The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N26 June 28, 2026

POWER AND PURPOSE

"Two Kings, Two Outcomes"
Acts 12:1-25

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

Q?

Why will the 'gates of hell' not prevail against Christ's church?

"Single-mindedness" refers to the trait of being "single-minded," which can be defined as "having or concentrating on only one aim or purpose." It describes a person or their attitude when they are completely dedicated and unswerving in their focus to achieve a specific goal, often to the exclusion of other interests or distractions.

Individuals are often thought to have this personality trait—elite athletes, accomplished artists and musicians, and successful entrepreneurs, just to name a few. The *main thing* for each of these is different, but they all manage to *keep the main thing the main thing*. When it comes to elite athletes, many names come to mind—Lindsay Vonn, Scottie Scheffler, Simone Biles, to name a few contemporary ones. Scores of others could be cited. Michael Phelps is another example. During his preparation for the Olympics, he followed a highly disciplined training schedule that involved multiple workouts every day. Coaches and teammates noted his willingness to sacrifice leisure activities in order to improve his performance. His focus on incremental improvement helped him win 23 Olympic gold medals, more than any other athlete in history. Phelps illustrates how single-mindedness combines discipline, sacrifice, and perseverance in pursuit of a goal.

Teams can also exhibit single-mindedness. The Apollo 11 program demonstrates how single-mindedness can characterize an entire team. For nearly a decade, thousands of scientists, engineers, and technicians at NASA focused on one objective: landing a man on the moon and returning him safely to Earth. Despite technical challenges, failures, and immense pressure, they maintained their focus on the mission. The task was extraordinarily difficult. The team had to develop new rocket technology, navigation systems, computers, communication methods, and life-support systems. Failures and setbacks occurred, including the tragic Apollo 1 fire that killed three astronauts. Yet the organization remained focused on the mission. Their success in 1969 when Neil Armstrong and Buzz Aldrin walked on the lunar surface remains one of humanity's greatest technological achievements and illustrates the extraordinary results that can follow from sustained, collective concentration on a single goal.

Finally, *organizations* can also be marked by single-mindedness. The International Committee of the Red Cross provides a compelling example of organizational single-mindedness. Since its founding in 1863, the Red Cross movement has remained remarkably focused on a central mission: alleviating human suffering caused by war, conflict, and disaster. Single-mindedness is evident in the organization's unwavering commitment to humanitarian relief regardless of political, national, ethnic, or religious considerations. Throughout its history, the Red Cross has entered battlefields, refugee camps, prisons, and disaster zones with a singular purpose—to protect life and provide aid to those in need.

But what does all of this have to do with events marking the early history of the church as recorded in Acts 1-12? The early church was marked by a single-minded, corporate commitment to the accomplishment of the mission Christ had given it. Without a strategic plan, yet guided and empowered by the Holy Spirit, the community of Jewish Aramaic-speaking believers in Jerusalem first saturated their own city with the message about Jesus, then carried it to Judea and Samaria, and finally to Greek speaking Gentiles in Antioch. Ultimately, believers carried the gospel to all people throughout the entire earth (Ac 1:8; cf. Lk 24:46-48; Mt 28:19-20). The first community of disciples did not let opposition—even in the form of severe persecution—stand in their way; when persecuted, they prayed (4:1-4 ff.; 5:17-18 ff.; 8:1 ff.; 12:1-5). The disciples were dedicated to mission accomplishment and devoted to one another.

1 EXAMINE GOD'S WORD

Read Acts 12:1-25

1 About that time Herod the king laid violent hands on some who belonged to the church. 2 He killed James the brother of John with the sword, 3 and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. 4 And when he had seized him, he put him in prison, delivering him over to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. 5 So Peter was kept in prison, but earnest prayer for him was made to God by the church.

6 Now when Herod was about to bring him out, on that very night, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison. 7 And behold, an angel of the Lord stood next to him, and a light shone in the cell. He struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands. 8 And the angel said to him, "Dress yourself and put on your sandals." And he did so. And he said to him, "Wrap your cloak around you and follow me." 9 And he went out and followed him. He did not know that what was being done by the angel was real, but thought he was seeing a vision. 10 When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened for them of its own accord, and they went out and went along one street, and immediately the angel left him. 11 When Peter came to himself, he said, "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."

12 When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying. 13 And when he knocked at the door of the gateway, a servant girl named Rhoda came to answer. 14 Recognizing Peter's voice, in her joy she did not open the gate but ran in and reported that Peter was standing at the gate. 15 They said to her, "You are out of your mind." But she kept insisting that it was so, and they kept saying, "It is his angel!" 16 But Peter continued knocking, and when they opened, they saw him and were amazed. 17 But motioning to them with his hand to be silent, he described to them how the Lord had brought him out of the prison. And he said, "Tell these things to James and to the brothers." Then he departed and went to another place.

18 Now when day came, there was no little disturbance among the soldiers over what had become of Peter. 19 And after Herod searched for him and did not find him, he examined the sentries and ordered and ordered that they should be put to death. Then he went down from Judea to Caesarea and spent time there.

20 Now Herod was angry with the people of Tyre and Sidon, and they came to him with one accord, and having persuaded Blastus, the king's chamberlain, they asked for peace, because their country depended on the king's country for food. 21 On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them. 22 And the people were shouting, "The voice of a god, and not of a man!" 23 Immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last.

24 But the word of God increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem when they had completed their service, bringing with them John, whose other name was Mark.

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

- Bracket "About that time" in v. 1.
- Circle "Herod" in vv. 1, 6, 11, 19, 20, 21.
- Circle "James" in vv. 2, 17.
- Bracket "days of Unleavened Bread" in v. 3.
- Underline "four squads of soldiers" in v. 4, cf. v. 6.
- Box "but" indicating *contrast* in vv. 5, 21.
- Underline "John" and "Mark" in vv. 12, 25.
- Bracket "door of the gateway" in v. 13.
- Circle "Rhoda" in v. 13.
- Circle "his angel" in v. 15.
- Circle "another place" v. 17.
- Bracket "no little disturbance" in v. 18.
- Circle "angry" in v. 20.
- Box "because" indicating *reason* in vv. 20, 23.
- Highlight v. 24.

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 _____."

2 DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Explain what *motivated* Herod Agrippa I to arrest Peter (v. 3).

2. Prison security (vv. 4, 6) made Peter's escape humanly impossible. How so?

3. Explain the *contrast* in verse 5.

4. Who rescued Peter?

5. Describe Peter's deliverance and his reaction to it.

6. Humor and irony characterize Luke's description of Peter's arrival at the house of Mary, John Mark's mother. How so?

7. What became of Peter after he interrupted the prayer meeting at Mary's house?

8. Describe Herod's death and the reason behind it.

9. Explain the *contrast* in verse 24.

10. **Discussion.** Herod representing Rome is the *antagonist* in the story, while Peter representing the church is the *protagonist* in the story. Discuss the *significance* of the outcome of the conflict between them, namely, what it indicates practically speaking.

3 EXPLORE RESOURCES

Commentary On The Text

The story told in Acts 12:1-25 is a story that conforms to the literary pattern of "crime and punishment" (Leland Ryken, *Words of Delight: A Literary Introduction to the Bible*, 49)—or given that what Herod Agrippa I did was not legally a crime, perhaps a story of villainy and retribution. One commentator writes: "The villainy of Herod is established in vv. 1-5 with his execution of James and arrest of Peter. His designs were thwarted in the latter instance, however, when God delivered Peter in a miraculous manner (vv. 6-19). Peter's escape is told in two scenes, both related with consummate artistry. The first scene pictures the angel delivering Peter from jail (vv. 6-11) . . . The second scene is no less entertaining, as Peter hastened to the house of John Mark's mother (vv. 12-19a) . . . The story was still not over. There was a final deliverance of the apostles, as God dealt with their persecutor, Herod, in a definitive manner (vv. 19b-23). Once more at peace, the witness of the church prospered (vv. 24-25)" (John B. Polhill, *Acts*, NAC, 279).

Initially, the disciples were persecuted by Jews. However, as the gospel spread to Gentiles and Christians were no longer viewed as a sect within Judaism, they were persecuted by the Romans. The Jewish people were previously granted official protection and religious autonomy by the Roman Republic through a formal Roman–Jewish Treaty negotiated in 161 B.C. What's more, during the first century B.C., Julius Caesar and later Augustus issued a series of decrees and accords known as the *Acta pro Judaeis* (Decrees for the Jews). As long as followers of "the way" (Ac 24:14; cf. Ac 9:2; 19:9, 23; 22:4) were viewed as belonging to a sect within Judaism, Christians enjoyed the legal protections available to the Jews, but later when they were known as Christians, they no longer enjoyed those protections and became the targets of Roman persecution.

Apparently, Herod Agrippa I made every attempt to please the Jews, which explains, at least in part, why he killed James, Jesus' disciple and the brother of John. If executed in the Roman fashion, James was beheaded "with a sword," if in the Jewish fashion, he was thrust through with a sword—making little difference to James. This delighted the Jews, and so Herod continued to court the favor of the Pharisees in particular by arresting Peter, intending to execute him as well, following the days of Unleavened Bread. Peter was likely imprisoned in Antonia Fortress, located at the northwest corner of the temple complex. As he was chained between two soldiers with two more standing guard, escape was futile, humanly speaking.

However, nothing is impossible for God! He sent an angel to deliver Peter who didn't actually escape but was rescued. The angel stood next to him, woke him and told him to get dressed; then the angel led him past two sentries and through an open iron gate onto the street. Groggy and confused, Peter thought he was seeing a vision until he set foot on that street. Then he knew for certain that the Lord had delivered him from the king's ruthless machinations.

Once he came to his senses, he headed for Mary's house, a roomy residence where Christians apparently often gathered. But getting in proved difficult. Rhoda recognized it was Peter who was knocking at the door, but in her excitement, she hurried to tell the others without opening it to him. Peter's wait was prolonged even more by the unbelief of the disciples who ironically thought "Rosebud" (the meaning of Rhoda) was out of her mind. The disciples couldn't believe that Peter was outside even though they were praying for his deliverance. When finally admitted inside, he recounted what the Lord had done for him and asked them to relay the news to James and the other apostles. Then he disappeared not only from Mary's house but also from the remaining pages of the book of Acts apart from his mention in 15:7. No one knows of his whereabouts or doings after his swan song.

The circumstances of Herod's strange death, following the resolution of his conflict with Tyre and Sidon, are also given by the Jewish historian, Josephus, who writes: "Now when Agrippa had reigned three years over all Judea, he came to the city Cesarea, which was formerly called Strato's Tower; and there he exhibited shows in honor of Caesar . . . On the second day of which shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theater early in the morning; at which time the silver of his garment being illuminated by the fresh reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those that looked intently upon him; and presently his flatterers cried out, one from one place, and another from another, (though not for his good,) that he was a god; and they added, 'Be thou merciful to us; for although we have hitherto reverenced thee only as a man, yet shall we henceforth own thee as superior to mortal nature.' Upon this the king did neither rebuke them, nor reject their impious flattery. But as he presently afterward looked up, he saw an owl sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, as it had once been the messenger of good tidings to him; and fell into the deepest sorrow. A severe pain also arose in his belly, and began in a most violent manner . . . Accordingly he was carried into the palace, and the rumor went abroad everywhere, that he would certainly die in a little time . . . And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age, and in the seventh year of his reign" (Josephus, *Antiquities*, 19.8.2). Luke writes: "The Lord struck him down because he did not give God the glory" (Ac 12:23). He should have followed the advice Gamaliel gave the Sanhedrin earlier (5:39).

Luke closes with a reference to the return of Paul and Barnabas from their "famine visit" to Jerusalem with John Mark, leading into the record of their first missionary journey (13:1-14:28).

Word Studies/Notes

v. 1 ***about that time*** "'About that time' probably refers back to the time of the famine visit of Barnabas and Saul mentioned in 11:30. If that took place in A.D. 46, and Herod Agrippa I died in A.D. 44—for which there is extrabiblical evidence—then the events that Luke related in chapter 12 must have antedated the famine visit, and probably all of 11:27 through 30, by about two years" (Thomas L. Constable, "Notes on Acts," 2026 ed., 244-45, soniclight.com/tcon/notes/pdf/acts.pdf).

v. 1 ***Herod the king*** "'Herod the king' of this chapter is Herod Agrippa I, a grandson of Herod the Great and the Hasmonean princess Mariamne., born in 11 B.C. and sent by his mother to be brought up at Rome after the execution of his father Aristobulus in 7 B.C. At Rome he grew up on terms of intimate friendship with some members of the imperial family, especially with Gaius, the grand-nephew of the Emperor Tiberius. When Gaius succeeded Tiberius as emperor in A.D. 37 he bestowed upon Agrippa the former tetrarchies of Philip and Lysanias in southern Syria (cf. Luke 3:1), together with the title 'king'. Two years later Agrippa's kingdom was augmented by the addition of Galilee and Peraea, the former territory of his uncle Antipas, whom Gaius deposed from his rule and sent into exile. When Claudius was made emperor in A.D. 41, after the assassination of Gaius, he further increased Agrippa's realm by the addition of Judaea, which since A.D. 6 had been administered on the emperor's behalf by a procurator. Agrippa was more popular with the Jews than most members of the Herod dynasty were largely owing to his descent from the Hasmonean royal family; and he set himself sedulously to win and retain their good will" (F. F. Bruce, *Commentary on the Book of Acts*, NICNT, 246-47).

v. 2 ***James*** "The martyred **James** was Jesus' disciple, son of Zebedee and brother of John, not to be confused with James, the brother of Jesus and author of the book of James, who became a prominent leader in the Jerusalem church (see note on v. 17). Jesus had predicted his suffering (Mark 10:39)" (*ESV Study Bible*, note on Ac 12:2; (cf. Mt 4:21-22; 10:2; Mk 3:17); often mentioned together with Peter and John (17:1; Mk 5:37; 14:33; Lk 8:51; 9:28).

v. 3 ***unleavened bread*** "The Passover was eaten on the eve of Nisan 14 and was followed by seven days of eating unleavened bread, ending on Nisan 21. Luke used the term 'Passover" for the entire period. It would have been after the holy days had ended that Agrippa would have brought Peter forth for public trial and surely also for execution (v. 4)" (John B. Polhill, *Acts*, NAC, 279).

v. 4 ***four squads*** "This squad of four soldiers (BAGD 813; BAGD 1001) consists of sixteen men in total, as a squad was a group of four; Their watch would change every three hours in the night to guarantee they were alert (Josephus, *Ant*. 18.6.7 §196) . . . If he is held at the same locale as Paul later in Acts 21:34-23:30, then he is at the Antonia at the northwest edge of the temple complex . . . Acts 12:6 tells us that two are chained to Peter and two act as sentries" (Darrell L. Bock, *Acts*, BECNT, 412-13, 426).

vv. 12, 25 ***John, Mark*** I.e., one man with two names. "The John Mark referred to here was the one who was with Paul and Barnabas on a portion of the first missionary journey (Acts 13:5, 13)—viz., a cousin of Barnabas (Col 4:10) who returned with him to Cyprus after the falling out with Paul (Acts 15:37-39), a later companion of both Paul (Col 4:10; Philem 24) and Peter (1 Peter 5:13), and the writer of the second Gospel" (Richard N. Longnecker, "The Acts of the Apostles," in *John-Acts*, vol. 9, EBC, 410).

v. 13 ***door of the gateway*** "Mary's house must have been of some size, with a vestibule opening onto the street, an intervening court, and rear living quarters . . . Luke says that Peter was knocking at the door of the vestibule (NIV, 'the outer entrance')" (Longenecker, 410).

v. 13 ***Rhoda*** "Her name is a common one and means 'rosebud' or 'little rose' (Haenchen 1987: 385)" (Bock, 428).

v. 15 ***his angel*** "Evidently the Christians at first believed that it was Peter's guardian 'angel,' or an angel especially sent to guard him, who had appeared (v. 15; Dan. 10:21; Matt. 18:10). Another explanation is that we should understand 'angel' as a reference to a human messenger that Peter had sent. A third possibility is that the Christians thought that Herod had executed Peter, and that the apostle's spirit had come to visit them" (Constable, 249).

v. 17 ***another place*** "That Peter went to Rome at this early date is most unlikely, and Paul's Epistle to the Romans seems to speak against it (15:20)" (Polhill, 283).

v. 20 ***angry*** "King Herod had become 'very angry' with his subjects who lived in 'Tyre and Sidon' on the Mediterranean coast north of Caesarea. Because these towns depended on Galilee—which was part of King Herod's 'country'— for their food supply, they were eager to get on his good side again" (Constable, 251).

v. 24 ***But . . .*** Another "progress report" (cf. 2:47; 6:7; 9:31; 12:24; 16:5; 19:20; 28:30-31).

4 APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

God providentially acts to rescue Peter and to pass judgement on Herod to guarantee that the gates of hell do not prevail against Christ's church.

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 the author of this passage want me to *know*?

2. What does the author of this passage want me to *do*?

3. What does the author of this passage want me to *be*?

PARENT CONNECTION

Things often aren't how we plan them to be. When I was pregnant with my first child, I had grandiose ideas about my parenting. I would never let them watch TV. That didn't last past my son's first year, especially when I realized Elmo was a solid babysitter and I could get a quick shower. I planned to only feed them healthy and whole foods. I'm pretty sure Goldfish count, although probably not Little Debbies. I felt certain my precious children would be the kind of kids that never got in trouble. Then I heard, "Mrs. Thomas, this is Mr. Bailey at Hill Elementary. I'm calling because your child…" when I answered the phone. Those calls are never fun for anyone. Though things don't always turn out the way you expect in parenting, it's helpful to remind yourself that God is always powerfully in control. Often, I felt overwhelmed, discouraged or unsure of myself. I wondered if my kids were paying attention when I corrected their behavior. I wondered if they were growing in their faith. Here's what I've learned through the years—God is always working behind the scenes in the lives of our children, especially when we don't see or understand the path He chooses for them. God sees the big picture and loves our kids far more than we do. He is putting them in hard places to develop their character and reveal Himself to them. And He's a God of miracles. Sometimes those miracles look like lightbulb moments of understanding grace and mercy. God is in the business of constantly wooing your children. Keep praying they run to Him.

What Does The Bible Say?

Read Acts 12:1-25.

1. Where was Peter, and who was praying for him?
2. Who came to break Peter out of prison? How?
3. What happened to Peter? King Herod?

What Do You Think?

Why did Rhoda forget to answer the door?

What Do You Do?

Create a cartoon strip illustrating Acts 12. Bring it to KidPix for an extra token.

CORE COMPETENCY: Single-Mindedness

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

MEMORY VERSE: Proverbs 16:9

"The heart of man plans his way, but the Lord establishes his steps."

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