



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V28 N15

April 12, 2026

POWER AND PURPOSE

“Faithful to the End”

Acts 6:8-7:60

THIS WEEK'S CORE COMPETENCY

Single-Mindedness

I focus on God and his priorities for my life.

“But seek first the kingdom of God and his righteousness, and all these things will be added to you.”

Matthew 6:33



How did God use Stephen?

The early chapters of the book of Acts are full of examples of Single-Mindedness – the apostle Peter providing the foremost one. He is without doubt focused on divine priorities. In chapter 1, he exhorts the believers to select Judas’ replacement, namely, “one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us – one of these men must become with us a witness to his resurrection” (1:21-22). In chapter 2, he preaches his day-of-Pentecost message, explaining that the disciples were not drunk as supposed but were recipients of the Holy Spirit, poured out on them by the Father in fulfillment of his promise (2:14-41). In chapter 3, after, together with John, healing a lame man “in the name of Jesus Christ of Nazareth” (v. 6), Peter explained that God “glorified his Servant Jesus” (v.13), the “Righteous One” (v. 14), by raising him from the dead (v. 15), and invited his Jewish brothers to repent (vv. 19-21). In chapter 4, when the Sanhedrin warned Peter and John, who had been detained overnight (vv. 1-3), to stop teaching in the name of Jesus (v. 18), together they responded: “we cannot but speak of what we have seen and heard” (vv. 19-20). In chapter 5, the apostles are arrested, Peter and John included, they all appeared before the Sanhedrin – this time accused of disregarding the council’s previous charge. In the words of the high priest: “We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man’s blood upon us” (v. 28). To which Peter replied, “We must obey God rather than men” (v. 29; cf. 4:19-20). This time the apostles narrowly escaped a death sentence, thanks to the unlikely testimony of the Pharisee, Gamaliel. In all these instances, the apostles, Peter and John in particular, turned

neither away to the left nor to the right from the ministry God had given them.

Single-Mindedness was a trait of the apostles that is needed by all disciples. Mark’s Gospel contains a lengthy section in which Jesus predicts his death and resurrection three times, and after each prediction, he teaches his disciples what genuine discipleship requires. In 8:31-32a, Mark writes: “And he began to tell them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed and after three days rise again.” Following Peter’s inappropriate rebuke, Jesus says that disciples set their minds on the things of God, not on the things of man. And then goes on to teach, “If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel’s will save it” (vv. 34-35). In 9:31 Jesus repeats his prediction: “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.” And again Jesus instructs them: “If anyone would be first, he must be last of all and servant of all” (v. 35). Finally, in 10:33-34, Jesus tells his disciples: “See we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. And they will mock him and spit on him and flog him and kill him. And after three days he will rise.” He caps off his teaching on discipleship by saying: “Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (vv. 43-45). Following Jesus requires Single-Mindedness.



EXAMINE GOD'S WORD

Read Acts 6:8-7:60

6:8-7:1

8 And Stephen, full of grace and power, was doing great wonders and signs among the people. 9 Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen. 10 But they could not withstand the wisdom and the Spirit with which he was speaking. 11 Then they secretly instigated men who said, "We have heard him speak blasphemous words against Moses and God." 12 And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, 13 and they set up false witnesses who said, "This man never ceases to speak words against this holy place and the law, 14 for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us." 15 And gazing at him, all who sat in the council saw that his face was like the face of an angel.

7:1 And the high priest said, "Are these things so?"

7:51-60

51 "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. 52 Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, 53 you who received the law as delivered by angels and did not keep it."

54 Now when they heard these things they were enraged, and they ground their teeth at him. 55 But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. 56 And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." 57 But they cried out with a loud voice and stopped their ears and rushed together at him. 58 Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. 59 And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." 60 And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.

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

- Circle "full of" in v. 8.
- Bracket "synagogue of the Freedmen" in v. 9.
- Underline "Cyrenians," "Alexandrians," "Cilicia and Asia" in v. 9.
- Box "But" indicating *contrast* in vv. 10, 55, 57.
- Circle "Spirit" in v. 10.
- Bracket "blasphemous words against Moses and God" in v. 11.
- Bracket "words against this holy place and the law" in v. 13.
- Box "like" indicating *comparison* in v. 15.
- Bracket "this Jesus will destroy this place and will change the customs that Moses delivered to us" in v. 14.
- Highlight v. 51.
- Box "As . . . so" indicating *comparison* in v. 51.
- Circle "Saul" in vv. 58, 8:1.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

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. Stephen was “*full of grace and power* (6:8). What does it mean to be “full of” something?
2. Describe those who were members of the synagogue of the Freedmen (v. 9).
3. Keeping in mind that Stephen was a Greek-speaking Jew and his opponents were members of the synagogue of the Freedmen, who were “the people” among whom he was doing “great wonders and signs”?
4. Describe what his opponents did when they lost their debate with Stephen (vv. 11-12).
5. Describe the charges brought against Stephen when he appeared before the Sanhedrin (vv. 13-14).
6. Following his lengthy response to the high priest’s question, Stephen accused his accusers (v. 51). Summarize his accusation against them.
7. His accusation was based in large part on the way their fathers had treated two Old Testament patriarchs. Identify the patriarchs and how they were treated (vv. 9-16; 23-39).
8. Describe the court’s reaction to Stephen’s accusation.
9. Explain the significance of Stephen’s vision of the Son of Man.
10. **Discussion:** Talk about how the story of Stephen inspires you as a Christian.

Commentary On The Text

Acts 6:8-7:60 is a long narrative containing Stephen's speech before the Sanhedrin – the longest of many speeches in Acts. In order to comprehend such a long text, it must be read in light of what has gone before. One commentator does this well. He writes: "The narrative about Stephen constitutes a major turning point in Acts. It ends a series of three trials before the Sanhedrin. The first ended in a warning (4:21), the second in a flogging (5:40), and Stephen's in his death. The Stephen episode is the culmination in the witness to the Jews of Jerusalem, which has been the major subject of Acts 2-5. To this point a growing opposition toward the Christians from the Jewish leaders had been thwarted by the favor of the people toward the young movement. The picture changes. The people joined in the resistance to Stephen. With the death of Stephen and the dispersal of his fellow Hellenists, the focus would no longer be on Jerusalem but on Samaria and all of Palestine and, finally, with Paul on the further reaches of the Roman Empire. Stephen is thus a key figure in the narrative of the wider Christian mission, and the lengthy treatment of his martyrdom is no coincidence. The account begins with his arrest and trial (6:8-7:1). There follows a lengthy speech of Stephen (7:2-53), which though set in the context of his defense before the Sanhedrin, was more a critique of his contemporary fellow Jews than a defense. As a result, he was stoned to death by his enraged audience (7:54-8:1a). Stephen thus set the scene for Philip's work in Samaria" (John B. Polhill, *Acts*, NAC, 183-84).

Stephen is doing "great wonders and signs among the people" before his arrest and trial (6:8-7:1). Greek-speaking Jews, members of the Synagogue of Freedmen, secure his arrest by enlisting some unscrupulous characters to bring false charges against him. Their claim to "have heard him speak blasphemous words against Moses and God" (v. 11) is either patently false at worst or a gross misrepresentation of what Stephen intended at best. One commentator writes: "Like the similar charge against Jesus (Matt. 26:61; Mark 14:58; cf. John 2:19-22), its falseness lay not so much in its wholesale fabrication but in its subtle and deadly misrepresentation of what was intended. Undoubtedly Stephen spoke regarding a recasting of Jewish life in terms of the supremacy of Jesus the Messiah. Undoubtedly he expressed in his manner and message something of the subsidiary significance of the Jerusalem temple and the Mosaic law, as did Jesus before him (e.g., Mark 2:23-28; 3:1-6; 7:14-15; 10:5-9). But that is not the same as advocating the destruction of the temple or the changing of the law – though on these matters we must allow Stephen to speak for himself in Acts 7" (Richard N. Longenecker, "The Acts of the Apostles," in *The Expositor's Bible Commentary*, vol. 9, 336). In any case, their false testimony is used as an excuse for bringing Stephen before the Sanhedrin. When he appears before the court, the following formal charges are

brought against him. Generally speaking, his accusers claim: "This man never ceases to speak words against this holy place and the law" (v. 13), because they say, "we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us" (v. 14). The high priest then asks, "Are these things so?"

What follows in 7:2-50 is a selective retelling of Israel's history from the time of Abraham to the time of the captivity for the purpose of establishing the fact that Stephen's Jewish accusers are "a stiff-necked people, with uncircumcised hearts and ears!" (v. 51a). They are just like their fathers who have a history of rejecting the Holy Spirit (v. 51b). In this lengthy passage, Stephen focuses his telling of the story on two characters in particular, Joseph and Moses, both of whom God appointed to deliver his people, and both of whom were initially rejected by their kinfolk. Rejected by his jealous brothers, Joseph was sold into slavery (7:9-10; cf. Ge 37:18-28); likewise rejected by his fellow Israelites, Moses fled Egypt for Midian (7:23-29; cf. Ex 2:11-15). Following their initial rejection, later they both delivered their people. In fact, Moses was not only initially rejected, but he was also rejected later in the wilderness by the Israelites (7:39; cf. Ex 32:1) – after which the people made idols and offered sacrifices to them (7:40-43; cf. Ex 32:2-20; Nu 14:1-4, 10, 26-35). Their past pattern of rejecting their divinely appointed leaders appears again in the Jewish people's rejection of Jesus. And as far as the temple is concerned, it didn't even exist until Solomon built it, and in fact, "the Most High does not dwell in houses made by hands" (7:48). In Stephen's view, the Jews are wrong to attach so much importance to a building. With the coming of Jesus, the Son of God and Messiah, the Most High is present in him. Stephen concluded his speech abruptly by harshly accusing his accusers. "Like fathers, like sons" (v. 51) describes perfectly the Jewish people and their leaders, who "always resist the Holy Spirit" (v. 51), and whom now "the Righteous One have betrayed and murdered" (v. 52).

Upon hearing Stephen's words, the Sanhedrin is incensed; they drag him outside of the city, and stone him (7:54-8:1) – where he dies as Jesus did, praying for his executioners ("Lord, do not hold this sin against them!") being his last words (cf. Luke 23:34, 46; cf. 2 Chron. 24:22; Luke 6:27-28). "Stephen died with two prayers on his lips. The first ('Lord Jesus, receive my spirit,' v. 59) recalls Jesus' dying words from the cross (Luke 23:46), and the second (**Lord, do not hold this sin against them**) recalls Jesus' earlier prayer for the forgiveness of those responsible for his death (Luke 23:34)" (*ESV Study Bible*, note on AC 7:60). According to 8:1, Saul is approving of Stephen's execution in anticipation of his efforts to exterminate Jesus' disciples, something he begins to do practically immediately (v. 3).

Word Studies/Notes

v. 8 *full of* Stephen, himself a Greek-speaking Hellenistic Jew, was one of the first deacons. To be “full of” is “to possess fully” or “display remarkably” the trait in question. “As one of the seven he met the qualification of being filled with the Spirit and wisdom (v. 3) and was personally described as full of faith and the Holy Spirit (v. 5). Faith, wisdom grace, power, and above all the presence of the Spirit were the personal qualities that equipped him for the ultimate witness he would soon bear” (John B. Polhill, *Acts*, NAC, 184). “Jesus and the Twelve were not the only Christians who had the ability to perform miracles (cf. 2:22, 43; 5:12)” (Thomas L. Constable, “Notes on Acts,” 2026 ed., 148, soniclight.com/tcon/notes/pdf/acts.pdf).

v. 9 *synagogue of* . . . “Those to whom Stephen preached were Diaspora Jews (see note on v. 1) and Greek-speakers like himself. There may have been only the one synagogue for the freedmen, with the various names designating its constituency. Or those names may represent individual synagogues” (*ESV Study Bible*, note on Ac 6:9). “Freedmen” refers to former slaves who gained their freedom. “These slaves may have descended from Jews imprisoned by Pompey in 63 BC and later freed” (Darrell L. Bock, *Acts*, BECNT, 270).

v. 9 *Cyrenians and* . . . “These people had their roots in North Africa (they were ‘Cyrenians and Alexandrians’) and Asia Minor (‘Cilicia and Asia’). Thus these were Hellenistic Jews, the group from which Stephen himself probably came. Since Saul of Tarsus was from Cilicia, perhaps he attended this synagogue, though he was not a freed man. He had been born free (22:28)” (Constable, 149). “Paul himself may have attended this synagogue, and it may be there where he debated his fellow Greek-speaking Jews after becoming a Christian (Acts 9:29)” (Polhill, 184-85).

v. 10 *Spirit* I.e., the Holy Spirit. “Besides being one of the Seven and a wonder-worker, Stephen was also a skilled debater. His opponents **could not stand up against his wisdom or the Spirit by which he spoke** (cf. ‘full of the Spirit and wisdom’ in v. 3 and ‘full of . . . the Holy Spirit in v. 5 and 7:55)” (Stanley D. Toussaint, “Acts,” in *The Bible Knowledge Commentary: New Testament*, 368).

v. 11 *blasphemous words* . . . “The basic charge was blasphemy, speaking against **Moses** (the Law) and against **God** (that is, against the temple, God’s dwelling place; cf. vv. 13-14). Jesus was accused of the same thing (Mark 14:63-64)” (*ESV Study Bible*, note on Ac 6:11). “Against Moses, for his arguments appeared to challenge the abiding validity of the law. Against God, for they appeared to undermine the temple-order, the very foundation of national worship” (F. F. Bruce, *Commentary on the Book of the Acts*, NICNT, 134). “The Jews who came from the Diaspora were usually highly nationalistic Jews, having left their homes in the dispersion to

migrate to the holy city, the temple city. They were highly zealous for both law and temple. B. Reicke, with considerable justification, labels them ‘Zionists.’ They would not at all have been open to Stephen’s prophetic critique of their religion and worship. They were wrong in their charge of blasphemy, but blind zealotism is incapable of taking even the most constructive critique” (Polhill, 185).

v. 13 *words against* . . . “The words spoken by Stephen against the temple turn out to be, according to these witnesses, his statement that Jesus would destroy it. The words spoken against the law, according to them, consisted in his claim that Jesus would alter the Mosaic tradition” (Bruce, 135). “Stephen appeared to be challenging the authority of the Pharisees, the Mosaic Law, and a major teaching of the Sadducees, namely, the importance of the temple. He was evidently saying the same things that Jesus had said (cf. Matt. 5:21-48; 12:6; 24:1-2; Mark 14:58; John 2:19-21)” (Constable, 151).

v. 14 *Jesus will destroy* . . . “Stephen had only been faithful in his witness to the teaching of Jesus. To reject the testimony of Stephen was ultimately to reject Jesus. That is what his trial was all about. The violent rejection of Stephen represented a rejection of Jesus the Messiah” (Polhill, 186). “Stephen’s speech in Acts 7, although citing the OT, will convey the idea that the temple should not be overestimated in its importance. Thus there may be an element of truth in the charge (cf. v. 11 above), but those making the accusation are pushing it to the limit” (Bock, 273).

7:51 *You stiff-necked* . . . “By rejecting Jesus the Sanhedrin was doing just what their forefathers had done in rejecting God’s other anointed servants such as Joseph and Moses. They were ‘stiff-necked,’ a figure of speech for being self-willed. Moses used this expression to describe the Israelites when they rebelled against God and worshipped the golden calf (cf. Exod. 33:5; Deut. 9:13). While Stephen’s hearers had undergone physical circumcision, and were proud of it, they were ‘uncircumcised’ in their affections and responsiveness to God’s Word (‘in heart and ears’). They were ‘always resisting’ the Holy Spirit, rather than allowing Him to control them. They were similar to the apostates in Israel’s past (cf. Lev. 26:41; Deut. 10:16) whom the former prophets had rebuked (cf. Jer. 4:4; 9:26). By resisting Stephen who was full of the Holy Spirit (6:3, 5), they were ‘resisting the Holy Spirit’ ” (Constable, 169-70).

vv. 58, 8:1 “Saul’ of Tarsus was there at Stephen’s stoning, and he cooperated with the authorities by guarding ‘their cloaks’ while they carried out their wicked business (cf. 8:1; 22:20) . . . Saul’s active approval of Stephen’s execution reveals his commitment to the extermination of Jesus’ disciples, which he proceeded to implement zealously” (Constable, 177, 78).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

Stephen's courageous, unassailable defense of the gospel, resulting in his death, is approved of by Jesus and commended by Jesus' reception of 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?



PARENT CONNECTION

As I checked my kids into a local VBS, I ran into a familiar face – another mom from the elementary school who had a reputation for being quite snarky. She was a known gossip with a condescending and pretentious attitude, and I remember thinking to myself, “Oh! She’s a Christian?!” I never would have guessed. Do people know you are a follower of Christ? Would they recognize something different about you? We know that as followers of Christ we shouldn’t compromise our faith for the current culture. We’ll not shy away from living our lives for Christ even against opposition. We should be teaching our kids not to be embarrassed by their faith but to stand strong in all circumstances. Our home should always be a safe place, and our kids should know they’re welcome to invite friends over but we’ll never hold our faith in check. Those friends should witness prayers of thanks at mealtimes or prayers of blessing at bedtime. Let’s have restrictions about what shows, video games or songs are appropriate and God-honoring to watch, play or listen to. Be the parents who take all phones up at bedtime. Encourage any invite to church, no matter how rough around the edges the guest is. As followers of Christ, let’s live out Paul’s writing in Romans 1:16, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.” Let’s stand out to bring people in.

What Does The Bible Say?

Skim Acts 6:8-7:60.

1. From Acts 6:8-15, what was Stephen doing and what happened to him?
2. From Acts 7:1-53, what was Stephen’s speech about?
3. From Acts 7:54-60, what did the people do to Stephen and what was his response?

What Do You Think?

What do you think the “face of an angel” looks like? (v. 15)

What Do You Do?

Stephen shared God’s story with those who were against him. Who can you share God’s story with this week? What will you tell them?

CORE COMPETENCY: Single-Mindedness

I pay attention to what God thinks is important for my life.

MEMORY VERSE: Psalm 119:18

“Open my eyes that I may behold wonderous things out of your law.”

KidPIXCOUPON

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

Questions: kids@wearecentral.org

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



CHILD’S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

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

Church (Ephesians 4:15-16)

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

Eternity (John 14:1-4)

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

The Holy Spirit (Romans 8:9)

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

Humanity (John 3:16)

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

Identity in Christ (John 1:12)

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

Jesus Christ (Hebrews 1:1-4)

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

Life Purpose (Acts 20:24)

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

Personal God (Psalm 121:1-2)

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

Salvation by Grace (Ephesians 2:8-9)

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



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

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

Peace (Philippians 4:6-7)

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

Patience (Proverbs 14:29)

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

Kindness/Goodness (1 Thessalonians 5:15)

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

Faithfulness (Proverbs 3:3-4)

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

Gentleness (Philippians 4:5)

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

Self-Control (Titus 2:11-13)

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

Grace (Colossians 3:13)

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

Hope (1 Peter 1:3-5)

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

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

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

Biblical Community (Acts 2:44-47)

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

Compassion (Psalm 82:3-4)

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

Disciple-Making (2 Timothy 2:2)

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

Evangelism (Acts 1:8)

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

Generosity (2 Corinthians 9:6-11)

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

Prayer (Psalm 66:16-20)

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

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

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

Worship (Psalm 95:1-7)

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

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

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BIBLE CHURCH**

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