



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N35 September 1, 2024

PEOPLE GET READY

“Better Off To Have Never Heard”

2 Peter 2:20-22

THIS WEEK'S CORE COMPETENCY

Faithfulness

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

“Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart. Then you will win favor and a good name in the sight of God and man.”

Proverbs 3:3-4



How do faith and love work together?



They both knew Jesus. They had both lived with him day and night for three years. They both heard him teach thousands. They both picked up leftovers from him miraculously feeding thousands. They both saw blind, deaf, lame and diseased people healed with his power. They both saw demons fleeing from him. They both encountered him calming storms and walking on angry waves. Peter and Judas both knew Jesus better than most.

Jesus knew both Peter and Judas well. He chose them both as part of the Twelve (Mk 3:16-19). Jesus sent both on mission (Mk 6:7-13). With Jesus' authority, both Peter and Judas preached, healed and cast out demons.

While Peter and Judas were equals as Jesus' eager pupils, each played a distinct leadership role within the Twelve. Peter was designated as the leader of Jesus' disciples. He was the mouthpiece for the Twelve, saying things that the other eleven were reluctant to share.

While Peter was spokesman, Judas took care of the fiscal responsibilities for the Twelve. Judas was in charge of the money box (Jn 13:26). It was Judas who objected to the costly gift of nard poured out upon Jesus (Jn 12:4-6). Peter and Judas were leaders in their own rights among those designated as the Twelve Apostles (Mt 10:2).

While Peter and Judas each had a certain amount of acclaim among the Twelve, each was singled out by Jesus' with a specialized prediction of failure. Peter was told he would deny him three times (Mk 14:30). Judas was identified as the one who would betray Jesus (Mt 26:25). Jesus spoke of his disappointment in a slumbering Peter in the Garden of Gethsemane (Mk 14:37). Jesus bemoaned Judas' kiss of betrayal just moments later in the same olive grove (Lk 22:48). Before Judas' betrayal, Jesus pronounced an extreme anathema upon him: “woe to that man who betrays the Son of Man! It would be better for him if he had not been born” (Mk 14:21).

Both Peter and Judas each experienced one last look from Jesus before his death. As Judas approached with a kiss of betrayal, Jesus asked him, “Judas, are you betraying the Son of Man with a kiss?” (Lk 22:47-48). Peter's last look from Jesus came after his third denial in Caiaphas's courtyard. Luke records: “The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him” (Lk 22:61).

Peter and Judas both experienced great distress after each had realized what they had done to dishonor Jesus. Mathew and Luke record that Peter “went outside and wept bitterly.” Judas, the morning after Jesus' arrest, “was seized with remorse” (Mt. 27:3). Each experienced their own sense of grief for Jesus' torture and impending death.

As much as Peter and Judas shared in their knowledge of Jesus, they did not share the same end. Each man's expression of remorse revealed something starkly different. Judas believed that he had “sinned by betraying innocent blood” (Mt 27:4). Judas saw Jesus as only an innocent man and no more. Judas saw only his sin and not Jesus as his Savior. In his remorse, Judas “hanged himself” (Mt. 27:5). In Judas' grief there was no plea for forgiveness. Judas' grief revealed that he knew Jesus as only human. He did not believe that Jesus could divinely forgive his sins or make someone like himself righteous.

Peter's grief revealed a different experience of faith. Jesus predicted that Peter's faith would not fail and that he would turn back (Lk 22:32). Peter ran expectantly to an empty tomb (Jn 20:4). When Peter encountered the risen Jesus, he called him Lord (Jn 21:7) and expressed his love for him (Jn 21:15-17). Peter's faith grew to a fuller understanding of who Jesus truly is.

Judas' knowledge of Jesus did not save him. Judas looked like a disciple of Jesus, but his understanding of Jesus did not change him. Judas had greed problems (Jn 12:6) early on that contributed to the allure of his betrayal. When it appeared that Jesus was not starting an earthly rule, Judas “turned his back” on Jesus. Judas appeared to have faith, but the object of Judas' faith was of his own creation. When his fabricated fable about an incomplete Jesus crumbled, so did Judas' façade of faith.

Peter was not perfect in his walk with Jesus. Peter had to have his understanding of Jesus stretched. When Jesus was revealed to be more than Peter could imagine, Peter embraced the truth about Jesus and expressed love for him. This love and faith grew into hope and joy for life and ministry. Peter would experience forgiveness, faith and participation “in the divine nature, having escaped the corruption in the world” (2 Pe 1:4).

Peter is an example of growing faith with love. Judas is an example of futility. Which example is more like you?

Read 2 Peter 2:20-22

20 *If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and are overcome, they are worse off at the end than they were at the beginning. 21 It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them. 22 Of them the proverbs are true: "A dog returns to its vomit," and, "A sow that is washed returns to her wallowing in the mud."* [NIV]

Read in another translation

20 *For if after they have escaped the filthy things of the world through the rich knowledge of our Lord and Savior Jesus Christ, they again get entangled in them and succumb to them, their last state has become worse for them than their first. 21 For it would have been better for them never to have known the way of righteousness than, having known it, to turn back from the holy commandment that had been delivered to them. 22 They are illustrations of this true proverb: "A dog returns to its own vomit," and "A sow, after washing herself, wallows in the mire."* [NET]

20 *For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. 21 For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. 22 What the true proverb says has happened to them: "The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire."* [ESV]

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

- Above the word "they" (v. 20), write 2 Pe 2:9-19 "the unrighteous."
- Above the word "corruption" (v. 20), write 1 Pe 1:4.
- Circle the word "by" (v. 20) to show how escape happens.
- Draw an arrow from the word "it" (v. 20) to what it refers to.
- Double underline the word "overcome" in v. 20.
- Draw a line from "the end" (v. 20) in the NIV to phrase "last state" in the ESV.
- Above the words "way of righteousness" write 2 Pe 2:2, 15.
- Draw a line connecting "know" (v. 21) to "knowing" (v. 20).
- Underline the phrase "turn their backs" (v. 21) and draw a line to "are overcome" (v. 20).
- Circle the words "returns" (v. 22) and draw arrows from them to "turn" (v. 21).

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. Who are “they” in v. 20: false teachers, new believers or someone else? Explain your answer.
2. Have the people identified in v. 20 actually “escaped the corruption of the world” or have they hypothetically “escaped the corruption of the world”? Explain your answer.
3. What kind of “knowledge” did the people mentioned in vv. 20-21 possess?
4. What is the importance of identifying Jesus as “our” Lord and Savior (v. 20)?
5. How can someone be worse off after “knowing” Jesus?
6. What is meant by the “way of righteousness” (v. 21)?
7. What does Peter mean by the phrase “to turn their backs on the sacred command” (v. 21)?
8. What do the proverbs mentioned in v. 22 contribute to the understanding of vv. 20-21?
9. How do you reconcile someone who once professed to be a Christian, but now no longer believes? Are they still saved? Explain your answer.
10. False teachers (2 Pe 2:1) and those who follow them (2 Pe 2:2, 18) will face the judgment of God (2 Pe 2:3, 9, 17, 20-22). How does this message challenge your life?

Peter brings his exposure of false teachers, introduced in 2 Peter 2:1-3, to a stirring climax with a strong condemnation (2 Pe 2:20-21). He then makes a viscerally revolting comparison of these false teachers with the most unclean creatures of his day (2 Pe 2:22). Peter really brings the heat!

In 2 Peter 2:1-19, Peter unveiled a long list of “red flags” that identified the dangerous characteristics of false teachers. Peter described this “accursed brood” (2:14) as guilty of secretly sharing destructive heresies and denying Jesus (2:1), depraved conduct (2:2), greed and exploitation (2:3), corrupt desires and arrogant rebellion (2:10), blasphemous and bestial instincts (2:12), harmful and brazen pleasure-seeking at the expense of others (2:13), adultery and endless sinning with greed (2:14), empty and boastful speech (2:17-18), lustful and seductive entrapment (2:16), and of themselves being slaves of depravity (2:19). It is hard to imagine a more scathing critique of those who were (2:1) peddling falsehood.

For his climax to this litany of licentiousness, Peter returns to his logical “if... then” formula used earlier in the chapter. His reference to “they” in verse 20 is cloudy. Some see those who are tempted to follow such teachers (see 2 Pe 2:18b) to be the focus of verse 20. A better consideration would be the false teachers themselves (see note on v. 20).

Peter’s conditional “if” clause presents further interpretive challenges. Peter states that “if they” are entrapped they are worse off than if they had never heard the good news of Jesus. Is Peter saying someone can be saved by “knowing Jesus” and then later lose such salvation? No. Peter is not saying someone can lose their salvation. For resolution, it is helpful to review the example of Lot (2 Pe 2:7-9). Lot was troubled by the sin that was around him and yet he was called “righteous,” like Abraham, because of his faith. Lot was not perfect but he was saved by faith. False teachers, who were saturated in sinfulness, are included with the “unrighteous” who await God’s ultimate judgment (2 Pe 2:9b).

“The best solution is to say that the language used in 2 Peter [2:20] is phenomenological. In other words, Peter used the language of ‘Christians’ to describe those who fell away because they gave every appearance of being Christians. They confessed Christ as Lord and Savior, were baptized, and joined the church. But the false teachers and some of those they seduced, though still present physically in the church, were no longer considered to be genuine believers by Peter. Nonetheless, he used ‘Christian’ language to describe them, precisely because of their participation in the church, because they gave some evidence initially of genuine faith. Those who had apostatized revealed that they were never truly part of the people of God. . . . Peter pointed in the same direction in the illustra-

tion of the dog and pig. In the final analysis, those who fell away never really changed their nature. They remained dogs and pigs inside” (I. R. Schreiner, *1, 2 Peter, Jude*, The New American Commentary, 365).

Peter uses this hypothetical language as well when he describes these false teachers as “denying” the Master who bought them” (2 Pe 2:1). They appear to be part of the body of Christ, but they deny Christ with their teachings and depraved conduct. They are tares among the wheat (Mt. 13:24-30).

The fate of these false “tares” is grim. “The phrase ‘they are worse off at the end than they were at the beginning’ is virtually a quote from Luke 11:26. In Luke 11 a person experiences freedom from demonic power, presumably through Jesus’s power, but does not experience genuine conversion. . . . Likewise in 2 Peter, the false teachers have experienced something of God’s power and blessing through Jesus but have not experienced genuine conversion. . . . The most that is said about the false teachers is that they escaped corruption, which can mean — like the man in Luke 11 who was set free from demonic power but never actually saved — that these false teachers experienced some level of escape from darkness. The positive aspects of 1:3–9 are never attributed to these false teachers. In other words, their nature is never actually changed (see 2:22). It is also noteworthy that Peter calls Jesus ‘our Lord and Savior,’ meaning that he is not their Lord and Savior” (Jim Samra, *James, 1 & 2 Peter, and Jude*, Teach the Text Commentary Series, 224).

This “knowledge” of Jesus (2 Pe 2:20) includes knowledge of the “way of righteousness” and the “sacred commandment.” Knowing the Savior should include living in his way and in his rule. “We know that we have come to know him if we keep his commands. Whoever says, ‘I know him,’ but does not do what he commands is a liar, and the truth is not in that person” (1 Jn 2:3-4). Depravity or life that is out of control can be a sign that someone has “turned their back” on the call to righteousness that comes with the offer of salvation (2 Pe 2:21).

Those guilty of apostasy are classically described as “those who have known the truth but later flagrantly and high-handedly turn their back on it and reject God” (I. Longman III, P. Enns, and M. Strauss, eds., “Apostasy,” in *The Baker Illustrated Bible Dictionary*, 90). Apostasy is really less about a faith that has been lost and more about internal motivations that are being revealed. “Many have observed that the nature of the ‘unclean’ animals does not change. So the ‘dog [that] returns to its vomit’ or the sow that ‘is washed’ (*lousamenē*; lit., ‘washed itself,’ an aorist middle participle) [2 Pe 2:22] portrays the person who has a religious ‘profession’ or outward change without a regenerating inner change that affects his nature” (Edwin A. Blum, “2 Peter,” in *The Expositor’s Bible Commentary: Hebrews through Revelation*, vol. 12, 283).

Word Studies/Notes

v. 20 *they* “The NIV preserves the ambiguity of the original by translating simply ‘they’ at the beginning of this verse. ... The closest antecedent is found in the subject of the immediately preceding verse: the false teachers. And it is these false teachers who have been Peter’s focus throughout the chapter.... We would expect the chapter to end with a final denunciation of the false teachers; a warning to recent converts seems somewhat out of place” (Douglas J. Moo, *2 Peter, Jude*, The NIV Application Commentary, 145).

v. 20 *escaped* “Their way of escape was by coming to know the Lord. Now, however, they are again entangled (another fishing metaphor like *deleazō* in vv. 14, 18) by these very pollutions, and overcome by them. Instead of looking to a deepened knowledge of Christ for liberation, these people continued to talk about knowledge, but it was merely head knowledge now, held with all the arrogance and exclusiveness of a sect. They continued to talk about liberty, but for all their high-flown phrases they knew nothing of it in practice” (M. Green, *2 Peter & Jude*, Tyndale NT Commentaries, 141).

v. 20 *corruption* “‘that which defiles,’ and explains it in its occurrence here as ‘vices the foulness of which contaminates one in his intercourse with the ungodly mass of mankind.’ Strachan says: ‘In the LXX (Septuagint) the word seems to have a technical religious sense, the profanation of flesh by ordinary use which is set apart for sacrifice. This sense lingers here. The body is sacred to God, and to give licentious rein to the passions is miasma (pollution).’ The moral and ethical influence of the Word of God had acted as a detergent and a deterrent upon these false teachers to the end that their outward lives had been relatively pure. But as they persisted in their false teaching that grace gave license to sin, they became entangled in their former licentious ways” (Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 12, 62).

v. 20 *knowing* “The apostates had a knowledge of Jesus Christ, but their knowledge lacked the intimacy that characterizes the relationship of the true believer with Christ. Observe Peter’s personal touch in the phrases our knowledge of him (1:3) and your knowledge of our Lord Jesus Christ (1:8). These people had professed the name of Christ as their Lord and Savior but in time fully disclosed that their knowledge was merely intellectual knowledge (compare Matt. 13:20–21). Also note that Peter refrains from using the terms faith and believer in this context” (Simon J. Kistemaker and William Hendriksen, *Exposition of the Epistles of Peter and the Epistle of Jude*, New Testament Commentary, 312).

v. 21 *better ... than* “Scholars call a *Tobspruch* or ‘better ... than’ construct, a popular wisdom form often used in early Jewish and Christian literature (Prov 15:16, 17; Qoh 7:1, 2, 5; Mark 9:43; 1 Pet 3:17). ... Once again the author’s contrast is between the pre-conversion status (‘not to have known the way of righteousness’) and the rejection of Christian commitment (‘to turn back from the holy rule’)” (Earl Richard, *Reading 1 Peter, Jude, and 2 Peter*, Reading the New Testament Series, 370).

v. 21 *way* “Peter pursues the theme that ignorance of the way of righteousness is preferable to apostasy from it. ‘The Way’ was, of course, the primitive name for Christianity, and Peter delights to use it and adapt it (cf. ‘the way of truth’, 2:2; ‘the straight way’, 2:15). ‘The way of righteousness’ here may also be an echo of the words of Jesus in Matthew 21:32. ... While making ‘knowledge’ their motto (the root comes three times in these two verses) the heretics sinned against knowledge. To call darkness light, to call bondage liberty, is unforgivable sin, unforgivable not because God is unwilling to forgive, but because the man who persists in such self-delusion refuses to accept the forgiveness which God patiently proffers to rebels” (M. Green, 142).

v. 21 *command* “In the singular (*entolē*, GK 1953), the writer demonstrates that he is contending for the general function of the law (which is to restrain sin) and not the detailed prescriptions of pentateuchal law. Because God is holy, he commands that his people be holy as well (Lev 11:44–45; 19:2; 20:26; 1 Pe 1:16). Orthopraxy (right action) flows out of orthodoxy (right belief); ethical living must validate one’s religious convictions. Bold, willful, presumptuous, and blasphemous, the apostate intuitively seeks to be released from the moral constraints of law. Lawless deeds (2:8) characterize the spirit that prides itself in being beyond moral authority” (Daryl J. Charles, “2 Peter,” in *The Expositor’s Bible Commentary: Hebrews–Revelation*, vol. 13, 403).

v. 22 *proverbs* “Thus the point of the proverb in verse 22 is that these false teachers never left the old nature. After an initial public display of repentance and orthodox belief, they prove by their blasphemous words and lives that their nature never changed at all. They were and continued to be ‘brute beasts, creatures of instinct’ (v. 12)” (Robert Harvey and Philip H. Towner, *2 Peter & Jude*, The IVP New Testament Commentary Series, 107).

v. 22 *returns* “A sow was a ritually unclean animal in the Old Testament, and a dog was a repulsive scavenger. Coupled together by Jesus, they came to describe those who reject the gospel. ... After an initial display of repentance and reformation, they show that nothing in their nature has changed at all, which is the last proof that these people never were Christians. Whatever they vomited up from the inside or washed off from the outside, nothing has fundamentally changed” (R. C. Lucas and Christopher Green, *The Message of 2 Peter & Jude: The Promise of His Coming*, The Bible Speaks Today, 123).

v. 22 *dog* “The ancients regarded these beasts as despised and miserable animals, which roamed wild in the streets and, in Jewish circles, were considered unclean (Luke 16:21; O. Michel, TDNT 3:1101–4). To call someone a ‘dog’ was a great insult (1 Sam. 17:23; Ps. 22:16, 20; Phil. 3:2), and those so described were considered evil (Matt. 7:6; Rev. 22:15). The heretics were no better than dogs who, having once disgorged the contents of their stomachs, return to eat what they left on the street. ... Proverbs 26:11 tags this as behavior characteristic of the ‘fool’” (Gene L. Green, *Jude and 2 Peter*, Baker Exegetical Commentary on the New Testament, 307).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Avoid false teachers who fraudulently present themselves as righteous while turning their backs upon all that is godly.

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 can almost guarantee that at some point your kids are going to question their faith, especially if they trusted Christ at a young age. They'll wonder what they really believe and how they know it's not just something their parents told them to believe. As parents our initial reaction is almost always a big freak out. Immediately we hop on a roller coaster dream world of apostasy to hedonistic behavior that includes alcohol, drugs, lust, jail and eventually homelessness, and we're convinced our kids are forever doomed. Take a deep breath, wipe that shocked look off your face, and talk it out. It's actually ok for your kids to wrestle with what they believe. Don't you? This is part of the spiritual growth process where they transition from their parents' faith to doing the hard work of discovering and claiming what they know to be true. You are still their primary discipler. You are still the best person to talk them through this. You can welcome this as a rite of passage. They're going to bring all the hard questions and you might not have the answer. Dig for and discover God's truth together. Their view of the Bible or God might get a little off balance as they wrestle with culture and theology. You can still help them right their ship with a deep dive into Scripture. Remember to pull in your people who have helped mentor them. Above all else, pray. Remember Jesus' words from John 10:28, "I give them eternal life, and they shall never perish; no one will snatch them out of my hand." We're praying for you!

What Does The Bible Say?	What Do You Think?	What Do You Do?
<p>Read 2 Peter 2:20-22</p> <ol style="list-style-type: none"> Who are "they" that Peter is talking about? What does Peter say they have done? What does Peter say about people who escape corruption and choose Jesus but then turn away? 	<p>How can you tell if someone has a true relationship with Jesus?</p>	<p>There are two proverbs listed comparing animals to the person who knows but denies God. As a family, come up with your own comparisons.</p>

CORE COMPETENCY: Faithfulness

I am loyal to God and others, so they know they can count on me.

MEMORY VERSE: Romans 5:3-4

"Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope."

KidPIX COUPON

- _____ 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.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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OUR MISSION
Making God known by making disciples who are changed by God to change their world.