



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N22 June 2, 2024

HIGHER UP

"Act Medium"

1 Peter 5:1-7

THIS WEEK'S CORE COMPETENCY

Humility

I choose to esteem others above myself.

"Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others."

Philippians 2:3-4



How does humility relate to prayer?

Peter was a fisherman (Mark 1:16; John 21:3). Peter was well acquainted with the routines of net management, boatmanship, fish counting and all things aquatic. Simon bar Jonah understood intimately everything involved with fish. A successful career in fish mongering did not happen by accident. Hard work was the only way to secure a harvest from the sea.

Fishermen are rarely humble. Bragging about the size or amount of fish caught is a badge of self achievement. Fishermen pride themselves in expertise knowledge of lures, fish migration patterns and bait. An accomplished fisherman is one who expertly knows where the fish are, what they are biting on, and how to successfully move them from water to shore. Novices can get lucky, but seasoned fisherman know and use all the tricks of the trade.

As a career fisherman, Peter would be well acquainted with the art of "casting." Whether it was casting nets from the shore (Mk 1:16) or casting nets from a boat (Jn 21:6) or even casting a single line in the water (Mt 17:27), Peter knew his way around getting nets and hooks near fish. Curiously when Peter speaks of "casting" in 1 Peter 5:7, he uses a word, not about skillfully throwing a net, but rather a word that has to do with releasing control. "Casting" in 1 Peter 5:7 has to do with "throwing down" or "throwing upon" in a way that releases ownership or control (see Lk 19:35). "Cast all your anxieties" is not a fisherman's cast. A fisherman does not let go of his net. "Casting all our anxieties" is about letting God have control and trusting that he will produce the effect of care and accomplishment. This "casting away" or "casting down" is an act of supreme humility.

When using a fishing pole, one can fish with a lure or with a bobber. "Spin-cast fishing" involves casting the lure into an optimum location and then reeling or spinning the lure. Fishermen become experts in reeling and manipulating the lure in "realistic" manners so as to "mesmerize" fish into striking. Hours of YouTube videos are dedicated to such expert techniques.

And then there is "bobber fishing." This is

the technique of attaching a hook with bait to a floating bobber. Once the bobber is cast, the fisherman waits for the fish to "take the bait." There is little technique in "bobber fishing." Many fishermen think such fishing beneath them. A fisherman will admit, though, if fish are not biting, "bobber fishing" may be the best way to fish.

When it comes to trusting God, we may do better to "bobber cast" than "spin cast." Often we bring our needs to God and want to figure out a technique or a method to manipulate God into moving on our need. We try to pray just the right prayer, do just the right service to impress God. God is not moved with such lures. Instead, if we cast our needs upon God and wait for him to move, we are humbly letting go and placing upon him our anxieties and needs.

In Luke 5, Jesus got into Peter's boat. Jesus asked Peter to go out into the deeper water during the day and "let down" his nets to catch some fish. Peter obliged Jesus' request, but this was not how veteran fishermen typically fished. Peter told Jesus he had already worked hard the night before and caught nothing (Lk 5:5). Peter had expertly cast his nets and obtained nothing from his effort. And now Jesus wanted Peter to "let down" his nets. Not "cast" or "throw" his nets, but merely "let them down." Peter most likely rolled his eyes at such a landlubber request. But to his credit, Peter humored Jesus' simplistic desire. And the joke quickly turned on Peter! By doing what Jesus wanted, even though it did not fit with typical fisherman convention, Peter experienced a catch so large that it began to shred his nets and sink his boat. Casting and luring fish in his own efforts got Peter nothing. Trusting in Jesus and letting go of his own expertise resulted in the catch of Peter's life.

Humbly trusting in Jesus by letting go of our nervous anxieties and need for control may be just what is needed to rescue us from a time of persecution or a place of self-sufficiency. Trusting the mighty hand of God to exalt us may mean we have to let go of the lines that we think we control. Watching a bobber may catch more than spinning a lure.

Read 1 Peter 5:1-7

1 To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed: 2 Be shepherds of God's flock that is under your care, watching over them – not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; 3 not lording it over those entrusted to you, but being examples to the flock. 4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

5 In the same way, you who are younger, submit yourselves to your elders. All of you, clothe yourselves with humility toward one another, because,

“God opposes the proud

but shows favor to the humble.”

6 Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. 7 Cast all your anxiety on him because he cares for you. [NIV]

Read in another translation

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: 2 shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; 3 not domineering over those in your charge, but being examples to the flock. 4 And when the chief Shepherd appears, you will receive the unfading crown of glory. 5 Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.”

6 Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, 7 casting all your anxieties on him, because he cares for you. [ESV]

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

- Circle each word that relates to leadership in the passage.
- Underline the word that modifies “elder” in v. 1.
- Draw an arrow from the word that is connected to “Christ” in v. 1.
- Number each way “be shepherds” is to be carried out in vv. 2-3.
- Double underline who will appear in v. 4.
- Draw a box around the word that identifies who should be humble in v. 5.
- Bracket the words that show the reason why we should be humble in v. 5.
- Write “Prov. 3:34” next to quote in v. 5.
- Draw an arrow from the words “lift you up” in v. 6 to a similar idea found in v. 4.
- Double underline the phrase in v. 7 that indicates why we are to “cast” our anxieties.

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. What influenced Peter's exhortation to elders in 5:1?
2. According to 5:2, what are elders in the church supposed to do and not do?
3. What typically might make a shepherd of "God's flock" prone to negative expressions of shepherding (5:2-3)?
4. What would "lording it over" others look like in an elder/shepherd?
5. Of what should elders/shepherds be examples?
6. What is glory (vv. 1, 4)? How does this influence church leadership?
7. How does humility influence the community of believers?
8. What connections do you see between verses 6 and 7?
9. How does the subject of church leadership (5:1-7) help suffering followers of Jesus (4:12-19)?
10. What would be some principles of church leadership suggested by 5:1-7?

Commentary On The Text

As the book of 1 Peter draws to a close, Peter addresses the church and its leadership. Followers of Jesus share a common faith and a common purpose. Following Jesus includes living with other followers of Jesus. This family of followers is called a “flock” (5:3). In this flock of followers, God has gifted the community of faith with people who are leaders (Eph. 4:11-16). These leaders are given a variety of names which indicate a variety of functions. In 1 Peter 5:1-5, church leaders are described as “elders,” “shepherds,” “overseers,” “servants,” “stewards or caretakers,” and “examples.” Church leadership, though loosely defined, comes early in the history of Christianity. Followers of Jesus do not live in isolation or experience faith alone. Followers of Jesus follow him with others who are following him.

Peter’s exhortation (5:1) to church leaders or “elders” is sandwiched between encouraging messages regarding suffering (4:12-19; 5:8-10). When followers of Jesus suffer for their faith, their need for good leadership and shepherding increases significantly. Suffering for Christ should not be a solo sport. We need others to help us overcome disappointments and temptations. Scattered, isolated believers are more vulnerable to the attacks of outsiders (1 Pet 4:12-19) and from God’s enemy, the devil himself (1 Pet. 5:8-10). A follower of Christ who is not actively participating in a local congregation, serving together with fellow believers and practicing humility, care, and encouragement in the body of Christ is easy prey for devouring predators.

Peter begins his lesson for church leaders by appealing to his own experience. Peter states that he is a “fellow elder.” This is an endearing statement of humility that seeks to encourage church leaders without overplaying his own authority. Peter was recognized as an “apostle” (1 Pet. 1:1) and was in the inner circle of Jesus’ disciples. Peter’s clout was palpable. Yet Peter presents himself here as “one of many” leaders in the church. His self-assessment as a “fellow elder” is an example of the humility he will soon summon (5:5-6). Peter also claims to be a “witness” to the suffering of Christ and a fellow recipient of God’s glory. Peter, as a leader, sees himself in the same boat as those he is calling to a higher standard. Good leaders motivate others best from shared experience rather than only claims of authority.

Peter admonishes elders to avoid three negative actions or traits and recommends three positive behaviors to help God’s flock to thrive. From the first century to today, church leaders can cause a lot of “church hurt.” According to Peter, negative traits leaders are to avoid include 1) leading out of compulsion, 2) leading for greedy gain, and 3) leading with intimidation. Instead leaders in God’s flock should be 1) serving willingly, 2) serving eagerly without profit motivations, and 3) serving as examples of good character and charity. All of this is done with the realization that the Chief Shepherd, our Lord and Savior, Jesus Christ is coming soon (4:7) and will reward the faithful with crowns of glory that

will not fade (5:4).

“The ‘crown,’ actually a victor’s wreath (cf. BGD, 767; also W. Grundmann, TDNT 7:629–31), has to do not with the authority to rule but with a divinely conferred honor (cf. ‘praise, glory, and honor’ in 1:7). The genitive τῆς δόξης, ‘of glory,’ is appositional: the ‘crown’ or ‘wreath’ is glory, the same glory to which Peter referred in 1:7, 4:13–14, and 5:1, the glory to be revealed at the future ‘revelation of Jesus Christ.’ It must be remembered that ‘crown’ is a metaphor, while ‘glory’ is the reality that interprets the metaphor (cf. ‘crown of life’ in James 1:12, Rev 2:10). The accent is not on the elders as individuals, as if each will have his or her own ‘crown,’ but rather on the common glory in which all are ‘sharers’ (cf. κοινῶνός, ‘sharer,’ in v 1). This would be true even if Peter had spoken of ‘crowns’ in the plural, but the fact that ‘crown’ as well as ‘glory’ is singular puts it beyond question. The other uses of ‘glory’ in 1 Peter make it clear, in fact, that the ‘crown of glory’ promised here is not for elders alone, but for all who share in the Christian hope” (J. Ramsey Michaels, *1 Peter*, vol. 49, Word Biblical Commentary, 287).

Those not officially commissioned as leaders (“younger”) are to willingly follow those leading (5:5). All, both leaders and followers are to “clothe” themselves in humility. Leaders are to work in the flock wrapped in the apron of humility. Followers are to follow with this same humility. All are to humble themselves under the mighty hand of God. Peter appeals to Proverbs 3:34 and to the mighty hand of God. The allusion to God’s mighty hand harkens back to the Exodus when lowly, humble slaves were brought out of Egypt and made a great nation by “hand of God” (Exodus 3:19; 6:1; 13:3, 9, 14, 16; Deut 3:24; 4:34; 5:15; 6:21; 7:8, 19; 9:26, 29; 11:2; 26:8; 29:3; 34:12). God does great works often through the administration of people he as gifted in his church. These leaders should use their gifts rightly (1 Pet. 4:10-11). Understanding that God is the ultimate source of power helps promote humility. Leadership and humility should always be tethered.

As a supreme act of humility, both leaders and followers in the church should be “casting” or “throwing down” their anxieties and fears knowing that our Chief Shepherd cares for us. “Anxieties,” according to *Vine’s Expository Dictionary of New Testament Words*, are things that “draw in different directions, distract.” Putting those distractions “upon him” or “upon Jesus” are an act of humility where we release control and trust Jesus to lavish us with his care and concern.

A lesson for leaders is a lesson for us all. We all need to serve Jesus and trust him to protect and reward us out of his love and grace. This trust is expressed through humility and is a turning over of our control and our anxieties to the one who deeply cares for us. Whether we suffer (4:12-19) or are attacked by God’s enemy (5:8-10), we can trust ourselves to God’s mighty hand. He can help us be successful in ministry (5:1-5) and reward us ultimately in his glory (5:4).

Word Studies/Notes

v. 1 *elders* “Although ‘elder,’ along with ‘bishop’ and ‘deacon,’ emerged within NT times as the title of a specific church official, it is not clear to what extent such organization was already present in the churches to which the letter is addressed. There is some evidence that points to the fluidity of church organization within them. For example, ‘elder’ as a church leader is not mentioned in the letters of Paul generally assumed to be genuine, but is assumed in Acts as in the Pastorals to have been characteristic of his churches. Again, the lack of a definite article with the word πρεσβυτέρους in this verse, along with the fact that in v. 5 it may refer more to age than to leadership, and the additional fact that the discussion of leadership functions in the community in 4:10–11 assumes that all are involved because of their spiritual gifts (χάρισμα), with no mention of elders, while in this discussion of leadership there is no mention of spiritual gifts, all point to the lack of specific organization in the churches addressed. ... It is apparent that our author does not assume a clearly defined hierarchical form of church government” (Paul J. Achtemeier, *1 Peter: A Commentary on First Peter*, Hermeneia – a Critical and Historical Commentary, 322–323).

v. 1 *fellow elder* “That Peter calls himself a ‘fellow elder’ is both a statement of modesty (he is also an apostle; cf. 1:1) and sympathy. As an elder, he knows both the temptations these elders encounter and the joys. More importantly, he knows the essence of the calling he needs to spell out in 5:2–3. While it may be argued that Peter condescends to their level, it is more likely that he is elevating their ministries and incorporating their work into his. As a ‘witness’ to the sufferings of Christ, Peter can appeal to them to endure hardship, suffering, and persecution because of the example of Jesus (2:18–25; 3:18; 4:1, 13)” (Scot McKnight, *1 Peter*, The NIV Application Commentary, 259–260).

v. 2 *dishonest gain* “Don’t shepherd the flock in a shameful-profit manner: we know what he means, don’t we? It was an ancient problem, the person who ‘served’ congregations for the money. The adjectival form of this word is a disqualifier for bishops in 1 Timothy 3:8 and for elders/bishops in Titus 1:7, and *Didache*, while advocating for generously providing for ministers, nevertheless flatly says, ‘Anyone who says in the Spirit, ‘Give me money (or something else)’ – don’t listen to him!’ (Did. 11:12). So, you elders, don’t be like that, but shepherd the flock *prothymos*, ‘willingly, eagerly, freely.’ The contrast does not seem to mean ‘gratis’ – do your work for nothing – but more the motivation behind it – don’t do your work primarily for the money” (Richard B. Vinson, Richard F. Wilson, and Watson E. Mills, *1 & 2 Peter, Jude*, Smyth & Helwys Bible Commentary, 232–233).

v. 3 *lording* “‘Forcefully domineering or subduing.’ Elders also must fight the temptation to abuse their authority and hurt ‘those entrusted’ to them (the church under their care). The formula Jesus used was always that those who led were to be the best servants (Mark 10:42–45). The leaders were to be examples of humility and servanthood. Such leaders always seek the good of their congregation. Today ‘my leadership style’ or ‘my gifts’ can be an excuse for a pastor or church leader to manipulate or spiritually strong-arm others to get his way. Even when they know they’re right, leaders must not bully or steamroll people” (Bruce B. Barton, *1 Peter, 2 Peter, Jude*, Life Application Bible Commentary, 132).

v. 3 *examples* “The term is rare in the OT, but in the NT belongs to the semantic field of discipleship and moral imitation. It can mean ‘prototype’ (Rom 5:14, of Adam) or ‘model’ or ‘pattern’ to be imitated or copied (Acts 7:44; Heb 8:5), especially a model of behavior to be emulated (Phil 3:17) or avoided (1 Cor 10:6). Paul used the term, often in conjunction with *mimetēs* (‘imitator’), in urging believers to follow his example (Phil 3:17; 2 Thess 3:7–9; cf. Acts 20:33–35) or to be examples for others (1 Thess 1:7; cf. 1 Tim 4:12; Titus 2:7)” (John H. Elliott, *1 Peter: A New Translation with Introduction and Commentary*, vol. 37B, Anchor Yale Bible, 832).

v. 5 *clothe* “The Greek word here *egkombosasthe* is derived from *egkomboma*, an apron a servant wears while working. Thus to clothe yourselves with humility means to put on the apron and go to work, humbly serving one another. Humility means being able to put others’ needs and desires ahead of one’s own (see Philippians 2:3–4). Young people should follow the leadership of the older people (especially those who have been put in authority over them as elders). The elders, in turn, should lead by example” (Barton, 134–135).

v. 7 *cast* “Peter continues the command of verse 6 (‘Humble yourselves ...’) with a participial phrase telling how this is to be done. Proper humility is attained by ‘casting all your anxieties on him’.... Cast means to throw something upon someone or something else (so in Luke 19:35)” (Wayne A. Grudem, *1 Peter: An Introduction and Commentary*, vol. 17, Tyndale New Testament Commentaries, 201–202).

v. 7 *anxiety* “Many anxieties result from professing faith in Christ in a polytheistic society that is hostile to the exclusive claims of the gospel. The loss of status and respect, loss of family standing, loss of friends, perhaps even loss of one’s livelihood and, in extreme cases, of one’s life – these are real possibilities for the Christians of Asia Minor. Peter instructs his readers to cast these anxieties on God (5:7), another way of saying they must entrust themselves to their faithful Creator and continue to do good (4:19)” (Karen H. Jobes, *1 Peter*, Baker Exegetical Commentary on the New Testament, 313).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Even in the midst of suffering, live out a shared humility as the flock of God with leaders leading as good examples of the Chief Shepherd and followers submitting to their church leaders, all trusting God completely, knowing God cares deeply for his flock.

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

Stop for a minute and think of someone who has led you well. What did they do, or not do, that made them a leader worth following? Did they yell at you when you made mistakes? Did they lecture you until they were blue in the face? Did they say one thing but do another? Did they ignore you and let you flounder? Probably not. Most likely, they were patient. I bet they were available and gently walked you through problem solving. Chances are they led by example so you never questioned their motives or integrity. If I had to guess, they were intentional with you, celebrating with you or standing close by allowing you opportunities to safely make mistakes and learn from them. I've had a few good bosses that humbly projected these characteristics and I would have worked for them forever. I wanted to be like them. But for some reason, I didn't emulate these characteristics at home with my kids. When they were young, I lost my temper, became frustrated, and didn't want to take the time to lead well. Over time, God changed my heart, attitude and actions. I became more patient and loving. I led with gentleness and respect for my children. I intentionally rejoiced and cried alongside them. What was the catalyst of change? Growth in my relationship with the Lord. The more time I spent in His Word, the more I began to change. Through prayer, I was able to put off my old ways and take on the new self He offers. Are you the parent you want to be? Ask God now to help you change!

What Does The Bible Say?

Read 1 Peter 5:1-7

1. What command does Peter give to the elders of the churches?
2. What command does Peter give to the younger members of the churches?
3. To whom does Peter say they should all humble themselves?

What Do You Think?

What does it mean to humble yourself under God's mighty hand? How do you do that?

What Do You Do?

Make a list of things that are causing anxiety in your life. Every morning pick one of these things to pray for, ask God to carry this burden for you, and then cross it off your list. When you start feeling anxious about this, remember that God is holding your burden.

CORE COMPETENCY: Humility

I make others more important than me.

MEMORY VERSE: Psalm 29:11

"The Lord gives strength to His people; the Lord blesses His people with peace."

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.

Eric Wright (B.A. Biblical Studies, Faithway College, Th.M. Pastoral Ministry, Dallas Theological Seminary). Eric served as a pastor in churches in Michigan and Texas for 15 years. He currently serves as a business administrator for a local medical practice. Eric has ministered for over 10 years internationally in Southeast Asia teaching the Gospel of Mark to seminary students and volunteers locally with International Students Inc. at UT Arlington.

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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**CENTRAL
BIBLE CHURCH**

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