



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N9 March 3, 2024

HIGHER UP "Life on the Rock" 1 Peter 2:4-10

THIS WEEK'S CORE COMPETENCY

Church

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

"Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."

Ephesians 4:15-16



What is the church?

When people hear the word "church," the first thing they picture in their mind's eye is most likely a particular building or cluster of buildings at a particular location, namely, the *place* where Christians gather for worship, preaching, and Christian fellowship—for example, the church on Anderson Blvd., west of Eastchase Pkwy, in East Fort Worth. With a little more thought, they no doubt recognize that the building isn't really the church; the building is the *place* the church meets. The church is *actually* the Christians, the body of believers, who assemble there—the *church local*. The New Testament provides countless examples of this use of the term, for example: "to Apphia our sister and Archippus our fellow soldier—and to the church that meets in your home" (Phm 1:2); "the church in Jerusalem" (Ac 11:22); "the church at Antioch" (13:1); "to the angel of the church in Ephesus" (Rev 2:1; 2:8, 12, 18; 3:1, 7, 14); cf. "every church" (1Co 4:17).

The *plural* use of the term refers to *multiple Christian congregations* of the same sort whether in the same location or not. And again, the New Testament provides plenty of examples of this use of the term, for example: "the churches of Judea" (Gal 1:22); "to the churches in Galatia" (Gal 1:2); Paul "went through Syria and Cilicia strengthening the churches" (Ac 15:41); and "to the seven churches in the province of Asia" (Rev 1:4).

Infrequently, "church" (singular) is used to refer to more than one local congregation, for example: "the church throughout Judea, Galilee, and Samaria" (Ac 9:31); the church of God in Corinth," which likely included several house churches (1Co 1:2); "I persecuted the church of God" (1Co 15:9)—Paul likely persecuted more than one congregation; and perhaps, "the church of the Thessalonians" (1Th 1:1; 2Th 1:1).

Finally, the term is also used to refer to all those in the body of Christ, namely, *the church universal*. Paul writes: "And he is the head of the body, the church" (Col 1:18; cf. 1Co 12:12-27); "Christ loved the church and gave himself up for

her to make her holy (Eph 5:25-26); and "And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues" (1Co 12:28). The fact that apostles were not given to any individual church implies that Paul is referring to the *church universal* here.

A variety of images are used by New Testament writers to refer to the church (see Paul Enns, *The Moody Handbook of Theology*, 349-51; Wayne Grudem, *Systematic Theology*, 858-59). Peter uses the figures of a building and a priesthood in his first epistle. One author explains: "In 1 Peter 2:5 the apostle combines the figures of a building and a priesthood, stating, 'You also, as living stones, are being built up as a spiritual house for a holy priesthood.' The statement is reminiscent of Exodus 19:5-6 where God declared that Israel was 'a kingdom of priests.' In the nation Israel, however, only those of the tribe of Levi could serve as priests, whereas in the church, every believer is a priest. Peter indicates all believers are priests for the purpose of offering spiritual sacrifices instead of animal sacrifices.

"The uniqueness of the New Testament priesthood is further seen in 1 Peter 2:9 where Peter refers to a 'royal priesthood.' Church age believers are both kings and priests (cf. Re. 1:6). In the Old Testament it was impossible to combine both offices for one could only be either of the Levitical line or the kingly line, the line of Judah. The entire church functions as a priesthood, whereas in Israel only the Levitical line had that privilege. All church age believers have access to God through Christ, the church's High Priest; in Israel individual believers could approach God only through the Levitical priests. All church age believers may approach God boldly at any time (Heb 4:14-16), whereas Israelites could approach God only during the particular offerings (Lev. 1-7). These contrasts indicate that while both Israel the church are called a priesthood, Israel and the church are distinct entities" (Enns, 350-51).

1

EXAMINE GOD'S WORD

Read 1 Peter 2:4-10

4 As you come to him, the living Stone – rejected by humans but chosen by God and precious to him – 5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. 6 For in Scripture it says:

*“See, I lay a stone in Zion,
a chosen and precious cornerstone,
and the one who trusts in him
will never be put to shame.”*

7 Now to you who believe, this stone is precious. But to those who do not believe,

*“The stone the builders rejected
has become the cornerstone,”*

8 and,

*“A stone that causes people to stumble
and a rock that makes them fall.”*

They stumble because they disobey the message – which is also what they were destined for.

9 But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light. 10 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.

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

- Circle “him” in v. 4.
- Highlight “Stone,” “chosen,” and “precious” in vv. 4, 6.
- Box “but” indicating *contrast* in vv. 4, 7, 10 (2x).
- Box “like” indicating *comparison* in v. 5.
- Underline “spiritual house,” “holy priesthood,” and “spiritual sacrifices” in v. 5.
- Circle “cornerstone” in vv. 6, 7.
- Circle “never” in v. 6.
- Bracket “put to shame” in v. 6.
- Circle “precious” in v. 7.
- Bracket “which is also what they were destined for” in v. 8.
- Double underline “chosen people,” “royal priesthood,” “holy nation,” and “God's special possession” in v. 9.
- Box “that” indicating *purpose* in v. 9.
- Bracket “people of God” in v. 10.

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. Peter's readers "come to *him*." *Who* are they coming to and *why*?
2. The *metaphor* "living Stone" – to *whom* or *what* does it refer, and *why* use "living" to describe it?
3. Explain the *contrast* between the dashes in verse 4.
4. God is building *what* out of *what* for *what* purpose?
5. Describe a few "spiritual sacrifices" you have offered to God as a believer priest.
6. Peter quotes Isaiah 28:16 to confirm *what* about the Stone? (See vv. 4-5.)
7. Peter quotes Psalm 118:22 and Isaiah 8:14 to *contrast* his readers' relationship to the Stone with unbelievers' relationship to him. Explain the *contrast*.
8. Those who do not believe (v. 7) "stumble because they disobey the message" (v. 8). They were "destined" for *what* exactly?
9. God has a *purpose* for his people (cf. "that," v. 9). What is it?
10. **Discussion:** Adapt Peter's language in verse 10 to complete your *personal* expression: "Once I was not _____, but now I am _____. Once I had not _____, but now I have _____."

Commentary On The Text

1 Peter 2:4-10 concludes the section of 1 Peter that begins in 1:13. By way of review, in 1:13-16, Peter commands his readers to “be holy in all you do” (v. 16). In 1:17-21, he tells them to “live . . . in reverent fear” (v. 17). In 1:22-2:3, he tells them to “crave pure spiritual milk” (2:2). Finally, he concludes the section by telling them to “declare the praises of him who called you out of darkness into his wonderful light” (v. 9). Apparently, they are to do this by offering “spiritual sacrifices” (v. 5) as believer priests (vv. 5, 9). Along the way, Peter uses various figures of speech, including metaphor (“the living *Stone*”) and simile (“*like living stones*”) coupled with construction imagery (“being *built* into a spiritual house”) to make his point. The imagery he uses is descriptive of the church, the body of Christ. One commentator writes: “Peter now turns from exhorting his readers to conduct that befits their life within the believing community to inviting them to consider the nature of that community which Christ has brought into existence” (Norman Hillyer, *1 and 2 Peter*, NIBC, 61).

The passage can be divided into three parts. In the first part (vv. 4-5), Peter explains that Jesus Christ is the foundation and cornerstone of the community to which his readers belong. “As you come to *him*” refers to their ongoing relationship with “the Lord” (v. 3), as implied by the *present* tense of the participle (“as you come”) and of the verb in verse 5 (“are being built”), suggesting that they come to him repeatedly or regularly. One commentator explains: “The participle’s tense and voice indicate that this coming is a *personal, habitual* approach. It is an intimate association of *communion and fellowship* between believers and their Lord” (Roger M. Raymer, “1 Peter,” in *The Bible Knowledge Commentary: New Testament*, 844, italics added). While they are coming to a person, Jesus Christ (v. 5), Peter refers to him as the “living Stone,” rejected by people at his first coming (Jn 1:11; cf. Isa 53:3; Mt 23:37; Lk 19:14), but chosen and valued by God “before the creation of the world” (1Pe 1:20; cf. Isa 28:16).

The metaphor is an *oxymoron*, since a stone is anything but “living.” Peter uses it to prepare his readers for three Old Testament passages that pertain to Jesus in which *stone* imagery is found. Another commentator writes: “Christ is called a living stone—a daring metaphor (for stones do not live), but one already suggested by Jesus’ own application of Psalm 118:22 (‘the stone which the builders rejected has become the head of the corner’) to himself (Mt 21:42; Mk. 12:10; Lk. 20:17; cf. Peter’s own statement in Acts 4:11). Peter is about to quote three Old Testament ‘stone’ prophecies and apply them to Christ (Is. 28:16 in v. 6; Ps. 118:22 in v. 7; Is. 8:14 in v. 8), and his imagery here must be understood in the light of those verses” (Wayne Grudem, *1 Peter*, TNTC, 98). In fact, the metaphor, “Rock/Stone,” became a widely used messianic title

(Edwin A. Blum, “1 Peter,” in *The Bible Expositor’s Commentary*, vol. 12, 229).

Peter expands the metaphor to include believers. By virtue of their relationship to the “living Stone,” all who believe in him are “*like living stones*,” that God is using to build a “spiritual house,” referring to the body of Christ, the church, which Paul calls a “temple” (1Co 3:16; Eph 2:21) and “a dwelling” (Eph 2:22). Believers who belong to Christ’s church are a “holy priesthood offering *spiritual sacrifices*” (1Pe 2:5), some examples of which include: praise (Heb 13:15); prayer (Rev 5:8); self-consecration (Rom 12:1; Php 2:17), benevolence (Rom 15:27); and giving (2Co 9:12; Php 4:18). Perhaps anything done in service to God can be thought of as a spiritual sacrifice.

In the second part (vv. 5-8), Peter cites three Old Testament passages in support of his claims regarding Jesus in verses 4-5. Peter cites the words of the LORD quoted by Isaiah (28:16) to confirm that Jesus is the foundation/cornerstone of the “spiritual house,” or temple, that God is building. No one who trusts in *him*—confirming that “stone” is used metaphorically to refer to a person, namely, Jesus—will ever be disappointed. In other words, no one will ever be shamed by discovering that their faith is in vain. The following two passages, Psalm 118:22 and Isaiah 8:14, are cited to establish a contrast between those who believe and those who don’t. The Stone is precious to the former but not to the latter. The latter deem him worthless, only to discover that he “has become the cornerstone” in God’s new construction (v. 5; cf. Eph 2:20). The latter stumble over the “rock that makes them fall,” because they refuse to believe the message about him. Their unbelief was not destined by God, but their stumbling because of it was.

In the third part (vv. 9-10), Peter draws a sharp *contrast* between his readers, who obey the message regarding Jesus, and all others, who disobey it. In contrast to the latter, the former are “a chosen people, a royal priesthood, a holy nation, God’s special possession,” whose *purpose* is to advertise God’s excellencies, that is, to make him known. One commentator observes: “All the figures of the church that Peter chose here (‘chosen people,’ ‘royal priesthood,’ ‘holy nation,’ ‘people for God’s own possession’) originally referred to Israel. However, with Israel’s rejection of Jesus Christ (v. 7), God created a new body of people through whom He now seeks to accomplish the same purposes that He formerly sought to achieve through Israel—but by different means” (Thomas L. Constable, “Notes on 1 Peter,” planobiblechapel.org/tcon/notes/pdf/1peter.pdf). Peter continues to use *contrast* as he closes by comparing his readers’ former spiritual condition with their present one: formerly, not a people, but presently, the people of God; formerly, not the recipients of mercy, but presently, the recipients of mercy.

Word Studies/Notes

v. 4 *him* I.e., “the Lord” (v. 3), the one to whom believers “come.” The Greek verb is highly appropriate, for it is the one used of approaching God in worship or in priestly service (Heb. 4:16; 7:25; 10:1, etc.), to which subject Peter is about to refer (v. 5) (Norman Hillyer, *1 and 2 Peter, Jude*, NIBC, 60). “Peter hints, in a theme to be made explicit later in the sentence, that all believers now enjoy the great privilege, reserved only for priest in the Old Testament, of ‘drawing near’ to God in worship. But rather than coming to the altar or even to the holy place in the Jerusalem temple, they now come ‘to him’ in whom ‘the whole fulness of deity dwells bodily’ (Col. 2:9)” (Wayne Grudem, *1 Peter*, TNTC, 97).

v. 4 *Stone* The three terms “Stone,” “chosen,” and “precious” occur together again in verse 6 where Peter quotes Isaiah 28:16. “The word used for ‘stone’ both here and in verse 5 signifies a stone dressed for building rather than a piece of raw rock or a boulder” (Ernest Best, *1 Peter*, NCBC, 100). The Stone is “living” because the *metaphor* refers to Christ who is alive. “To term Christ a **stone** that is **living**, and to go on to use similar language of his followers (v. 5), is a startling paradox, for a stone is anything but alive. Yet the symbolism is perfectly understandable in the light of Christ’s resurrection and the life-giving power that flows from it (1:3)” (Hillyer, 61).

v. 4 *chosen, precious* Cf. 1:1 (cf. v. 20). “The term *chosen* echoes Peter’s use of the same term to apply to Christians in 1:1 (see note there). *Precious* means ‘highly valued or esteemed’, an apt term to describe God’s evaluation of his Son and also to suggest how believers should always esteem their Lord” (Grudem, 98-99).

v. 5 *spiritual house* “These ‘people-stones’ are being built *into a spiritual house*. The word ‘house’ (*oikos*) is often used to refer to God’s house, the Jerusalem temple (1 Ki. 5:5; Is. 56:7; Mt. 12:4; 21:13; Mk. 2:26; Lk. 11:51; Jn. 2:16), and the mentioning of priesthood, sacrifices, and ‘coming near’ (to God in worship; see note on v. 4), all in this sentence, make it almost certain that Peter has in mind the house where God dwells, the temple of God (cf. also 1 Tim. 3:15)” (Grudem, 99).

v. 5 *holy priesthood* God is using believers as building materials to construct a spiritual house “to be a holy priesthood offering spiritual sacrifices.” “Peter saw the church as a living temple (a ‘spiritual house’) to which God was adding with the conversion of each new believer (‘living stones’). Each Christian is one of the essential ‘stones’ that enables the whole structure to fulfill its purpose (cf. Matt. 16:15-18). Later Peter would say that his readers were also priests (v. 9). But here the emphasis is on their being a building for priestly service (a ‘house for a holy priesthood, to offer spiritual sacrifices’), namely, a temple” (Thomas L. Constable, “Notes on 1 Peter,” 2023 ed., 38, planobiblechapel.org/tcon/notes/pdf/1peter.pdf).

v. 5 *spiritual sacrifices* “The use of the word ‘spiritual’ does not mean that what Peter is speaking of is less ‘real’ than a material house or material sacrifices. Rather, the material sacrifices and temples that were shadows of the reality to some are now superseded” (Edwin A. Blum, “1 Peter,” in *The Bible Expositor’s Commentary*, vol. 12, 229).

v. 6 *cornerstone* “The cornerstone controls the design of the building and holds the structure together . . . Christ combines the functions of both *foundation stone* and *cornerstone*, the former pointing to the total dependence of the church of believers upon Christ, and the latter to the interrelationship and unity of believers with one another through their Lord” (Hillyer, 62-63).

v. 6 *never be put to shame* Cf. “will by no means be put to shame” (KKJV). “The Greek double negative *ou mē* used here in the subjunctive mood indicates an *emphatic negative assertion* . . . *never indeed* will they be shamed” (Roger M. Raymer, “1 Peter,” in *The Bible Knowledge Commentary: New Testament*, 845, italics added). An example of *litotes*, a figure of speech expressing an affirmative by the negative of its contrary. Here it is “a negative way of expressing vindication” (J. Ramsey Michaels, *Word Biblical Commentary*, vol. 49, *1 Peter*, 104)—i.e., “will most certainly be vindicated.”

v. 7 *precious* “Grk ‘to you who believe is the value,’ referring to their perception of the stone in contrast to those who reject (vv. 7b-8). But the expression may also be translated as ‘to you who believe is this honor,’ referring to the lack of shame cited in v. 6b” (*The NET Bible*, 19tn on 1Pe 2:7).

v. 8 *destined for* “To what does God appoint those who stumbled: to unbelief, or to the stumbling that results from unbelief? In the Greek text the antecedent of ‘to this (*eis ho*, v. 8) is the main verb ‘stumble’ (*proskoptousi*), as it is in the English text. ‘Are disobedient’ (*apeithountes*) is a participle that is subordinate to the main verb. Therefore we would expect ‘to this’ to refer to the main verb ‘stumble’ rather than to the subordinate participle ‘are disobedient.’ God appoints those who stumble to stumble, because they do not believe. Their disobedience is not what God has ordained, but the penalty of their disobedience, stumbling, is (cf. Acts 2:23; Rom. 11:8, 11, 30-32)” (Constable, 41). Put differently, unbelief is destined to result in eternal destruction (see *The NIV Study Bible*, note on 1 Pe 2:8).

v. 9 *priesthood, nation . . .* Cf. “the people of God” (v. 10). “Peter applies to the church various terms originally spoken concerning Israel (cf. Exod 19:5-6; Deut 4:20; 7:6; Isa 43:20-1). But this does not mean that the church is Israel or even that the church replaces Israel in the plan of God. Romans 11 should help us to guard against that misinterpretation” (Blum, 231).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

As believers grow in the Lord, they are being built into a temple of priests to offer spiritual sacrifices and to make known God's excellencies as his chosen people, royal priesthood, holy nation, and special possession.

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

My 10-year-old son was in the car with a bunch of friends riding to a birthday party when one kid kept telling him to watch *Five Nights at Freddy's* on his phone. My son repeatedly refused while this boy got more and more aggressive, eventually shoving the phone in his face despite being told no. Peer pressure is a very real thing, even for our young kids. We often think of peer pressure in terms of the big stuff that happens in high school or college, but it starts much earlier than that. Just hang out with a 2-year-old who wants you to play with a particular toy and you'll experience the tyrannic pressure of, "Do it! Do it now! Do it my way!" One way to combat peer pressure is to surround yourself with like-minded friends that are believers in Christ. These friends will lock arms with you, helping you plant your feet on the firm foundation of truth. They will stand alongside you, forming a strong wall that will help defend against the constant barrage of poison arrows. These friends are priceless treasures! It's our job as parents to gently guide the bonds of friendship with our elementary kids. We can help by actively participating in a home group with kids around the same age, committing to Wednesday evening church activities that help build your child's community, or intentionally creating space to invite and encourage these kids to spend time in your home. One of the true benefits of being a Christian is the like-minded community we're privileged to surround ourselves with. How can you foster this community for your child?

What Does The Bible Say?

Read 1 Peter 2:4-10

1. What does Peter say the living stones are being built into?
2. What does Peter say about the Stone for those who believe and those who do not believe?
3. How did God call believers and how did that change their identity?

What Do You Think?

What spiritual sacrifices can you offer to God?

What Do You Do?

Plant a quick growing sprout or bean seed and watch how it grows and changes this week. How is that like how God grows and changes us?

CORE COMPETENCY: Identity in Christ

I believe I am special because I am a child of God.

MEMORY VERSE: 1 Peter 1:3

"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."

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

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



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

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

Church (Ephesians 4:15-16)

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

Eternity (John 14:1-4)

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

The Holy Spirit (Romans 8:9)

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

Humanity (John 3:16)

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

Identity in Christ (John 1:12)

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

Jesus Christ (Hebrews 1:1-4)

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

Life Purpose (Acts 20:24)

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

Personal God (Psalm 121:1-2)

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

Salvation by Grace (Ephesians 2:8-9)

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



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

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

Peace (Philippians 4:6-7)

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

Patience (Proverbs 14:29)

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

Kindness/Goodness (1 Thessalonians 5:15)

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

Faithfulness (Proverbs 3:3-4)

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

Gentleness (Philippians 4:5)

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

Self-Control (Titus 2:11-13)

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

Grace (Colossians 3:13)

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

Hope (1 Peter 1:3-5)

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

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

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

Biblical Community (Acts 2:44-47)

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

Compassion (Psalm 82:3-4)

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

Disciple-Making (2 Timothy 2:2)

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

Evangelism (Acts 1:8)

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

Generosity (2 Corinthians 9:6-11)

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

Prayer (Psalm 66:16-20)

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

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

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

Worship (Psalm 95:1-7)

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

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

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