



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N41 October 13, 2024

## CITY ON A HILL

“Light of the Church”

Matthew 5:14-16

### THIS WEEK'S CORE COMPETENCY

#### Evangelism

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

*“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”*

Acts 1:8



Is evangelism ever bad?



Evangelism is getting a bad rap today in many circles. Sharing the good news of Jesus is being branded by many in our day with negative connotations of colonialism, cultural appropriation and indigenous displacement. Christians sharing their faith are often depicted as being elitist, privileged or insensitive to the proclivities and sensibilities of other peoples, cultures or values.

Many countries are closing their doors to missionary activity so as to protect their people from the influence of foreign ideas and foreign agents. Evangelism is often portrayed as encroachment upon indigenous world views that seek to remain pure and free from outside and more specifically “Western” ideals. Terrorist groups in Africa are opposing evangelism forcefully. Asia is rife with a number of organized groups that are seeking to entrench local ideologies over outside influence. Christian missionary activity is markedly different from what it was even 10 years ago because of the shrinking sphere of receptivity to Christian messages and ministry.

Closer to home, the Barna Group, a polling and research firm, has conducted recent surveys of both Millennials (born 1981-1996) and Gen Z (born 1997-2012) regarding each generation’s views regarding evangelism. Almost half of all Millennials (47%) and a quarter of Gen. Z (27%) expressed that they “feel that it is wrong to share one’s personal beliefs with someone of a different faith in hopes that they will one day share the same faith.” This is in contrast to older believers who register about 20% of their numbers who express similar sentiments against sharing their faith ([www.barna.com/research/millennials-oppose-evangelism](http://www.barna.com/research/millennials-oppose-evangelism)). Barna suggests that younger generations may express more reluctance to share their faith because they are exposed to more unbelievers than older generations may encounter. Whatever the causes may be, it is becoming more unpopular to share faith in an increasingly diverse world.

So what is the solution? To “not share” is not an option. The Great Commission (Mt 28:19-20) remains intact regardless of negative reception or lack of popularity. We “share Jesus with others through personal proclamation and demonstration of the gospel” even if it is hard or unpopular. We may change “how” we share, but we do not fail to share. We are witnesses of Jesus in places that happen to be receptive or hostile. Even in the

darkest of places, we can shine with the reflected light of Jesus. We shine by “giving light to all in the house” (Mt 5:15). This “light for the house” is proclamation of the gospel in any and all ways possible – print, preaching, individual sharing or media. We are the light of the world (Mt 5:14). We can *shine* his light to reveal hope, point out safety to those in danger and offer truth to those who are captive to lies. *Shine* the light of Jesus where you live and invite others to bask in his light. We may suffer persecution for this (Mt 5:11-12), but often such persecution shines a brighter light upon the good news being shared.

We can also share the light of Jesus through the way we *serve*. Doing “good deeds” (Mt 5:16) to help others is another way to spread the light. When people are dis-served, underserved or even abused in a culture, Christians can step in and serve, minister and even rescue those others throw away. By serving the unwanted or the unlovely, we are not displacing culture but we are re-deeming culture. Evangelism that rescues the refuse of other cultures shines as a bright light of hope for those being rescued. The Church should always find those that others devalue and offer to them redemption and hope.

Finally, evangelism is most complete when it works toward a *substitute*. When we share Christ with others we should also be thinking about who can be reached through the ones we have just reached. Colonialism happens when one culture extracts all the resources of another culture for its own benefit. Evangelism happens when one culture brings light and truth to another culture and then exits to see that evangelized culture evangelize its own culture. This is the model Paul established when he told Timothy and Titus to “appoint elders in every town” (1 Ti 5:19; Ti 1:5). Even more exciting is to see evangelists from one culture develop evangelists in another culture that sends those evangelists to yet even another culture. First generation mission efforts in South Korea have produced second generation South Korean missionaries who are now doing evangelism in places where first generation missionaries would never be allowed. Replacing yourself as an evangelist is just as important as placing yourself as an evangelist.

Sharing the light of Jesus illuminates and invigorates the culture of those for whom Christ died. Illumination rather than replacement should be the goal of evangelism.

# 1

## EXAMINE GOD'S WORD

---

### Read Matthew 5:14-16

14 *You are the light of the world. A town built on a hill cannot be hidden. 15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. 16 In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven. [NIV]*

### Read in another translation

14 *You are the light of the world. A city located on a hill cannot be hidden. 15 People do not light a lamp and put it under a basket but on a lampstand, and it gives light to all in the house. 16 In the same way, let your light shine before people, so that they can see your good deeds and give honor to your Father in heaven. [NET]*

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

- Above the word "You" (v.14) write the reference "vv. 11-13."
- Circle all the words "you" and "your" (vv. 14-16).
- Draw a line connecting the words "light" and "lamp" (vv.14-16).
- Draw a line connecting the word "hidden" (v. 14) and the phrase "under a bowl" (v. 15).
- Double underline the word "Instead," indicating contrast, in v. 15.
- Underline the phrase that shows the scope of the light in v. 15.
- Draw a box around the phrase showing comparison in v. 16.
- Double underline the words "so that" in v. 16, which show purpose.
- Draw brackets around the word "they" in v. 16.
- Underline the verbal actions in v. 16.

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. To whom is Jesus speaking in v. 14 (consider Mt 5:11-13)?
2. Who is included in the description “the world” (v. 14)?
3. How does the second sentence of v. 14 inform the first sentence?
4. What absurd action is referenced in v. 15a? How do followers of Jesus today exhibit such an absurdity?
5. What is the expected purpose of a lamp according to v. 15? How do followers of Jesus exhibit this purpose today?
6. Where is light supposed to shine according to v. 16?
7. Jesus taught we are to “shine” so that “others” can “see your good deeds.” How do you square this statement with Mt 6:1-4?
8. Doing good deeds seen by others should lead to what (v. 16)?
9. What are some practical ways to “let your light shine before others”?
10. Considering vv. 14-16, how is evangelism good for others rather than exploitative?

Jesus' most famous sermon, The Sermon on the Mount (SM) (Mt 5-7), has throughout the ages influenced Christians and non-Christians alike. Atheist humanist and American novelist, playwright, and humorist, Kurt Vonnegut summarized his high view of the SM accordingly: "If it weren't for the message of mercy and pity in Jesus' Sermon on the Mount, I wouldn't want to be a human being. I would just as soon be a rattlesnake."

Mahatma Gandhi, the world-changing Hindu, said of the SM: "Supposing I was deprived of the *Gita* [*Bhagavad Gita* - Hindu holy book] and forgot all its contents but had a copy of the Sermon [Sermon on the Mount], I should derive the same joy from it as I do from the *Gita*." Jesus' teachings in this great sermon have changed the course of history by providing a message of hope for salvation through Jesus (Mt 7:13-29). The SM also provides an ethic and practice of faith for those following Jesus (Mt 5-7:12).

The SM begins with the famous Beatitudes (Mt 5:3-12). These short, pithy sayings describing the identity and focus of the followers of Jesus set the stage for the rest of Jesus' sermon. The Sermon moves from a broad consideration of Christ followers (third person plural "they/ theirs" 5:3-10) to a very focused identification of believers (second person plural "you" 5:11-13). This personal focus on followers of Jesus is sharpened by the emphasized pronoun placement in verses 13 and 14: "You are the salt" and "You are the light. These focused statements of identity are not conditional nor are they occasional. By seeing the light (Mt 4:16) and following that light (Mt 4:18:-25), the disciples of Jesus (Mt 5:1) now are called the "reflected light" of the one who is truly the Light of the world (Jn 8:12).

With Jesus as the source of this light, followers of Jesus are called to live out the ideals of the Beatitudes (Mt 5:3-12) and to a heightened ethic and spirituality (Mt 5:17-7:12). Followers of Jesus live out this reality not to earn a place in heaven, but because they are already identified with heaven through faith in Jesus. We do not earn the status of being "salt and light" but we *are* "salt and light" because of our faith in Jesus. As we live out this faith, we cannot but help to share this identity and privilege with others. Faith is not a private or personal matter only according to Jesus. My faith in Jesus changes my world.

Jesus said of his followers, "You are the light of the world" (5:14). This indicates that followers of Jesus are to share their faith with all people from all walks of life. The good news of Jesus is for Jews and Gentiles. The light of Jesus through his followers should shine upon people of all races, classes and countries. The message of the Gospel of Jesus knows no bounds as it relates to people. Followers of Jesus are to share the light of Christ with all people.

Jesus makes it very clear that followers of his are not to "hide" his light. Matthew 5:14-15 showcases two examples of the absurdity of "hidden light." First, Jesus stated that a "city located on a hill cannot be hidden" (Mt 5:14). This is a large scale example of the self-evident phenomenon of

light in a collective and visible format. Distant travelers can see the reflective light of a hilltop city both at day and at night. Outsiders would be drawn to such an engineered spectacle. Both Jerusalem and Rome were examples of luminous cities built upon pronounced mountains. Concealing the light of such municipalities is an absurdity.

Jesus' second illustration of light profusion is related to mundane, everyday life. Every house in Jesus' day would have had a "lampstand" whereupon a lamp would be placed to provide light for the entire one-room house. Jesus said that people do not light a lamp and then cover that lamp with a large bowl. This illustration of a "bowl-covered lamp" would make an audience chuckle at its absurdity. The chief purpose of a lamp is for it to provide light for all who are in the room. Today, if you turned on the light in your room, but then unscrewed the light bulbs from the room's light fixture, turning on the light would accomplish nothing. So it is with followers of Jesus. We are to "give light" to all that are in the house.

How do we share this light? First, with direction. A city is a landmark that beckons distant travelers to enter. A light on a lampstand gives light and direction to all who are in the glow of its luminance. Sharing light as wisdom, compassion, enlightenment and hope invites others to walk and live in this light as well. We must invite others to "come into the light of Jesus." An invitation to join the light is a message of hope to those trapped in darkness.

Second we shine this light of our Lord through the "good deeds" we do for others. "Without good works one simply is not a disciple of Jesus (7:24-27; 13:23, 38; 10:22; 24:13). A so-called disciple without good works is of no more value than tasteless salt or an invisible lamp, but an authentic disciple affects people, especially through the character traits of Matt. 5:3-10, bringing glory to the heavenly Father (cf. Matt. 9:8; 15:31; John 15:8; 1 Pet. 2:12). Perhaps the dual images of salt and light are intended to portray two aspects of witness that are not easy to balance: engagement and distinctiveness. As salt, Jesus's disciples must engage the world, but as light, they must never allow their engagement to lead to the compromise of kingdom values and their assimilation to the world" (David L. Turner, *Matthew*, Baker Exegetical Commentary, 156).

Followers of Jesus give good directions and share good deeds so that people will eventually "give glory" to God the Father who is in heaven (v. 16). We do good deeds to honor God and to see others trust God for salvation. Some have observed tension between Mt 5:16 and Mt 6:1-4. "There is a *prima facie* ['at first glance'] discrepancy between this verse and the principle of 6:1, amplified in 6:2-6, 16-18, that religious observance should not be undertaken 'in front of other people so that they will notice you.' But the discrepancy is only on the surface: the ostentatious performance of religious acts in order to win approbation is not at all the same thing as a life of conspicuous goodness lived in the public arena so that people cannot help being impressed" (R. T. France, *The Gospel of Matthew*, The New International Commentary - NI, 177).

---

## Word Studies/Notes

v. 14 **You** “‘You folks’ (*hymeis*)—meaning that Jesus is speaking as much of the way the Christian community lives corporately as he is of the way individual disciples live personally. ‘You folks are the salt of the earth! You folks are the light of the world!’ There is to be something about the way Christians ‘are,’ about the way they live together and talk about each other, and about the way they relate to the not always friendly surrounding world that is meant to catch the world’s attention, that is to cause people to ask, ‘What kind of people are these?’” (Frederick Dale Bruner, *Matthew: A Commentary: The Christbook, Matthew 1–12*, vol. 1, 190).

v. 14 **light** “The instances of *phōs* in 5:14 and 16 recall the two of 4:16 (the first in Matthew): here the words from Isaiah 9:2 announce, for dwellers in darkness and death, for Gentiles as well as Jews, the dawn of light by Messiah’s appearing. By implication, disciples are ‘the light of the world’ because they belong to him who is ‘the light [*to phōs*] of the world’ (Jn 8:12). As he imparts light to mankind (John 1:4, ‘the light of men,’ *to phōs tōn anthrōpōn*), so do they (Mt 5:16, ‘before men,’ *emprosthen tōn anthrōpōn*); cf. the words about John the Baptist in John 1:6–8. As Jesus, the Servant of Yahweh, brings light to both Jews and Gentiles, so do his people” (J. Knox Chamblin, *Matthew*, Mentor Commentaries, 335).

v. 14 **world** “Notice that the operative word here is ‘world’ (*kosmos*) not only Israel. There is an implicit universalism here. It is possible that Jesus is alluding to the menorah, the symbol of Israel, saying his disciples are the menorah to the world. The disciples are to act in public so as to draw attention, not to themselves, but to the source of the light within them, to point to the glory of God. Of course the opposite may happen as vv. 11–12 indicate, but the witness can also be effective. There is of course a close connection between light and glory in the Old Testament as well as in the New Testament. If you illuminate someone who is in darkness, they may see the light or they may curse it” (Ben Witherington III, *Matthew*, Smyth & Helwys Bible Commentary, 125).

v. 14 **city** “The observation that cities often are situated on the top of mountains is true of many ancient cities, but one can hardly have any doubt that here it refers to Jerusalem. This city is of great importance to the SM; it is the only city that is mentioned several times. It can also be taken for granted that the author refers to the actual city and not, as some have suggested, to the heavenly Jerusalem. A city is more than what appears before the eyes, however, especially when it is Jerusalem. In connection with the epithet ‘light of the world’ one must take seriously the suggestion made by Gerhard von Rad: ‘The saying about the city which is visible to all is closely bound up with that concerning the light of the world: the eschatological congregation of the faithful is the city set on a hill, and their light will be visible to the whole world. The saying thus takes up an ancient eschatological theme, re-echoing that already sounded by Isaiah’” (Hans Dieter Betz, *The Sermon on the Mount: A Commentary on the Sermon on the Mount*, Hermeneia—a Critical and Historical Commentary on the Bible, 161).

v. 14 **hill** “The hill-top town of v. 14 is a symbol not of a conspicuous individual but of the collective impact of a whole community. Modern Western individualism is such that we easily think of the light of the world as a variety of little candles shining ‘you in your small corner and I in mine,’ but it is the collective light of a whole community which draws the attention of the watching world” (France, 171).

v. 15 **lamp** “Homes were illuminated with small terracotta oil-burning lamps. These could be carried around when required, but would normally sit on a stand conveniently located to provide a basic level of illumination for the whole dwelling” (John Nolland, *The Gospel of Matthew*, New International Greek Testament Commentary, 214).

v. 15 **stand** “The lamp used in a typical Palestinian home was a partially closed reservoir made of clay. It had a hole on top to pour oil in and a spout on one end into which a wick of flax or cotton was set. It was a fairly small lamp, which gave off only a modest light; thus, to give maximum illumination it was placed on a lampstand. Since many Jewish homes were often modest one-room structures, such an elevated lamp could give light to everyone in the house” (Michael J. Wilkins, *Matthew*, The NIV Application Commentary, 215).

v. 15 **owl** “The ‘owl’ is literally a grain-measure holding about nine liters, probably made of earthenware or basket-work. While it may be true that a lamp placed under such a receptacle would soon go out for lack of oxygen, the point seems to be rather the absurdity of hiding a lamp when its whole *raison d’être* is to be visible. ... Here the context indicates that it is about the effect which the life of disciples must have on those around them. It thus takes it for granted that the ‘job description’ of a disciple is not fulfilled by private personal holiness, but includes the witness of public exposure” (France, 176).

v. 16 **good deeds** “The contents of the good works are to be determined in terms of the preceding beatitudes and the following antitheses. If the first eight beatitudes were a general reflection of Christian virtues, one could understand the section vv. 11–16 as, so to speak, a concrete challenge to the persecuted community to take them seriously in its situation. Verse 16b states the goal of the conduct: the works of the Christians have a missionary function” (Ulrich Luz, *Matthew 1–7*, Hermeneia—a Critical and Historical Commentary on the Bible, 208).

v. 16 **glorify** “When people see the good works of true believers, people who are ‘poor in spirit,’ who ‘hunger and thirst for righteousness,’ and who are ‘peacemakers’ (cf. Matt. 5:3–9), then they will glorify God, or, in Matthean/rabbinic language, the Father who is in heaven (cf. m. ‘Abot 5:23 ‘do the will of your Father who is in heaven’; m. Yoma 8:9 ‘Blessed are you, O Israel. Before whom are you made clean, and who makes you clean? It is your Father who is in heaven’; m. Sota 9:15 ‘On whom may we rely? On our Father who is in heaven’). It is acknowledged in some literature that all humanity will glorify God, though not until judgment day (cf. t. Gad 7:2 ‘all flesh shall die; and offer praise to God’). Jesus wants his disciples to let their light shine, as seen in their good works, so that all humanity will glorify God in the present age” (Craig A. Evans, “Matthew–Luke” in *The Bible Knowledge Background Commentary*, 110).

---

# 4

## APPLY THE TEXT

---

### CENTRAL MESSAGE OF THE TEXT

Do not hide the light of God's glory, but invite others into God's light by the good things you do for others and the directions you share those who are in the dark.

### 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?



## PARENT CONNECTION

I have at least 40 plastic plates that were designed by my kids over the years. They are sweet and precious, and we even have different names for them like Elijah’s Minecraft plate and Simon’s balloon plate. This is our everyday dinnerware, but occasionally my kids try to up their game with real dishes, silverware that matches and actual table settings with napkins (don’t get crazy, they’re folded paper towels). They love filling the gold-rimmed wine glasses with sparkling water, and the whole event will be topped off by lighting a tall dinner candle. What is it about a candle that draws you in and prepares you for something special? I recently read and recommend *Habits of the Household* by Justin Whitmel Earley. One rhythm for the author’s family is to light a candle at every dinner and say, “Christ is light.” What a simple and beautiful way to turn our hearts toward Jesus as we enjoy a meal together. What rhythms do you have in your family that point to Jesus? What rhythms do you practice that remind your children that they are the light of the world? Your family has been called to be the light of Christ for your neighbors and the nations. We have an opportunity right in our own backyard to provide a way for our neighbors to gather around the table and recognize God’s blessings through Central Storehouse. Through financial and food donations, many are being fed physically as well as fed with the spiritual nourishment of neighborly kindness and prayer. How can your family partner with Central Storehouse today? We’re praying your family shines the light of Jesus!

What Does The Bible Say?	What Do You Think?	What Do You Do?
<p>Read Matthew 5:14-16</p> <ol style="list-style-type: none"> <li>Who is the “you” Jesus is talking to in this passage?</li> <li>How do people display a lamp? Why?</li> <li>What happens when Christians shine their light?</li> </ol>	<p>How is being in a bright room different than being in a dark room? What can you do or see?</p>	<p>Each night at dinner this week, light a candle and say Matthew 5:14-16 out loud. Talk about ways to be a light that shines for others to know Jesus.</p>

### CORE COMPETENCY: Evangelism

I share Jesus with other with my words and actions.

### MEMORY VERSE: Matthew 11:28-30

*“Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.”*

## KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.


Questions: [kids@wearecentral.org](mailto:kids@wearecentral.org)

\_\_\_\_\_ I completed my Bible Study

\_\_\_\_\_ I memorized this week’s verse

\_\_\_\_\_ I brought my Bible to church

\_\_\_\_\_ I brought a friend



CHILD’S NAME

GRADE

PARENT SIGNATURE

# OUR CORE COMPETENCIES

## CENTRAL BELIEFS

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

**Church** (Ephesians 4:15-16)

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

**Eternity** (John 14:1-4)

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

**The Holy Spirit** (Romans 8:9)

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

**Humanity** (John 3:16)

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

**Identity in Christ** (John 1:12)

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

**Jesus Christ** (Hebrews 1:1-4)

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

**Life Purpose** (Acts 20:24)

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

**Personal God** (Psalm 121:1-2)

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

**Salvation by Grace** (Ephesians 2:8-9)

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



## CENTRAL VIRTUES

**Love** (1 John 4:10-12)

*I sacrificially and unconditionally love and forgive others.*

**Joy** (John 15:11)

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

**Peace** (Philippians 4:6-7)

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

**Patience** (Proverbs 14:29)

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

**Kindness/Goodness** (1 Thessalonians 5:15)

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

**Faithfulness** (Proverbs 3:3-4)

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

**Gentleness** (Philippians 4:5)

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

**Self-Control** (Titus 2:11-13)

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

**Grace** (Colossians 3:13)

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

**Hope** (1 Peter 1:3-5)

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

**Humility** (Philippians 2:3-4)

*I choose to esteem others above myself.*



## CENTRAL PRACTICES

**Bible Study** (Hebrews 4:12)

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

**Biblical Community** (Acts 2:44-47)

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

**Compassion** (Psalm 82:3-4)

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

**Disciple-Making** (2 Timothy 2:2)

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

**Evangelism** (Acts 1:8)

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

**Generosity** (2 Corinthians 9:6-11)

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

**Prayer** (Psalm 66:16-20)

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

**Single-Mindedness** (Matthew 6:33)

*I focus on God and His priorities for my life.*

**Spiritual Gifts** (Romans 12:4-6)

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

**Worship** (Psalm 95:1-7)

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

**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 12 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.

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

© 2024 Central Bible Church.

Material researched, written and supervised by Dr. Tom Bulick. All Scripture referenced from the New International Version unless otherwise noted. This resource is freely distributed and may be copied without permission.



**CENTRAL  
BIBLE CHURCH**

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

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