



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N35 August 30, 2026

THIS WEEK'S CORE COMPETENCY

Disciple-Making

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

"And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."

2 Timothy 2:2



What part does endurance play in discipleship?

UNHINDERED

"The Lord Has Many People"

Acts 18:1-23

An athlete strives to make great plays; a coach strives to make great players. A cook labors to turn raw ingredients and trusted recipes into a great meal; a master chef labors to mass produce great meals through the team of cooks he has trained and the recipes he has had them master.

When it comes to making disciples of Christ, too often we focus only on a part of the process. Discipleship takes time, patience and many moving parts. Like a restaurant often requires many hands to be successful, so discipleship involves many elements to build the faith of followers of Christ.

Paul's discipleship of Timothy is distilled in 2 Timothy 2:1-3. From this we can identify five dishes of discipleship in Paul's Great Commission menu. First, Paul emphasized **Trusting**. He stated in 2 Tim 2:1 that Timothy needed to "be strengthened by the grace that is in Christ Jesus." Discipleship is entered by grace and forgiveness. Inward growth and external outreach can only be successful if a disciple is trusting in the grace of God to empower them. Trusting in God's grace promotes humility in success and provides hope for hard times.

The second course on Paul's menu for discipleship is **Teaching** (2 Tim 2:2). Paul's ministry happened much through public teaching—things "you have heard from me." Paul "occupied" himself with the teaching of God's word in Corinth for a year and half (Acts 18:5, 11). Disciples of Jesus must become experts in the ingredients of the Gospel. Mastery of the Word of God is essential in the kitchen of the Kingdom.

Third on the menu for Paul is what we might label **Teaming**. Paul stated that his teaching was done in the presence of "many witnesses." He did not say "many hearers" or "many observers" but "many witnesses." Witnesses would be fellow practitioners who would serve as encouragers of truth and also examiners of orthodoxy. Learning and work-

ing as a team is essential for the spread of the Gospel. Paul, as dynamic as he was, worked best with a team of fellow laborers.

Fourth, Paul encouraged Timothy in **Transferring** what he had learned. "Entrust to faithful men and women" (2 Tim 2:2). This entrusting carried the idea of making a deposit of something valuable into the hands of those who were trustworthy to steward this valuable resource. 2 Tim 1:14 speaks of the importance of guarding the deposit of the Gospel entrusted to Timothy. In 2 Tim 2:2 Paul exhorted Timothy to not only guard the treasure of the Gospel but to also share or entrust this to those who are faithful to share it with others. This transfer of the treasure is an essential part of discipleship. Teaching someone else the recipe is a sign that you have mastered the recipe yourself. Master chefs rarely stir the pot themselves; they instead train others in the techniques of excellence.

Finally, Paul encouraged Timothy in **Triumphing** while suffering. "Share in suffering as a good soldier of Jesus Christ" (2 Tim 2:3). Enduring suffering is part of the price of following Jesus. Jesus said that to follow him is to take up our cross (Mk 8:34-38). If you can't stand the heat, get out of the kitchen. In Timothy's hometown of Lystra he perhaps saw Paul's near-death stoning. Timothy would have been with Paul in Philippi and Thessalonica, feeling the heat of persecution. Timothy would spend time in Corinth and Ephesus where Paul encountered fierce opposition. Paul was an example who served Christ even in the midst of hardship.

Laurie Colwin, American author and food columnist for *Gourmet* magazine, said, "No one who cooks, cooks alone." Chefs share their cuisine. No one who follows Christ, follows him alone. We are learners and teachers of others as we bear our cross for Jesus. Who is in your discipleship kitchen? Who is at your table of treasure? Who are you entrusting with the recipes of the kingdom?

Read Acts 18:1-23

1 After this Paul left Athens and went to Corinth. 2 And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them, 3 and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade. 4 And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.

5 When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus. 6 And when they opposed and reviled him, he shook out his garments and said to them, "Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles." 7 And he left there and went to the house of a man named Titius Justus, a worshiper of God. His house was next door to the synagogue. 8 Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized. 9 And the Lord said to Paul one night in a vision, "Do not be afraid, but go on speaking and do not be silent, 10 for I am with you, and no one will attack you to harm you, for I have many in this city who are my people." 11 And he stayed a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal, 13 saying, "This man is persuading people to worship God contrary to the law." 14 But when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint. 15 But since it is a matter of questions about words and names and your own law, see to it yourselves. I refuse to be a judge of these things." 16 And he drove them from the tribunal. 17 And they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of this.

18 After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow. 19 And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews. 20 When they asked him to stay for a longer period, he declined. 21 But on taking leave of them he said, "I will return to you if God wills," and he set sail from Ephesus.

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

- Place a box around each city named in vv. 1, 18, 19 and 22.
- Circle the names found in vv. 2 and 18.
- Underline the trade that Paul shared with Aquila in Corinth in v. 3.
- Double underline the place where Paul spoke weekly in v. 4.
- Place brackets around the words describing Paul's actions in v. 5.
- Underline the phrase in v. 6 that shows where Paul chose to go.
- Circle the names of believers in vv. 7-8.
- Underline the phrase in v. 10 that provides the reason for God's promise to Paul.
- Place brackets around the phrase that describes what Paul does at Cenchreae in v. 18.

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. List what you know about the city of Corinth. How does it compare with the city Paul left in v. 1?
2. Why did Aquila and Priscilla have to leave Italy?
3. What do you learn about Paul from vv. 2-4? How does that contribute to the story of Paul in Corinth?
4. What changed when Silas and Timothy arrive from Macedonia, according to v. 5?
5. What did Paul do, according to v. 6? Why did he do this?
6. What was the result of Paul's ministry to Gentiles in Corinth, according to vv. 7-8?
7. Why do you think the Lord appeared to Paul in a vision (see vv. 9-11)?
8. Why was Sosthenes beaten and Paul was not (vv. 12-17)?
9. What does Paul's vow indicate about him (vv. 18-21)?
10. What encouragement do you receive from Acts 18:1-23 regarding your faith and attempts at sharing it?



EXPLORE RESOURCES

Commentary On The Text

Luke recorded a modest response to Paul's message in the intellectual arena of the Areopagus (Acts 17:32-34). Paul left the realm of philosophers in Athens and entered into bustling commercial city of Corinth. This city was larger, wealthier and much newer than Athens. The city had been destroyed by Rome but was then rebuilt by Julius Caesar in 46 BC. While Athens was known for its intellectuals, Corinth was known for its seaport immorality. Athens was Ivy League and Corinth was Sin City. Where it is the darkest, the light often shines the brightest. Paul would spend a year and a half in this city and would write two of his longest and most personal letters to the church in this challenging environment.

We learn that Paul connected with a like-minded couple named Aquila and Priscilla while in Corinth. This couple had recently been exiled from Rome when the emperor had expelled all Jews. Aquila, Priscilla and Paul shared the same mercantile skills of "tentmaking" or "leather working." Paul would use this trade to support himself while preaching in the synagogues on the weekends. "Rabbinic literature contains many prohibitions against charging for teaching the Scriptures, such as the following: 'He who makes a profit from the words of Torah has brought about his own destruction' (Avot 4:5). 'Do not charge for teaching Torah. Accept no remuneration for it' (Derek Eretz Zuta 3:3). Because of such interdictions, almost all rabbis practiced a trade. Some were scribes, others sandal makers, leather workers or bakers. Jesus himself, according to Mark 6:3, was a craftsman, and Acts 18:3 notes that Paul supported himself by making tents or working leather" (David Bivin, "Tradesmen," in *Jerusalem Perspective with Topical Index*, June 1988). A self-supporting preacher would reduce accusations of free-loading; an accusation many itinerant preachers and philosophers were guilty of in Paul's day (1 Cor 4:12; 9:15-18).

When Silas and Timothy arrived in Corinth (Acts 18:5), Paul was "occupied with the word." This most likely means that these two brought with them donations from the churches in Macedonia which Paul was able to use as support. He may have been able to reduce his tentmaking efforts to focus more on the teaching and preaching of the gospel with the arrival of the financial gift brought by Silas and Timothy. Paul alluded to this support from Macedonian churches in 2 Cor 11:7-9.

As in other cities, Paul's message of Jesus as the Christ was received by many in Corinth but strongly opposed by others. Those in Corinth who rejected the message, Paul strongly warned with a prophetic gesture, echoing the sentiments of Ezekiel's call to the watchmen and those who rejected their warnings (Eze 3:16-21). Paul left the Corinthian synagogue and set up his teaching ministry in the neighboring home of Titius Justus. Paul was so effective here that even the leader of the synagogue, Crispus became a follower of Jesus. Crispus may have even left his synagogue post as a new synagogue leader is mentioned in v. 17.

God sent a vision to Paul, encouraging him to stay in Corinth (vv. 9-10). Paul's pattern for much of his missionary activity was to flee for his life when persecution became acute. In Corinth God countered this strategy and convinced Paul to remain in this hostile city and not flee to safety in another town. God told Paul to not fear and to not stop speaking the good news. Even a firebrand like the Apostle Paul needed help with his fears and doubts regarding God's care for him. We can trust God "to be with us" in our trials whether we flee to safety or stay to our own peril. A favorite saying of many is "Courage is fear that has said its prayers." Even the mighty can tremble when opposition rises. God encouraged Paul to be strong, trusting in him.

Paul was also encouraged to continue to preach despite his fears because God "had many people in this city." God's foreknowledge and predestination included Paul's proclamation (see note on v. 10). God chooses his people and he chooses those who proclaim the gospel to them. We preach and God saves his chosen.

After Paul's encouraging vision, Luke detailed a description of charges brought by the unbelieving Jews against Paul before a Roman official named Gallio (Acts 18:12-17). Gallio was a well-attested historical figure known as the son of Roman orator Seneca the Elder and brother of the well-published philosopher Seneca. "Gallio is important to biblical studies because his stay in Corinth is generally regarded as providing important extrabiblical evidence for establishing the chronology of Paul's activities. An inscription discovered at Delphi mentions Gallio as proconsul of Achaia at the time of the twenty-sixth accolade (an honor given to Roman officials) of the Emperor Claudius" (Paul J. Achtemeier, "Gallio," in *Harper's Bible Dictionary*, 331). Paul escaped judgment and the abuse of the crowd, but a bystander suffered in Paul's place. Perhaps Sosthenes was, though a synagogue leader, sympathetic to Paul or maybe he did not take a strong enough stand against Paul to the satisfaction of the crowd. Perhaps the most humbling mode of suffering is to watch others suffer in your place. The enemy's most wicked blows often come upon our loved ones and friends.

Leaving Corinth, Paul took a vow and headed to Jerusalem and Antioch. This vow most likely was a Jewish observance, not required by law but chosen by Paul (see note on v.18). This observance highlights the reality that Paul was still Jewish as a follower of Jesus. Paul did not require Gentile believers to become Jewish, but he also did not require Jewish people to cease observing Jewish practices in their devotion to Christ.

As Paul finished his second missionary journey, he could report to the brothers in Jerusalem and Antioch that God was with him and that the gospel was advancing to people of all nations, tribes and tongues. We, too, can take solace in the truth that God is with us (Mt 28:20) as we go to teach all nations about Jesus, the Christ, who has come to provide forgiveness and eternal life for all who believe in him.

Word Studies/Notes

v. 1 **Corinth** “Corinth in Paul’s day was the largest, most cosmopolitan city of Greece. Located at the southern end of the isthmus that connects the Peloponnesus with the Greek mainland, it was a major center for commerce. It had two ports, Lechaum on the west, which gave access to the Adriatic Sea, and Cenchrea on the east, opening into the Aegean Sea. The isthmus is only three and a half miles wide at its narrowest point. ... In Paul’s day ships were often unloaded at one of the ports and the load carried overland the short distance and reloaded on another ship at the other port. Small boats were placed on carts called *diolkoi* and transferred from one port to the other by means of a roadway specially designed for that purpose. Either method was generally preferable to hazarding the treacherous waters around the Peloponnesus. All of this made Corinth the Greek center for east-west trade. With it came some of the undesirable elements that often plague a maritime center. Among the Greeks the word translated ‘to live like a Corinthian’ (*korinthiazesthai*) meant to live immorally” (John B. Polhill, *Acts*, vol. 26, *The New American Commentary*, 380).

v. 2 **Italy** “The expulsion mentioned in Acts 18:2 during the reign of Claudius is likely that referred to by Suetonius, Claudius 25.4: ‘Since the Jews were continually making disturbances at the instigation of Chrestus, he [Claudius] expelled them from Rome.’ Many scholars think Chrestus is a garbled spelling of Christus and the disturbances referred to are the result of conflicts in the synagogues between Messianists and non-Messianists” (Claudius’s ninth year)” (Charles H. Talbert, *Reading Acts: A Literary and Theological Commentary on the Acts of the Apostles*, Reading the NT Series, 159).

v. 3 **tentmaker** “The term ‘tentmaker’ may refer more generally to ‘leather-workers.’ This characterization of Paul as an artisan who worked with his hands coheres with the picture Paul paints of himself in his letters (1 Cor 4:12; 9:6; 1 Thess 2:9; 2 Thess 3:6–8). ... Paul moves from intellectual debate with Athenian philosophers to manual labor with Corinthian artisans, and in so doing ‘becomes all things to all people’ (1 Cor 9:22). His economic self-sufficiency was no doubt important, not only given the length of his stay (eighteen months; cf. 18:11), but also because of Corinth’s reputation for hosting philosophical charlatans and other ‘peddlers’” (MC. Parsons, *Acts*, Paideia Commentaries on NT, 250).

v. 5 **occupied** “2 Cor 11:8–9 and Phil 4:15 explain why the arrival of his two associates allowed him to be ‘wholly absorbed’ with the proclamation of the gospel. Since they brought financial support for his work from the Macedonian churches, he was able to devote more of his time and energy to preaching” (E J. Schnabel, *Acts*, Zondervan Exegetical Commentary, 758).

v. 7 **Titius** “Roman male citizens normally had three names: a forename (personal name) and two surnames. The name ‘Titius Justus’ consists of two surnames (a nomen, designating his clan, and a cognomen, derived from various factors that helped to distinguish members belonging to a large clan). It is possible that he is the Gaius whom Paul mentions in Romans 16:23 as the church’s and his host in Corinth. ‘Gaius’ was a common forename (Acts 19:29; 20:4; 3 John 1), and ‘Gaius Titius Justus’ would be a complete Roman name. Paul mentions Crispus and Gaius as the two he baptized in Corinth (1 Cor. 1:14)” (Garland, 186).

v. 10 **people** “[This passage] gives helpful insight into Paul’s understanding of God’s providence and predestination in relation to human responsibility for preaching the gospel. Though God had told Paul, ‘I have many in this city who are my people,’ indicating that many in Corinth would come to faith in Christ, this did not lead Paul to conclude that he had no further part to play. Rather, Paul stayed a year and six months, longer than he stayed at any city except Ephesus, preaching the gospel in order that through his preaching those whom God had chosen would come to faith. Predestination implied successful evangelism” (Crossway Bibles, *ESV Study Bible*, 2124).

v. 17 **Sosthenes** “The spontaneous outburst of violence against Sosthenes, the synagogue ruler, betrayed the spirit of anti-Semitism that lay just beneath the veneer of society in Corinth. The Gentiles in Corinth wanted nothing of the Jews’ contentions. Sosthenes had evidently become ruler of the synagogue in place of Crispus and had led in the Jews’ charge against Paul. He may well be the same Sosthenes who was later converted to Christianity and was referred to in 1 Corinthians 1:1” (Stanley D. Toussaint, “Acts,” in *The Bible Knowledge Commentary*, vol. 2, 407).

v. 18 **vow** “Paul has apparently initiated a Nazirite vow. ... It was common in Judaism for a person to take a Nazirite vow for a fixed period of time, such as thirty days. This kind of vow involved abstaining from wine, avoiding impurity (such as contact with the dead), and leaving one’s hair uncut. When the period of the vow was finished, the hair was shaved and brought to the Jerusalem temple as an offering, where the person would also make a sacrifice. Luke does not explain why Paul has taken this vow. It may have been an expression of faith and commitment to the Lord for the challenge of the new circumstances of proclaiming the gospel in Corinth in the midst of heavy opposition. It may also have been a way for Paul to express his thanksgiving to God for his hand of blessing on the Corinthian ministry and for keeping him safe, just as God had promised to do in the vision. The passage clearly shows that Paul does not abandon Jewish traditions altogether” (Clinton E. Arnold, *Acts*, vol. 2B, Zondervan Illustrated Bible Backgrounds Commentary, 186).



APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

Do not be afraid to share the good news of Jesus with others, even if threatened,
because God is with you and he is working through you.



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

Have you ever met a band parent? Being a band parent is not an extra-curricular hobby or a volunteer role; it's a whole entire lifestyle. Being a band parent means you're somehow actively performing a band duty nearly every day, sometimes twice a day. You're driving a kid, soliciting a fundraiser item, schlepping a giant drum (did you know you have to take a "class" to learn how to handle the drum?), watching a performance wearing your fancy logoed band parent shirt or talking about band with someone who's only mildly interested. Band parents spend at least four years dedicating their life to said cause, then they take all that band-business wisdom that they learned and pass it on to the much welcomed, incoming new class parents. If the people of the Church took disciple-making as seriously as band parents take band, our world would be a whole different place. We'd be talking about Jesus far more than we do now. I don't mean just in the grocery store, I mean intentional discipleship. We'd share the love and excitement of Church events and invite anyone in our path. Like handling a giant drum, we'd have a strong desire to learn how to appropriately handle the word of God. Then we'd take all that information and pass it on to the next generation. Are you intentionally pouring into a coworker or friend? How are you modeling and teaching your kids to become disciple-makers? This week, make an effort to find a person hungry for God, and schedule a time to meet with them regularly. Let's be band parents for Jesus! We're praying for you.

What Does The Bible Say?

Read Acts 18:1-23

1. What did Paul say and do after the Jews rejected his message?
2. What message did the Lord give to Paul?
3. Who worked with Paul and then traveled with him onto his next missionary journey?

What Do You Think?

Why did the Jews beat Sosthenes and not Paul?

What Do You Do?

Paul told others about Jesus while he was working. Do you have a "job?" How can you use that time to share about Jesus?

CORE COMPETENCY: Disciple-Making

I multiply godly beliefs, qualities and behaviors in others to encourage them to grow in Christ.

MEMORY VERSE: Isaiah 26:3

"You keep him in perfect peace whose mind is stayed on you, because he trusts in you."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids 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.

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

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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.