



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V27 N31 August 3, 2025

## PSALMS: CELEBRATING CHRIST IN GOD'S HYMNBOOK

### "Psalm 112"

#### THIS WEEK'S CORE COMPETENCY

##### Hope

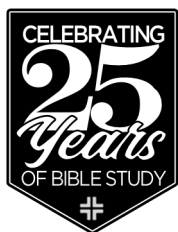
I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

*"We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf."*

Hebrews 6:19-20



How does hope help?



Hope is essential for survival. We often may think that we can get by with our own ingenuity, perseverance or grit. We may have certain "hacks" that we incorporate to help us get through a trying time or period of life. "Coping" is a modern way of saying we will figure something out and we will make do with how things are to get through difficulties or challenges. "Coping," as our Core Competency suggests, helps with processing "hardships" and even "death." We can "get by" with hope, it seems, until something more concrete or tangible appears in our life. Biblical hope is more important than just a mere coping mechanism. Hope gives us purpose and endurance for even impossible situations. Sometimes, though, we can lose our grip on even biblical hope.

Victor Frankl (1905-1997), a world-renowned physician and psychologist, lived through World War II surviving four Nazi concentration camps. A number of his own family members died in these extermination prisons. Frankl detailed his personal experiences and observations of this horrendous episode of history in his bestselling book, *Man's Search for Meaning*. Frankl, different from many other psychologists of his day, was convinced that meaning and purpose were essential for human mental health and thriving. Frankl was actually dismissed from some professional circles before the war because of his insistence upon purpose and meaning as essential human characteristics for mental health and emotional stability.

During his time in the Nazi concentration camps, Frankl observed that the loss of hope for certain individuals was a death sentence just as sure as a gas chamber. Frankl observed, "The prisoner who had lost faith in the future – his future – was doomed. With his loss of belief in the future, he also lost his spiritual hold; he let himself decline and became subject to mental and physical decay. Usually this happened quite suddenly, in the

form of a crisis, the symptoms of which were familiar to the experienced camp inmate. We all feared this moment – not for ourselves, which would have been pointless, but for our friends" (p. 95).

Frankl often quoted Nietzsche's famous line, "He who has a *why* to live for can bear with almost any *how*." Frankl isolated this "why to live" as coming from three primary sources: 1) Contributions– what we uniquely bring or give to the world, 2) Relationships– what we receive or experience in the world from people, places or experiences and 3) Attitudes– how we choose to respond to situations, even difficulties such as suffering or pain. Frankl's assessment, while profound, is primarily humanistic in that we as humans must bring meaning upon our world. For Frankl meaning is a requirement for life. But even Frankl saw many of his fellow concentration camp sufferers lose grasp of such self-manufactured meaning. An external source of meaning, meaning beyond my own expression, can remain sure when my own grasp of it falters.

Hope secured by another can bolster my own weakening grip upon reality. According to Hebrews 6:19-20, Jesus is for us an anchor for our souls. He is firm and secure as our hope and meaning even in the experience of extreme suffering. Jesus has entered the presence of God and serves as our priestly advocate for eternal life and eternal reward. We can not only cope, but we can survive and thrive knowing that our meaning is not based only upon our experience of life, but is based upon the life that Jesus gave up for us.

We may never personally face the horrors of genocide, but our suffering may cause us to lose hope. Even when we are close to losing the will to live, we can lay old of a hope outside ourselves, offered by our Lord and Savior Jesus Christ. Trusting in God (Ps 112:7) is the key to remaining steadfast and secure (Ps 112:6-8).

## Read Psalm 112

1 Praise the Lord.

- א [Alef] Blessed are those who fear the LORD,  
 ב [Bet] who find great delight in his commands.
- ג [Gimel] 2 Their children will be mighty in the land;  
 ד [Dalet] the generation of the upright will be blessed.
- ה [He] 3 Wealth and riches are in their houses,  
 ו [Vav] and their righteousness endures forever.
- ז [Zayin] 4 Even in darkness light dawns for the upright,  
 ח [Het] for those who are gracious and compassionate and righteous.
- ט [Tet] 5 Good will come to those who are generous and  
 lend freely,  
 י [Yod] who conduct their affairs with justice.
- כ [Kaf] 6 Surely the righteous will never be shaken;  
 ל [Lamed] they will be remembered forever.
- מ [Mem] 7 They will have no fear of bad news;  
 נ [Nun] their hearts are steadfast, trusting in the LORD.
- ס [Samek] 8 Their hearts are secure, they will have no fear;  
 ע [Ayin] in the end they will look in triumph on their foes.
- פ [Pe] 9 They have freely scattered their gifts to the poor,  
 צ [Tsadi] their righteousness endures forever;  
 ק [Qof] their horn will be lifted high in honor.
- ר [Resh] 10 The wicked will see and be vexed,  
 ש [Shin] they will gnash their teeth and waste away;  
 ת [Tav] the longings of the wicked will come to nothing.

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

- Circle all the occurrences of “fear” in Ps 112.
- Underline the phrase “fear the Lord” in v. 1. Above this write Ps 111:10.
- Underline the parallel phrase to “fear the Lord” in v. 1b.
- Draw a line connecting the parallel items in v. 2.
- Draw an arrow connecting the similar phrases in v. 3 and v. 9.
- Draw lines connecting parallel ideas in vv. 4 and 5.
- Double underline the phrase in v. 7 that is the source of security.
- Draw a line connecting “vexed” and “gnash” in v. 10.
- Draw a line connecting “waste” and “nothing” in v. 10.

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

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

1. What relationship do you see between Psalm 112 and Psalm 111?
2. What does the use of the Hebrew alphabet as an acrostic for Psalm 112 suggest?
3. What is the main premise of Psalm 112 as found in v. 1?
4. What connection do you see between “fear of the Lord” and “delight in God’s commands”?
5. Children and wealth (vv. 2-3) are connected with those who fulfill v. 1. Is this always the case? Explain.
6. What should be the result of those blessed by God according to vv. 4-5?
7. What is the source of the security and fearlessness of the righteous (vv. 6-8)?
8. According to v. 9, by what means does righteousness endure forever?
9. Contrast the experience of the wicked (v.10) with the experience of the righteous (vv. 2-9).
10. How does the Apostle Paul use Psalm 112 (see 2 Corinthians 9:8-9)?

Psalm 112 is classified as a wisdom psalm. The psalm reads much like Proverbs. Someone who would pattern their life after this psalm would be considered wise and admired within the community. Just as Proverbs 31 outlines the lifestyle of a godly woman (Pr 31:10-31), so Psalm 112 outlines the life and character of a godly man (Frank-Lothar Hossfeld and Erich Zenger, *Psalms 3: A Commentary on Psalms 101–150*, Hermeneia – A Critical and Historical Commentary on the Bible, 177). Both Proverbs 31 and Psalm 112 use the Hebrew alphabet as an acrostic, using the first word of each line to follow the letters of the Hebrew alphabet. This literary device suggests a high level of artistry from the author. Other psalms using this device include Psalms 9, 10, 25, 34, 37, 111, 112, 119, and 145. This technique would also assist those reading and memorizing the psalm, making its arrangement largely visual more than aural. The use of the alphabet could also suggest a comprehensive description of the righteous. English speakers use the phrase “from A to Z” to suggest completeness. Those who fear God (both men and women) (Ps 112:1) are righteous from beginning to end in a manner as described in the balance of Psalm 112.

Psalm 112 shares many concepts with Psalm 111. Both psalms are acrostics and both share much vocabulary. “Pss 111 and 112 are a complementary pair of psalms that hold theology and ethics in beautiful harmony, and so I have entitled them ‘God at work’ and ‘Godliness at work,’ respectively. In fact the present psalm serves to amplify the moral challenge already sounded in the latter half of Ps 111” (Leslie C. Allen, *Psalms 101–150*, vol. 21, Word Biblical Commentary, 132).

The LORD described in Ps 111 is to be feared (Ps 111:10 and Ps 112:1). This fear is not terror, but respect, reverence and love. This fear is the source of wisdom (Ps 111:10) and the foundation for godly character and perseverance (Ps 112:2-9). The parallel concept to godly fear is delight in God’s commands (Ps 112:1b). “To ‘take pleasure in, delight,’ which here describes the righteous person’s relation to the Torah (Pss 1:2; 111:2; 119:35), means an affectionate, even a pleasurable relationship. The upright does not merely keep the ‘commandments.’ Rather, he does it with emotion, even passion. It is a *delectari* [source of delight] in the revelation of Yhwh’s will.... [It] is the object of the highest joy; all efforts at spiritual knowledge are directed to it; it fills one’s entire emotional life; it is simply the highest thing in life” (Hossfeld and Zenger, 173).

The person who fears God and delights in keeping his Word is a person who generally is blessed in life. Ps 112:2-9 list a number of typical results that come upon those who live Ps 112:1. These results are typical but not guaranteed. The fact that the blessings of Ps 112:2-9 include challenges like “darkness” (v. 4), the need for generosity (v. 5, 9), justice (v. 5), “bad news” (v. 7), and “foes” (v. 8) indicate that blessings can come in the midst of trials or difficulties. Even if the specific blessings mentioned in Ps 112 do not come, followers of v. 1

can have the hope that God will sustain them, because they are “trusting in the Lord” (Ps 112:7).

The hope of God’s blessings moves one beyond simply consumption. Those blessed with personal and generational wealth (Ps 112:2-3) are not to hoard this accumulation but are to share with those in need (Ps 112:4-5, 9). God blesses the righteous, but expects the righteous to be generous with such blessings. Accumulation of wealth without just and generous dealings produces the evils of the love of money (1 Tim 6:10). “The particular form of this prosperous man’s goodness comes into view. It is generosity, the theme of this verse [v. 5] and of verse 9, but already anticipated in 4b. In enlarging on it, the psalm deals realistically with the temptations that go with the possession of money. One of them is the impulse to abuse the power that money brings: hence the commending of both graciousness (5a; cf. RV, NEB) and fairness (5b, justice) in the lender, who has all too strong an advantage over the borrower” (Derek Kidner, *Psalms 73–150: An Introduction and Commentary*, vol. 16, Tyndale Old Testament Commentaries, 434).

Blessed people are also confident and assured of God’s care for them. “Psalm 112:7–8 addresses two issues that likely would have produced anxiety and fear: bad news and the presence of enemies. Despite the reality of both threats, those who fear God have no need to fear (*yara*). The absence of fear, however, does not come from the denial or dismissal of such threats; rather, the absence of fear stems from the psalmist’s trust in the Lord. Those who fear and trust in God possess hearts that are firmly established (*nakon* [v. 7a]) and unflinching (*samuk* [v. 8a]). And in the end, they will watch in triumph over their enemies” (W. Dennis Tucker Jr., “Psalms 107–150,” in *Psalms*, vol. 2, The NIV Application Commentary, 613).

The repeated phrase “their righteousness endures forever” (vv. 3 and 9) speaks of the legacy left behind by the righteous. According to Ps 112:3 the enduring qualities of righteousness are connected to generations of family who carry on the legacy of fearing God. A righteous person is one who has taken the time to invest in his children and his disciples. Passing on not just wealth, but a love for God and his Word, is a legacy that we can all give to others. Ps 112:9 ensures a long-lasting legacy through the practice of generosity to the poor. Giving away our accumulations to those in greater need again allows our righteousness to have impact beyond our own lifespans.

Psalm 112:10 makes a strong contrast between the wicked and the godly. The brevity of this description makes it even more poignant. Those who do not fear the Lord suffer misery (“vexed” and “grinding of teeth”) and “come to nothing” (v. 10). Putting our hope and trust in God (Ps 112:1, 7) rather than in our own accumulations will bring a life of joy, hope and peace. From A to Z, God has us and even future generations covered with his blessings. Let us live righteously and generously, thus keeping the greatest commandment and the second like unto it (Mt 22:37-40).

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## Word Studies/Notes

v. 1 **fear** “The idea of the ‘fear of the Lord’ functions as a bridge theme between the two psalms. While the final verse in Psalm 111 reminds the reader that ‘the fear of the Lord is the beginning of wisdom,’ the opening verse of Psalm 112 exclaims that ‘Blessed are those who fear the Lord,’ thus seamlessly connecting the end of one psalm with the beginning of the next. There are additional linguistic features that connect the two psalms. For example, each psalm begins with the call to praise the Lord (*haleluyah*). Further, eleven words or phrases are shared between the two psalms” (Tucker, 609).

v. 2 **children** “Verses 2–3 make concrete—entirely in accord with the concept of cause and effect or connective justice—the happiness effected by such a life, which extends far beyond the life of the righteous person himself. According to ancient Near Eastern thought, a fulfilled life included survival in one’s children. This motif is exaggerated here: the righteous one will not only have numerous progeny, but his descendants—like himself—will live uprightly and thereby have influence and respect. Verse 2b can be understood in two ways: (1) Because his descendants live uprightly, they too will be ‘blessed’ by Yhwh. (2) Because of their righteousness they will be ‘praised’ by those around them” (Hossfeld and Zenger, 173).

v. 3 **righteousness** “‘Just as God’s ‘righteousness endures forever’ (Ps 111:3b), so does that of the righteous man. Even though this phrase is identical in both psalms, the term ‘righteousness’ has two different connotations: in Ps 111:3b it is part of God’s character that always keeps the covenant relationship by continually coming to the aid and help of Israel; in Ps 112:3b it is the righteous man’s behavior consistent with the covenant God has made with Israel. Clearly the human is imitating his God and is becoming like God in terms of righteousness” (S. Edward Tesh and Walter D. Zorn, *Psalms*, The College Press NIV Commentary, 341).

v. 4 **light** “The image of ‘light’ is difficult to interpret because it is used for so many things in Scripture. For example, in Psalm 97:11 the figure was used for the joy and prosperity of God’s kingdom. Here it is possible that ‘light’ refers to the LORD; this would be reflected by translating the line as ‘He arises as a light in the darkness to the upright, being gracious....’ But in Psalm 112 some descriptions of the LORD are applied to humans (from Ps. 111:4). So we read that ‘light’ is given to the righteous. They are not the light, but what the light signifies is given to them. The idea would be that the upright go through many times of darkness, opposed by wicked people and beset by troubled bad reports (vv. 7 and 8); but God’s provision of light enables them to live righteously and successfully in dark times” (Allen P. Ross, *A Commentary on the Psalms* (90–150), vol. 3, Kregel Exegetical Library, 379).

v. 7 **steadfast** “Because the wise person holds to the precepts of God that are ‘steadfast forever and ever’ (111:8), he is ‘steadfast’ (112:7) in that ‘he will never be shaken’ (v. 6), ‘he will have no fear, his heart is steadfast’ (*nākôn*, GK 3923, ‘established,’ v. 7), and ‘his heart is secure’ (*sāmûk*, GK 6164, ‘steadfast,’ v. 8, as in 111:8). The emphasis is on the dependable character of the wise man. He may experience all kinds of surprises in life, but he will persevere in doing good. He does not waver and is not easily tossed about (Jas 1:6–8); instead, he ‘perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him’ (Jas 1:12). Whether he received ‘bad news,’ has reason for ‘fear,’ or has problems with his opponents (vv. 7–8), his trust is in the Lord (v. 7)” (Willem A. VanGemeren, “Psalms,” in *The Expositor’s Bible Commentary: Psalms*, vol. 5, 828).

v. 9 **freely** “Encouraging the Corinthians to make financial contribution for the relief of the saints, Paul cites Ps 112:9 to assure the Corinthians that ‘God is able to make every grace overflow to you, so that in every way, always having everything you need, you may excel in every good work’ (2 Cor 9:8, CSB). Paul’s claim is that God’s overflowing grace in 2 Cor 9:8 will enable the Corinthians to be like the righteous man of Ps 112:9, distributing freely, scattering gifts, giving to the poor (2 Cor 9:9). If one only reads the context of 2 Corinthians, one could get the impression that God gives freely with enduring righteousness in 2 Cor 9:9. In the context of the psalm, however, it is clear that the one doing the giving in Ps 112:9 is the righteous man. Closer examination of 2 Cor 9 then shows that God’s overflowing grace in 9:8 will enable the Corinthian givers to be like the Ps 112:9 righteous man in 1 Cor 9:9” (James M. Hamilton Jr., *Psalms*, vol. 2, Evangelical Biblical Theology Commentary, 308).

v. 9 **horn** “In the animal world, the horn, rising high, is a symbol of superior strength. It was used frequently for a powerful king (see 1 Sam. 2:1, and frequently in Daniel 7). Here it refers to the power and preeminence of the faithful, which also will be everlasting (see Ps. 75:5; Ps. 92:10)” (Ross, 382).

v. 10 **waste away** “‘Waste away’ (*nāmās*, ‘to melt, become weak’) is a sound-alike word with ‘be vexed’ above. The imagery of ‘gnashing teeth’ by the wicked is ‘an expression of strong and often violent anger, rage or fury that can boil over into an all-out attack, usually physical, at any moment’ (cp. Ps 35:16; Acts 7:54). In this case the gnashing of teeth results in a wasting away, perhaps of the physical as well as the spiritual life of the wicked. They are condemned and destroyed by their own anger (see Matt 13:42)” (Tesh and Zorn, 343).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Revere God by reveling in his Word. Be righteously generous with all the blessings God bestows upon you.

### 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

Our current culture dictates that blessings are experienced through material items or financial gain. How many times on social media do you see people with a new car, extensive kitchen remodel, promotion with elevated salary or expensive celebratory meal with #blessed attached to the caption? This is the world in which our kids are born, and we must fight hard against buying into and teaching them culture's definition of blessing. Blessings extend far beyond wealth and riches, although these things are indeed gifts from above. True friendship, one that survives longevity, living in separate zip codes or states, and the occasional misunderstanding, is a treasured blessing. Forgiveness that absolves you of wrongdoing and remembers it no more is a blessing. A kind word, gentle touch or compassion that extends like a lifeline is a blessing. A good cry or hearty belly laugh are both blessings. God gifts us with emotions, community, compassion, and a helping hand to help us experience and recognize His blessings. Above all, His Word is a blessing. I can't tell you how many times I'm all wound up and breathe in His peace as I meditate on my favorite verse, breathing out the tension and need for control. Don't assign blessing just to good things, but to God things. Help your kids understand His blessing is His compassion, love, kindness, and righteousness. Help them begin to understand that delighting in Him is a gift, an invitation to be blessed. Help your kids recognize that true blessing is the presence of God, the nearness of a Savior who loves them deeply.

### What Does The Bible Say?

Read Psalm 112

1. How does the psalmist describe people who fear and delight in the Lord?
2. What will come to those who are generous and just?
3. What will the wicked do when they see the righteous blessed?

### What Do You Think?

What kind of wealth and riches do you think the righteous will be blessed with?

### What Do You Do?

Knowing the righteous are rewarded, is there something you would like to change to grow in righteousness?

## CORE COMPETENCY: Hope

I cope with the problems of life and death with the help of Jesus.

## MEMORY VERSE: James 1:19-20

*"My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires."*

## 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](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.

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**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.