



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N28 July 14, 2024

PEOPLE GET READY

“Batteries Included”

2 Peter 1:1-4

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 not from yourselves, it is the gift of God, not by works, so that no one can boast.”

Ephesians 2:8-9



What does salvation mean to you?

First Peter places a central focus upon the salvation that we receive as believers in Christ. First Peter 1:9 states, “for you are receiving the end result of your faith, the salvation of your souls,” which could be seen as the central thesis of 1 Peter. This salvation is made possible through the sacrifice of and resurrection of Jesus (1 Pet. 1:18-21). This salvation is preserved as an inheritance in heaven (1 Pet. 1:4) and offers to us hope (1 Pet. 1:3), joy and life (1 Pet. 1:6-8) until the coming of our Lord Jesus (1 Pet. 1:7).

The theme of “salvation” continues in 2 Peter with a close connection to our Lord Jesus Christ. Five times Jesus is called “Savior” in 2 Peter (1:1, 11; 2:20; 3:2, 18). Salvation does not come through a church, a work, a practice, a discipline or devotion. Our salvation comes through the saving grace of a personal God, specifically Jesus. Peter’s final charge in 2 Peter is to “grow in the grace and knowledge of our Lord and Savior Jesus Christ.” Christ our Savior is who brings us this great gift of salvation.

Salvation, or coming “into a right relationship with God” as stated in our Core Competency, is predicated upon a number of presuppositions. First, salvation has a starting point. We have not always been saved. At some point in time, a believer “believes” in Jesus Christ for salvation. At some point faith is “received” (2 Pet. 1:1). Salvation is not something that starts when we are born physically. Salvation is something we come into by faith.

Second, before someone is “saved” they are lost and without hope. The entire idea of “salvation” is based on the reality that while we were lost or in peril, someone came to rescue us. In 2 Peter 1:4, Peter describes this as “escaping the worldly corruption.” Ephesians 2:1-5 reminds us that before salvation we were “dead in our transgressions and sins.” Coming into a “right relationship with God” means that we are coming out of a “wrong relationship” with God because of our sin and rebellion.

Third, the means of “salvation” is entirely by God’s grace through faith alone in Jesus Christ. Our salvation is not “grace” plus some-

thing or someone else. We are not saved by Jesus and some additional works. Peter preached to the Sanhedrin, “Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved” (Acts 4:12). This “no one else” to whom Peter was referring was none other than Jesus (Acts 4:10-11). Placing our faith alone in Jesus Christ as the one who died for our sins (Rom. 5:8) and the one who rose from the dead (Rom. 10:9-10) is what saves us. Calling upon the name of the Lord alone saves us (Rom. 10:13).

Our salvation has a number of “after-effects” that result from “coming into a right relationship with God.” Second Peter identifies this “saving faith” as that which brings us the righteousness of “our God and Savior Jesus Christ” and is “precious” for all who receive this salvation (2 Pet. 1:1). This “precious” gift offers us eternal life (Jn. 3:16) and the privilege of living for God now in close relationship to him (2 Pet. 1:4). One “after-effect” of our salvation is our partaking or participating in a fellowship and with the Creator of the universe (for more see note on v. 4).

Our salvation also should produce in us a “godly life” (2 Pet. 1:3). Second Peter outlines that we should add a number of “qualities” to our faith so as to mature in godly character (2 Pet. 1:5-11). These “godly qualities” will help us “escape the corruption in the world” (2 Pet. 1:4). Salvation should produce in a believer a desire for change and spiritual growth. This growth may come through circumstances God brings. Suffering may be just the thing that God allows to happen to encourage us to grow (1 Pet. 4:12-19; James 1:2-4). At other times, God encourages us to “grow” in our faith by disengaging from bad habits (1 Pet. 4:1-2) and engaging in good works that honor him (2 Pet. 1:5-11).

Our salvation is a precious gift from God (2 Pet. 1:1). Like anything of value, we should not take it for granted or abuse the privilege of having it. Humility and gratitude should govern our possession of this treasure. Sharing this gift of salvation with others should be our excitement and joy (Acts 5:41-42).

1

EXAMINE GOD'S WORD

Read 2 Peter 1:1-4

1 Simon Peter, a servant and apostle of Jesus Christ, to those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

2 Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.

3 His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness. 4 Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires. [NIV]

Read in another translation

1 From Simeon Peter, a slave and apostle of Jesus Christ, to those who through the righteousness of our God and Savior, Jesus Christ, have been granted a faith just as precious as ours. 2 May grace and peace be lavished on you as you grow in the rich knowledge of God and of Jesus our Lord!

3 I can pray this because his divine power has bestowed on us everything necessary for life and godliness through the rich knowledge of the one who called us by his own glory and excellence. 4 Through these things he has bestowed on us his precious and most magnificent promises, so that by means of what was promised you may become partakers of the divine nature, after escaping the worldly corruption that is produced by evil desire. [NET]

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

- Circle each description of Peter in v. 1.
- Underline whose righteousness is mentioned in v. 1.
- Double underline what was received in v. 1.
- Underline whose knowledge is mentioned in v. 2.
- Draw a line from "His" in v. 3 to whom it is referring in v. 2.
- Draw a box around the word that describes what kind of life we should live in v. 3.
- Bracket the words that show how we are to live life in v. 3.
- Draw an arrow from the word "these" in v. 4 to referents found in v. 3.
- Draw an arrow from the word "them" in v. 4 to referents found in v. 4.
- Circle that in which we are to participate in v. 4.
- Double underline what causes corruption in v. 4.

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 does Peter think of himself according to 2 Peter 1:1?
2. What does Peter think of Jesus according to 2 Peter 1:1-3?
3. Whose power gives us all we need for a godly life? What is unique about this power?
4. What should an abundant knowledge of God produce?
5. What is God's glory and goodness in v. 3?
6. What is the source of God's "great and precious" promises?
7. How do followers of Jesus "participate in the divine nature"?
8. What have followers of Jesus escaped?
9. What causes worldly corruption? What is the remedy for this?
10. According to 2 Peter 1:1-4, how do you live a "godly life"?

Commentary On The Text

Whereas 1 Peter encourages believers to endure suffering, 2 Peter encourages believers to be wary of false teachers (2 Pet. 1:16, 20-21; 2:1-22; 3:3-5, 16-17). If the community of faith does not fail due to outward attack, internal weakness from false doctrine and immoral practices may be another strategy of destruction used by our spiritual enemy (1 Pet. 5:8-9; Eph. 6:11). If the enemy cannot destroy the saved, having lost them to the grace of God, then perhaps he can tarnish their witness. This “tarnishing” may dissuade future generations from embracing the Gospel. Jesus predicted the early presence of false teachers among believers (Mt. 7:15; 23:4-5; Mk. 13:5-6; Lk. 21:8). The apostle John warned against false teachers in 2 John. Jude also warned against certain individuals who “have secretly slipped in among you.” Anytime God shares truth, counterfeits and imposters multiply confusion. Purveyors of “secret” knowledge about God or practitioners who use spirituality as a cover for immorality often quickly follow revivals or great evangelistic harvests. Faithful followers of Jesus need to endure attacks from unbelievers (1 Peter). Just as important, believers need to be on guard against those who would attack the faith with deceit (2 Peter).

Peter begins his second epistle with terms of humility. Peter adds to his apostolic credentials (see 1 Pet. 1:1) the identity of a “servant” (2 Pet. 1:1). Peter uses a word that references the lowest of the serving class, that of “a slave” (Gk. *doulos*). Peter presents himself to the audience of 2 Peter as one who is humble and not above others. This is similar to Peter’s self-effacing posture in 1 Peter 5:1 where he refers to himself as “a fellow elder and witness.” Peter also refers to a “faith that is as precious as ours.” Peter presents himself as a fellow servant/slave and one who is not above those who have accepted the same righteousness and faith received from our God and Savior Jesus Christ. Peter’s humility as a servant-leader stands in high contrast to false teachers who are proud and arrogant (2 Pet. 2:10).

Peter begins with a high valuation of Jesus’ divinity. This “high Christology” begins with the description of “the righteousness of our God and Savior Jesus Christ.” The use of one singular pronoun “our” for both God and Jesus lead many scholars to view this as a statement of Jesus’ divinity. “Note the exalted role assigned to Jesus. Not only is he the Christ (that is, the Messiah of Old Testament hopes and aspiration) but he is also both God and Savior.... In his Pentecost sermon Peter arrived at the same theological conclusion. By the resurrection and exaltation God had made Jesus ‘both Lord and Christ’ (Acts 2:36). The deity of Jesus was not the invention of some unfortunate disciples who needed something to believe in, but the inescapable conclusion of an historic fact” (Robert H. Mounce, *A Living Hope: A Commentary on 1 and 2 Peter*, 103).

Most view the referenced “divine power” (2 Pet. 1:3) as describing Jesus, who is the closest antecedent. Jesus is described as distinct from God (2 Pet. 1:2), but is de-

scribed as God and Savior in 2 Pet. 1:1 and divine in power in 2 Pet. 1:3. Elsewhere in 2 Peter, Jesus is described as Lord and majestic in glory in his transfiguration (2 Pet 1:16-18). The escape of corruption (2 Pet. 1:4) is tied specifically to our Lord and Savior Jesus Christ in 2 Peter 2:20. Peter’s final charge is for believers to “grow in the “the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:18). This exalted view of Christ stands in stark contrast to those who are “denying the sovereign Lord who bought them” (2 Pet. 2:1).

Good theology is not Peter’s only objective. Orthodox theology should result in orthodox living. “Godly lives” or “lives that worship or honor God” (2 Pet 1:3) are the goal of faith. God has given his righteousness through faith in our God and Savior Jesus Christ for the purpose of living “godly lives.” Elsewhere in the book, this concept is expressed as “godliness” (2 Pet. 1:3, 6, 7; 3:11). Godly living stands in stark contrast to the “ungodly living” of those who are leading others astray. Such false teachers live lives that do not honor God with integrity. Such leaders exhibit “depraved conduct” (2:2), “greed” (2:3), “corrupt desires of the flesh” (2:10), and “despise authority” (2:10). Second Peter chapter 2 outlines a long list of ungodly practices lived out by those who deceive. Those who follow Jesus should not live like this. God’s knowledge of himself should produce in us a life exhibiting the character of our Lord.

God has enabled us to live this “godliness” through the power of his promises made to us. These promises are made of the Scriptures, both Old and New Testaments (2 Pet. 3:16) and invite us to “participate in the divine nature” (2 Pet. 1:4). Peter used this word “participate” in his first letter in 1 Pet. 5:1 where he speaks of his coming death in which he would “share, participate or partake” of the glory of Christ after his own death. The word “participate” comes from the root word which is often translated “fellowship” (Gk. *koinonos*) in other parts of the New Testament. As followers of Christ, we “fellowship” or “have relationship” with the very nature of God. We do not become God, but God invites us into his family (Mt 5:9; Jn 1:12) and we can commune with God in devotion, worship and friendship. Following God is a relational experience perhaps even more than it is an ethic or a religious ritual. We share in God’s moral character as well.

This relationship with God is possible because of the escape that God has made for us from corruption that comes from our evil desires or lusts (2 Pet. 1:4; 2:20). This is all possible through our simple knowledge and experience of God (2 Pet. 1:2-3) and does not require “secret” initiations or special knowledge promoted by false teachers (2 Pet. 2:1-22). We have all we need to follow God from his Word filled with “precious promises” (2 Pet. 1:4). God’s power through Jesus is enough to help us live “godly lives.” Our fellowship or participation with the very nature of God is greater than any false teaching promoted by those who seek to destroy the faith from within. We have all we need for a godly life and communion with God’s very nature. Why would we seek anything beyond this?

Word Studies/Notes

v. 1 **Simon Peter** “Many people used both the name they were given in their native language and a Greek name, since Greek was so widely spoken. Thus ‘Simon,’ one of the most common Jewish names at that time, comes from the Hebrew, while ‘Peter’ comes from the Greek. This double name is frequently used in the New Testament. But only here and in Acts 15:14 is the name ‘Simon’ spelled the way it is here (Symeon in place of the usual Simon; note the RSV, NRSV, REB, and NJB spelling ‘Simeon’). This form of the name is a fairly exact transliteration of the Hebrew, and since it is so rare, we would not expect someone writing in Peter’s name to use it” (Douglas J. Moo, *2 Peter, Jude*, The NIV Application Commentary, 33).

v. 1 **righteousness** “The gift of faith given by God is not understood in the New Testament to be ‘fair’ but entirely of grace. Hence, God’s righteousness here does not denote his fairness but his saving righteousness. This accords with the Old Testament, where God’s righteousness is parallel to his ‘salvation’ (Pss 22:31; 31:1; 35:24, 28; 40:10; Isa 42:6; 45:8, 13; 51:5–8; Mic 6:5; 7:9). The faith received, then, is rooted in God’s saving righteousness, his free gift of salvation, which is in accord with his steadfast love and mercy” (Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, The New American Commentary, 286).

v. 2 **knowledge** “Peter’s emphasis in this letter will be this knowledge of Christ and how it stabilizes us in our faith. This is the fundamental knowledge gained in conversion and it includes strong practical and ethical implications. There may also be in this form of the word knowledge (*epignōsis* in contrast to *gnōsis*) an emphasis on a ‘larger and more thorough knowledge’” (Robert Harvey and Philip H. Towner, *2 Peter & Jude*, vol. 18, The IVP New Testament Commentary Series, 30–31). Same word used in 2 Pet. 1:3.

v. 2 **Lord** “The objects of this personal knowledge are ‘God’ and ‘Jesus our Lord.’ While verse 1 ascribes the titles ‘God’ and ‘Savior’ to Jesus Christ, here God is differentiated from Jesus, and we should understand Peter’s thought to mean ‘God the Father’ (1 Pet. 1:2). Within these verses we find the raw building blocks for Trinitarian theology, although the Holy Spirit is not named in this verse (cf. 1 Pet. 1:2)” (Gene L. Green, *Jude and 2 Peter*, Baker Exegetical Commentary on the New Testament, 177).

v. 3 **power** “The immediate antecedent in v. 2 is Christ rather than God, and hence a reference to Christ would be natural. In addition, the word power (*dynamis*) is also used in v. 16, where it clearly refers to Christ, suggesting that the same conclusion should be drawn here. ... We can conclude from this that God and Christ were venerated equally” (Schreiner, 291).

v. 3 **given** [given NIV], “found here and in verse 4, was used especially of royal and divine bounty. It stresses the favor and generosity of God in granting us grace. So the emphasis is on salvation as gift. Though the special concern of 2 Peter is the living of a godfearing life, the author here roots the Christian’s ability to live such a life in the generous, freely given grace of God in Christ. He has given us ‘everything necessary for a godly life.’ We do not have to add to God’s grace from our own human resources” (Richard J. Bauckham, *2 Peter–Jude*, Word Biblical Themes, 55).

v. 3 **godly life** “Literally, ‘good worship’ (*eusebeia*). This is a relatively rare word in the New Testament, occurring once in Acts (3:12; interestingly, in a speech of Peter’s), ten times in the Pastoral Letters (1 Tim. 2:2; 3:16; 4:7, 8; 6:3, 5, 6, 11; 2 Tim. 3:5; Titus 1:1), and three other times in 2 Peter (1:6, 7, 11). The word is Hellenistic in its flavor and is often translated ‘piety.’ It is a general word, and the biblical authors use it to summarize the behavior expected of Christians who have come to know the God of Scripture” (Moo, 41).

v. 3 **glory and goodness** “The divine virtue and transcendent goodness manifested in Jesus both constitute and validate the call to come and participate in the divine nature. We are promised a share in his moral excellence during this life, and of his glory hereafter. For, taken together, the triple agency of the promises, the power and the person of the Lord Jesus regenerate a man and make him a sharer in God’s own nature, so that the family likeness begins to be seen in him” (Michael Green, *2 Peter and Jude*, vol. 18, Tyndale New Testament Commentaries, 82–83).

v. 4 **promises** “Peter is probably still thinking of Christ’s ‘glory and goodness’ when he tells his readers that it is ‘through these’ that they have been given ‘his very great and precious promises.’ In light of the next clause in the sentence, the ‘promises’ of Jesus must include his Second Coming and the resurrection of believers. They may also include his guidance and the gift of the Holy Spirit” (Allen Black and Mark C. Black, *1 & 2 Peter*, The College Press NIV Commentary, 2 Pe 1:4).

v. 4 **participate** “Peter was not saying ... that human beings will actually become divine or that they will share in the divine nature in every respect. Believers will share in the divine nature in that they will be morally perfected; they will share in the moral excellence that belongs to God (1:3)” (Schreiner, 295).

v. 4 **corruption** Peter, following Jewish belief, relates it to internal sin or self-centeredness. The ‘desire’ here is the *yetzer hara* or ‘impulse (tendency) to evil’ (cf. Gen 6:5) that was always present in a human being. In 2:20 (speaking of the false teachers) Peter speaks of people who ‘escape from the wickedness of the world by knowing our Lord and Savior Jesus Christ’” (Grant R. Osborne, *James, 1–2 Peter, Jude, Revelation*, Cornerstone Biblical Commentary, 291).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Our God and Savior Jesus Christ, through the precious gift of our salvation, empowers us to live godly lives in intimate and holy fellowship with him.

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

I feel inadequate in my parenting. I question myself, and when people ask for parenting tips, I’m quick to point out that I really don’t have any idea what I’m doing. Did I say the right thing in the right way? Was the discipline an appropriate match for the offense? Am I letting them off too easy? Am I being too strict? Will I ruin their lives for making them eat broccoli? Will they become serial killers if I make them put their shoes on by themselves? Will I break them? Will they forgive me when they’re 30? Will I lead them to the Lord? We can easily second guess ourselves, but I want you to know something and be confident in it – God picked you to be the parent of this child. Not only that, but He did, in fact, give you a manual, one that’s filled with lessons on the best way to do this work of parenting. It’s called the Bible. The Bible isn’t just a book you open for an hour or two on Sundays, but a resource to be accessed daily. The Bible provides what we need to live a godly life and be a godly parent. It helps us know and love our Heavenly Father more each day, and that helps us be the parent He designed us to be. Do you have a child who’s struggling, disrespectful, obstinate, impatient, prideful or self-centered? We’ve all experienced that at least once in parenting. Go dive into Psalms or pray Galatians 5:22-23 over them and watch how God changes and develops them. We’re praying for you!

What Does The Bible Say?	What Do You Think?	What Do You Do?
Read 2 Peter 1:1-4 1. Why is Peter writing this letter? 2. Who is Peter writing to and what makes them special? 3. What has God’s divine power given us?	What does it mean to “participate in the divine nature” from verse 4?	Grab one end of a rope while a family member grabs the other end. Now both of you promise to hold tight and lean back. What would happen if you broke your promise and let go? What do you know about God’s promises?

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: Philippians 1:6

“He who began a good work in you will carry it on to completion until the day of Christ Jesus.”

KidPIXCOUPON

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

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

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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BIBLE CHURCH**

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