### Read in other translations

*3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. (NASB 1995)*

*3 Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he gave us new birth into a living hope through the resurrection of Jesus Christ from the dead, 4 that is, into an inheritance imperishable, undefiled, and unfading. It is reserved in heaven for you, 5 who by God's power are protected through faith for a salvation ready to be revealed in the last time. (NET)*

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

- Circle "Praise be" in v. 3.
- Bracket "the God and Father" in v. 3.
- Circle "great mercy" in v. 3.
- Circle "new birth" in v. 3.
- Underline "into" in vv. 3, 4.
- Circle "living hope" in v. 3.
- Box "through" indicating *means* in v. 3.
- Circle "inheritance" (2x) in v. 4.
- Double underline "perish, spoil, or fade" in v. 4.
- Bracket "shielded by God's power" in v. 5.
- Circle "the salvation" in v. 5.

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

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

1. Peter calls on his readers, as God's elect, to praise God. For *what* exactly?
  2. God's *mercy* is *great*. What is *mercy*, and what makes God's mercy *great*?
  3. Peter uses "new birth" (cf. Jn 3:3, 7) to refer to this *doctrine*. Identify it (see note).
  4. The "new birth" brings with it *two* benefits (cf. "into"). Identify them.
  5. Believers (i.e., "God's elect") have a "*living* hope" (v. 3). In what sense is it *alive*?
  6. That "living hope" is related to "the resurrection of Jesus Christ." What do you infer about that hope from its relationship to Jesus' *resurrection*?
  7. Believers have an "inheritance" (v. 4). Describe its three traits or characteristics.
  8. That "inheritance" is *kept* (passive voice) "in heaven." By whom and so what?
  9. Those with saving faith are shielded by God's power until "the coming of the salvation that is ready to be revealed." What do you infer from that?
  10. **Discussion:** Peter's *doxology* is intended to provoke praise. Describe how it affects you.
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### Commentary On The Text

New Testament letters have an *opening*, a *body*, and a *closing*. The body of 1 Peter, which is about “salvation” (1:5, 9, 10; 2:2), that is, the “true grace of God” (5:12; cf. 1:10, 13; 4:10; 5:10) begins in 1:3 and ends in 5:11. While various outlines have been offered for 1:3-5:11, the one implied by the section headings in the NIV is as useful as any: *Praise to God for a Living Hope* (1:3-1:12); *Be Holy* (1:13-2:3); *The Living Stone and a Chosen People* (2:4-2:10); *Living Godly Lives in a Pagan Society* (2:11-3:7); *Suffering for Doing Good* (3:8-3:22); *Living for God* (4:1-4:11); *Suffering for Being a Christian* (4:12-4:19); and *To the Elders and the Flock* (5:1-5:11).

Grammatically, 1:3-5 begins one lengthy run-on sentence that ends with verse 12. One commentator unravels its meaning this way: “Peter blesses the Father for the *new birth* he grants his people (v. 3a), which leads to their majestic hope of *final salvation* (v. 3b-5); this *expectation of final salvation* leads them to rejoice, in spite of suffering, about that final day of *Jesus Christ* (vv. 6-7); this very *Jesus Christ* they both love and trust, while they rejoice as they await that final day of *salvation* (vv. 8-9); that very *salvation* was the subject of inquiry and longing for the ancient prophets of Israel, though they did not live to see its fulfillment (vv. 10-12). The words in italics demonstrate how one idea leads to a fuller digression on that idea, leading to more and more digressions—all in one breath and in one glorious doxology” (Scot McKnight, *The NIV Application Commentary: 1 Peter*, 68).

Peter opens his doxology with a call to praise “the God and Father of our Lord Jesus Christ,” for worship is directed not to a deity in general but “to the God Whom Christ has revealed and Whose Son in a unique sense He is” (J. N. D. Kelly, *A Commentary on the Epistles of Peter and Jude*, Thornapple Commentaries, 47). His readers are to praise God specifically because God lavished his mercy on them by giving them “new birth.” Paul’s words to Titus ring true for them, too: “Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of *regeneration* and renewing of the Holy Spirit” (Tit 3:5-7 NKJV; cf. Jn 3:3, 7).

Peter then explains that the “new birth” brings with it two benefits, “a living hope,” that is, a hope able to deliver what is confidently expected, and “an inheritance,” which is immune to decay, free from moral impurity, and not subject to the ravages of time. The link between hope and “the *resurrection* of Jesus Christ” implies, at least, that this hope includes their own personal resurrection, but perhaps more.

One translation identifies their imperishable “inheritance” as that “living hope” (NET see note), but perhaps it’s better to see the two as overlapping rather than as one and the same. As one commentator writes: “Peter’s ‘living hope’ is more comprehensive than simply being raised individually as Jesus was raised. *It includes that* but encompasses everything that the Christian community expects as its future divine vindication” (J. Ramsey Michaels, *Word Biblical Commentary*, vol. 49, *1 Peter*, 20).

Peter then uses the *divine passive*, “kept,” to indicate that God is keeping their inheritance secure in heaven “until the coming of salvation,” and not only is he keeping their inheritance secure, he is also keeping them secure “until the coming of salvation”—both by his omnipotent power. Another commentator explains: “*Guarded* (*phroureō*) means ‘kept safe, carefully watched’, and is frequently used in military contexts . . . The contexts show that the word can mean both ‘kept from escaping’ and ‘protected from attack,’ and perhaps both kinds of guarding are intended here: God is preserving believers from escaping out of his kingdom, and he is protecting them from external attacks. ‘Shielded’ (NIV) gives only half the sense” (Wayne Grudem, *1 Peter*, TNTC, 58). In any case, believers are secure “through faith.” But that security is not a result of their continuing faithfulness. Still another commentator writes: “Not only is God protecting our inheritance, He is also protecting us by His power. All Christians will undoubtedly obtain an eternal inheritance one day (cf. Phil. 1:6; 1 Cor. 1:8). *Our faith in Christ for salvation* is, on the human side, what guarantees our final realization of the fullness of our salvation that is ‘ready to be revealed in the last time’ (our glorification)” (Thomas L. Constable, “Notes on 1 Peter,” 2023 ed., 19, [plano-biblechapel.org/tcon/notes/pdf/1peter.pdf](http://plano-biblechapel.org/tcon/notes/pdf/1peter.pdf)).

With regard to the “coming of salvation,” the Bible speaks of *salvation* using all three tenses, *past*, *present*, and *future*. In the past tense (i.e., was saved) it refers to the time a person first believes and is born again; in the present tense (i.e., am being saved) it refers to the ongoing process of sanctification that begins with the new birth, and in the future tense (i.e., will be saved) it refers to the time Christ returns and the process of becoming like Jesus ends in glorification.

Note in closing that Peter’s doxology doesn’t end in verse 5; it continues through verse 12.

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## Word Studies/Notes

### v. 3 *Praise be*

Cf. “Blessed be” (NET). “The translation uses the term ‘blessed’ in the sense ‘worthy of praise’ as this is in keeping with the traditional translation of *berakah* psalms, Cf. also 2 Cor 1:3; Eph 1:3” (*The NET Bible*, 8tn 1Pe 1:3). The expression “Blessed be” occurs 40x in the OT – 15x alone in the Psalms – and 4x in the NT (NASB 1995). In this verse it serves as “a declaration or confession to the worshipping community that God is worthy of praise . . . The effect of such a declaration is to praise God as if it were actually directed toward him” (J. Ramsey Michaels, *Word Biblical Commentary*, vol. 49, 1 Peter, 16). “Peter called on his readers to bless (praise) God for giving us a living hope, ‘not merely an empty wish’” (Thomas L. Constable, “Notes on 1 Peter,” 2023 ed., 16, [planobiblechapel.org/tcon/notes/pdf/1peter.pdf](http://planobiblechapel.org/tcon/notes/pdf/1peter.pdf)). Peter’s words agree word for word with the words of Paul in 2Co 1:3 and Eph 1:3.

### v. 3 *the God and . . .*

“The ‘God . . . of our Lord Jesus Christ’ (cf. Eph 1:17) is the God whom Jesus worshiped and who raised him from the dead, and the God whom the risen Jesus makes known. He is also Father of Christ (cf. v 2)’ together the two designations preserve the recollection that Jesus in history announced the gospel of God and claimed God as his Father (cf. Mark 1:15 and esp. John 20:17)” (Michaels, 17).

### v. 3 *great mercy*

“Mercy is that pity God shows toward humans in spite of their sin and because of their total helplessness to right their wrongs; God permits them to be part of the special people of his favor (2:10) . . . His mercy stimulates their new birth, and their new birth stimulate a ‘living hope’” (Scot McKnight, *The NIV Application Commentary: 1 Peter*, 70). It refers to the unmerited *favor* God shows sinners in their hopeless situation.

### v. 3 *new birth*

Lit. “began again;” cf. “caused us to be born again” (NASB 1995), a reference to the doctrine of *regeneration*. “The concept of new birth is based on the teaching of Jesus (John 3:3-8). It speaks of the gift of spiritual life on a plane previously unknown in an individual’s experience. It can no more be acquired by self-effort than a babe can bring about its own physical birth” (Norman Hillyer, *1 and 2 Peter, Jude*, NIBC, 31). “By his great mercy we have been born anew. The word for ‘born anew’ (*anagennaō*) has a more active sense than our translation (RSV) indicates, for the root word (*gennaō*) often refers to a father’s role in the birth of a child (AV, ‘hath begotten us again’), either literally (Mt. 1:2-20) or figuratively, of spiritual birth (1 Cor. 4:15). ‘Begot’ is archaic, however, and he ‘has caused us to be born again’ (NASB) is probably best” (Wayne Grudem, *1 Peter*, TNTC, 55). “It is the equivalent of [*gennān ânōthen*] [i.e., “born again” or “born from above”] in John 3:3, 7 . . . Paul comes closer to the perspective (and language) of 1 Peter in Titus 3:5, where ‘out of his mercy’ [*kata to autou eleos*] God is said to have ‘saved us

through the washing of regeneration [*paliggenesias*] and the renewing of the Holy Spirit’” (Michaels, 17, 18).

### v. 3 *living hope*

“In the Bible, hope is not wishful thinking but a confident expectation, much like faith that is directed toward the future (see note on Eph 1:18)” (*The NIV Study Bible*, note on 1Pe 1:3). What is meant by “living” is variously interpreted. E.g., “It is ‘living’ – by so describing it Peter indicates that it grows and increases in strength year by year” (Grudem, 55). “Here ‘living’ means that the believer’s hope is sure, certain, and real, as opposed to the deceptive, empty, false hope the word offers” (Roger M. Raymer, “1 Peter” in *The Bible Knowledge Commentary: New Testament*, 841). “If Christians are a reborn people, they are spiritually alive, and their hope is alive (i.e., it is valid, it will not be disappointed, cf. Rom 5:5)” (Michaels, 19).

v. 3 *through resurrection* “*resurrection of Jesus Christ*. Secures for his people their new birth and the hope that they will be resurrected just as he was (see 1Co 15:20-23 and notes on 15:20,23)” (*The NIV Study Bible*, note on 1 Pe 1:3).

### v. 4 *inheritance*

See “into a living hope . . . and into an inheritance” (NIV); cf. “into a living hope, *that is*, into an inheritance” (NET). “The phrase ‘that is’ is supplied in the translation to indicate that the imperishable inheritance is in apposition to the living hope of v. 3” (*The NET Bible*, 9tn on 1Pe 1:3), making the “inheritance” the “living hope.” Perhaps it’s better to see “living hope” and “inheritance” as two overlapping things rather than one and the same thing. “The children of God, who have received new birth, can look forward to a special inheritance because they are God’s children. That inheritance is their *completed salvation* (1:3, 4, 5, 6-9) and *eternal life* in the kingdom of God, where they will enjoy worship, praise, and blessing directed toward the Father, Son, and Spirit” (McKnight, 71, italics added).

### v. 4 *perish, spoil, fade*

“Peter used three words, each beginning with the same letter and ending with the same syllable, to describe in cumulative fashion this inheritance’s permanence: **can never perish** (*aphtharton*), **spoil** (*amianton*), **or fade** (*amaranton*)” (Ramer, 841). “In general, [*aphtharton*] refers to freedom from death and decay, [*amianton*] to freedom from uncleanness or moral impurity, and [*amaranton*] to freedom from the natural ravages of time (as, e.g., in the fading of flowers, cf. v 24)” (Michaels, 21; cf. Grudem, 57).

### v. 5 *through faith*

“Peter meant that God’s power keeps believers saved in spite of their sins, because they have placed *saving faith in Christ in the past*” (Constable, 19, 20, italics added).

### v. 5 *the salvation*

“The future salvation looks ahead to the ultimate fulfillment of God’s plan for the whole of his creation (Rom. 8:21-24; 1 Pet. 1:5)” (Hillyer, 37).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Praise God for giving you new birth, which provides you with a living hope and an eternal inheritance, and for keeping you and your inheritance secure until the fullness of your salvation comes.

### 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

What's your morning personality? Do you hit the snooze button several times and groan as you cover your head with a pillow or are you ready to conquer the world the moment you open your eyes? Some people jump out of bed instantly awake but I'm more of a slow-start gal. My whole family knows not to talk to Mom until the glazed look passes, usually around the bottom of the second cup of coffee. I feel like Peter is one of those "Let's go!" morning personalities. I wonder, if he lived today, what's the first thing Peter would do when he woke up? I don't think he would reach for his phone or turn on the television or computer. I doubt he'd start by processing his to do list or giving himself a pep talk in the mirror. Based on the opening of 1 Peter, I think he would start his day by praising God. Imagine if, instead of reaching for the phone or thinking of all the things that must be done, we began our morning with, "I praise you, God, for..." How would your day change? Would you react to your crying child with compassion instead of frustration? Would you view your work or tasks as a gift instead of an overwhelming burden? I don't think starting our day with praise is a quick fix for all our troubles, but I do believe if we reorient our heart toward the Lord, we might have a different outlook on the day and with it an attitude of hope. This week let's challenge our families to start the day praising God! We're praying for you!

### What Does The Bible Say?

Read 1 Peter 1:3-5

1. Who is Peter praising and why?
2. What two things did God give the readers of the letter?
3. From this passage, what do you learn about the inheritance God gives?

### What Do You Think?

Describe why mercy is involved in the gifts of new life and inheritance through salvation.

### What Do You Do?

As you start your day this week, write a letter, sing a song or offer God a prayer of praise for the gifts He has given you.

## CORE COMPETENCY: Hope

I cope with the problems of life and death with the help of Jesus.

## 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 CENTRALKids 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.*

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